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THE ENGLISH RITE

VOLUME I

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THE ENGLISH RITE

BEING A SYNOPSIS
OF THE SOURCES AND REVISIONS
OF THE BOOK OF COMMON PRAYER

WITH AN INTRODUCTION AND AN APPENDIX

BY

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FIAT PAX IN VIRTUTE TUA

PREFACE

I HAVE here added another to the series of attempts which have been made, by a variety of methods, to exhibit distinctly the exact relations in which the chief recensions of the Book of Common Prayer stand to one another.[1] In form it approximates most nearly to Edw. Cardwell's *Two Books of Common Prayer* and W. Keeling's *Liturgiae britannicae*.[2] But the former of these covers only the books of 1549 and 1552 ; while the latter, though in one direction larger in scope than my own attempt, has seemed to me capable of being improved upon in several ways. In order to describe the aim and character of the present Synopsis it will be convenient to compare it with *Liturgiae britannicae*.

1. The latter shares with most synopses of nearly related texts that one meets with the defect that the columns do not correspond in detail, but each column pursues its own course continuously and independently ; with the result that an omission or an addition in any column throws the scheme out of gear, and, in order to grasp the relation of the several columns to one another, the eye or the finger or the pen has to follow a devious path across the pages. I have endeavoured

[1] W. Nicholls *A Comment on the Book of Common Prayer*, etc., London 1710; E. Cardwell *The two Books of Common Prayer . . . in the reign of Edward the Sixth compared with each other*, Oxford 1838, 2nd ed. 1841 ; W. K. Clay *The Book of Common Prayer illustrated so as to shew the various modifications*, etc., London 1841 ; W. Keeling *Liturgiae britannicae or the several editions of the Book of Common Prayer . . . arranged to shew their respective variations*, London 1842, 2nd ed. 1851 ; J. Parker *The First Prayer Book of Edward VI compared with the successive revisions of the Book of Common Prayer*, Oxford 1877.

[2] This form is also that of the incomplete synopsis of 1549, 1604, and 1637 in Hamon L'Estrange's *Alliance of the Divine Offices*, 1659.

to avoid this and to secure that the columns, as far as possible, correspond word for word ; so that, when the text of the three columns is identical, each line shall begin and end in one column with the same words as in the others, and where the text of one column is longer than that of the others, the other columns shall show a corresponding gap.

2. Whereas *Liturgiae britannicae* exhibits modernised texts throughout, I have endeavoured here to reproduce *verbatim*, *litteratim* and *punctatim*, and even with their misprints, the texts of Whitchurche issues of the books of 1549 and 1552, and the text of the Book Annexed of 1661, omitting only the Psalter, which then became part of the book. Since the several issues of the books of 1549 and 1552 are not uniform but exhibit textual variants, it would have added to completeness if the variants had been given in the margin of the respective columns. But this would have added much to a task which has been in some ways troublesome ; while a large, perhaps a complete, collection of the variants is given in Mr. Jas. Parker's *First Prayer Book of Edward VI* and in the margin of his small reprint of the Second Book.

3. Where the text is identical in the several recensions, in *Liturgiae britannicae* the columns are abandoned and the text is printed only twice, *i.e.* once right across each of the opposite pages. I am not quite sure whether this is in itself the better course ; but in any case in the present Synopsis it was impossible, since each column reproduces exactly an individual text, each with its own peculiarities of spelling, etc.

4. In *Liturgiae britannicae* all the columns are printed in the same two types, one for rubrics, the other for text. Here, on the other hand, four types are used, each in two sizes for text and rubrics respectively. Thus, matter produced independently and afterwards incorporated in the Book of Common Prayer is in one type ; matter of 1549 in another ; matter of 1552 in a third ; and matter later than 1552 in a fourth : so that in each column the origin of each word is so far patent to the eye.

5. The matter marked by the fourth type took a hundred years to complete, being contributed by intermediate recensions of the book, or suggested in various quarters, and accepted and adopted in the revision of 1661. In order to distinguish these contributions and suggestions, I have used a series of index-numbers in the text of the last column, indicating the sources of all that was not, so far as is known, spontaneously produced in the revising Committees and in the Convocation of the second half of 1661. *Liturgiae britannicae* has four columns, containing respectively the text of 1662, that of 1604 and the Scottish book of 1637, that of 1559 and 1552, and that of 1549, further variants of the second and third columns being marked in footnotes; so that by means of text and footnotes all six recensions can be read through. In the present Synopsis, on the other hand, there are only three columns; so that the intermediate texts of 1559, 1604, and 1637, cannot be read continuously, but only so much of them as was perpetuated in the revision of 1661, their several contributions being distinguished by the indices.

6. Lastly, whereas in *Liturgiae britannicae* only the *incipit* and *explicit* of lessons from Holy Scripture are given, I have thought it better to print the lessons at length, both in pursuance of the plan of printing each book complete, and in order to make clear to the eye the changes that have been made in the length of the passages.

So far for the second, third, and fourth columns of the text. The first column exhibits the sources, Latin, Greek, and German, from which the English formulae are derived by translation or paraphrase. In the Introduction some further sources are added in the NOTES: some overlooked in the text; some for which there was no room; others only noticed since the text was printed. In general only so much of the text of the sources is printed as is represented in the English; so that, while the positive relation of the latter to the former is exhibited, in order to study the negative relations, how much, that is, has been omitted, recourse

must be had to the complete original documents. In some cases, when the first column would otherwise have been blank, I have set down in square brackets, not as the source of the English, but only for comparison with it, the text of the corresponding place in the Latin books.

The Introduction is not an attempt to write once again the history of the Book of Common Prayer. Primarily and for the most part it is concerned with *sources*, as a key and a supplement to the first column of the Synopsis. Consequently, I have endeavoured, as shortly as may be, to indicate the ritual situation in which the English book originated, and those in which it was further modified and developed; to make sufficiently distinct the relations in which the English book stands to its predecessors; and to describe the manifold influences, documentary and personal, which affected it from time to time, and to put them into their historical context. I have avoided, I hope, for the most part, both here and in the first column of the Synopsis, mere illustration, abundance of which is to be found in current commentaries, from Hamon L'Estrange onwards, and have aimed at confining quotation to what has certainly, probably, or possibly, influenced the text directly; to what, originating under the same conditions and in the same period, indicates what was 'in the air'; and to what, as traditional, and in everybody's mind, explains what might otherwise be obscure. Of the latter two sorts, it is likely that there is a good deal still to be gleaned from medieval and contemporary sources, which would throw light on the work of an absorbent mind like Cranmer's.

In the Appendix, which, it will be obvious, is something of an afterthought, I have attempted to deal with two subjects, which, though fairly included under the title, lie outside of the scope of the rest of the book. And the treatment of them is somewhat different from that of other topics, in that the history of them is carried down to a much later date than 1661, and the first of them is dealt with on a scale dispro-

portionate to that of the treatment of the topics referred to in the Introduction. For this latter I would plead two reasons: first, that I do not know where else to find even so inadequate a treatment of it as I have been able to give; and secondly, that I should like to call special attention to the Bidding of the Bedes, and to the Prone generally, of which it forms a part.

It is true, no doubt, that where, as with us, everything is in the vernacular, there is no longer the same need or room for the Prone as there once was, and still is elsewhere. But, as I have tried to point out in this Appendix, for large and venerable communities the Prone, detached from its traditional setting, has suggested or supplied the form and the staple of their ordinary public devotions. And it may be worth while for us to recognise this and to consider whether it would not be well to claim for our own use a traditional form of devotion, which, left to the free handling of the preacher in the pulpit, might be a valuable supplement to the liturgical system, and supply some needs better than they are or can be supplied by any adaptations of the Divine Service. We often hear that 'elasticity' is needed; only it generally turns out that the 'elasticity' contemplated is only a choice of rigidities, and this, affecting the Divine Service, which by the nature of its avowed constructive principle scarcely admits of 'elasticity.' Whereas the Prone, I imagine, as originally conceived, was essentially elastic and flexible. And it would not be without its satisfactions, assuredly, to clear up old scores, and to find ourselves reconciled to a form of public devotion, and recognising its Catholic rights, which, when it was aggressive and recalcitrant, and was presented as the rival, and not as the supplement, of the liturgical system, necessitated the relative polemic of Whitgift and Hooker. As to the Bidding of the Bedes in particular, though it, and, what is of more importance, its method, have fallen into too general disuse, there are signs of revival. Used in its original shape, with due space left for our exhortations

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II. The Rogation 1045

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EXPLANATION OF TYPES AND SIGNS USED IN THE SYNOPSIS

I. Column 1.

1. The text of Latin sources is printed in 2 sizes of this (Dryden) type.

The particular sources are indicated by gothic letters in the margin, where

𝔈 = Exeter (*Liber pontificalis of Edmund Lacey bishop of Exeter*, ed. Barnes).
𝔐 = Mozarabic (see p. xx below).
𝔔 = Quiñones (see p. xxvii below).
𝔎 = Roman.
𝔖 = Sarum (see pp. 4, 6 below).
𝔚 = Westminster (*Missale ad usum ecclesie Westmonasteriensis*, ed. Legg, H.B.S.).
𝔜 = York (see p. xvi below).

The letter refers to all the following text till the language changes, or another letter is set in the margin. When consecutive paragraphs or sections are each marked with the same letter, it is meant that the order of the paragraphs or sections has been changed in the English books as compared with the Latin.

When the Latin text occurs *ad loc.*, i.e. in the place in the Latin books corresponding to that in the English, no reference is given (except once for all on pp. 4, 6). When the Latin text occurs elsewhere, a reference is given.

To the more ancient Latin texts is added a reference to the earliest document where they occur: thus

Gel. = *Sacramentarium Gelasianum* (referred to by book and section).
Greg. = *Sacramentarium Gregorianum* (referred to by columns of Muratori *Lit. Rom. vet.* i).
Leon. = *Sacramentarium Leonianum* (referred to by columns of Muratori ii).
Men. = the 10th cent. *Gregorianum* in Ménard *D. Gregorii Liber Sacramentorum*, Paris 1642 (referred to by its pages).

[ ], where their meaning is not otherwise obvious, indicate (1) that the text so enclosed occurs at the corresponding place in the Latin books, but is only quoted for comparison with the new English text, not as the source of it; or (2) an incidental reference for an interpolation in the English, interrupting the passage referred to in the margin.

2. **The text of German sources is printed in 2 sizes of this (O.S. Ant.) type.**

The particular sources are indicated by letters of the same type in the margin, where

A-S = Albertine-Saxony *Gemeiner bericht der visitatoren* (see p. xl below).
B = Brunswick *Christlike ordeninge* (p. xliii).
Br = Brandenburg *Kirchenordnung* (p. xli).
Bu = Bucer *de Ordinatione legitima* (pp. cxxxi sqq.).
C = Calenberg-Göttingen *Kirchenordnung* (p. xliii).
H = Hermann of Cologne *Einfaltigs bedenken* (*Simplex ac pia deliberatio*) (pp. xlv sqq.).
L = Luther (pp. xxx sqq.).
P = Pfalz-Neuburg *Kirchenordnung* (p. xliv).
S = Saxon *Agenda das ist kirchenordnung* (p. xl).

When the text occurs *ad loc.* no reference is given; otherwise, a reference is added or is to be found in the corresponding 'NOTE' in the Introduction.

II. COLUMNS 2-4.

1. *Matter* (other than translation of biblical texts), ***produced in the 16th cent., which existed independently and was only afterwards incorporated in the Book of Common Prayer, is printed in 2 sizes of this (sans. ital.) type.***
2. Matter of 1549 is printed in 2 sizes of this (O.S.) type.
3. ***Matter of 1552 is printed in 2 sizes of this (O.S. ital.) type.***
4. **Matter** (other than biblical translation) **of a date later than 1552 is printed in this (Ant.) type.**

All of this matter was originated or first adopted in the revision of 1661, except so much of it as is marked by any of the index-numbers [1-5]. This latter had already appeared in the intermediate recensions of the book, as indicated by the number: thus—

[1] = the book of 1559 (see pp. clxix sq. below)
[1a] = the issue of Jugge and Cawood
[1b] = the issue of Grafton.
[2] = the Kalendar of 1561 (p. clxxiii).
[3] = new readings in later editions of the reign of Elizabeth (p. clxx).
[4] = the book of 1604 (pp. clxxx sq.).
[5] = new readings of later editions down to 1636 (p. clxxxii).

The index-numbers [6–9] indicate the sources from which the matter marked with them was derived at the last revision : thus—

[6] = the Scottish book of 1637 (see p. clxxxvii below).

[7] = John Cosin

[7a] = *A collection of private devotions* 1627 (see p. clxxxv below)

[7b] = *Particulars to be considered* (p. cxci).

[8] = Mat. Wren's suggestions (pp. cxci sq.).

[9] = *Exceptions of the ministers* at the Savoy Conference (p. cxciv).

When necessary the end of the words affected by the index is marked by an asterisk ; otherwise the index covers all the words in thick type in the immediately following context. When only the end of a word is affected, the index follows the word and refers only to what immediately precedes it. When an index is attached to a word not in thick type, it means that a reading of 1549 (to be found in the 2nd column) was restored at the date indicated. When an index with an asterisk occurs in a gap, it means that the omission was made at the date indicated.

[ ] Marginal matter of the original books is here indented into the text with a square bracket on the inner side (see Corrigenda to pp. 193, 195, 663, 685).

{ } enclosing a passage indicate that the passage is set out of its place for convenience of comparison with the other columns : at its true place it is represented only by its title, *incipit*, and *explicit*. (In the Tables in the Introduction these brackets indicate texts which vary with the season or with the occasion.)

When a hyphen occurs at the end of a paragraph, and another at the beginning of the next, it is meant that the text properly runs on and is here divided only in order to correspond with the other columns.

Ex singulis ergo quibusque ecclesiis, quae pia, quae religiosa, quae recta sunt elige, et haec quasi in fasciculum collecta, apud Anglorum mentes in consuetudinem depone.

S. Greg. M. ap. Baedae *H.E.* i 27

INTRODUCTION

I

·At the beginning of the 16th cent., except at some points to be noted later, the Roman rite prevailed throughout the West.

1. The Roman rite is obscure in its origin and in its early history; but, by the beginning of the 5th cent. at least, the Roman Church had a rite of its own, which was not observed universally even in Italy,[1] and outside of Italy was not observed at all; and the two most important features of the liturgical history of the earlier middle ages in the West are, on the one hand, the diffusion of the Roman rite, not only by means of the extension of the Western Church as the result of missions and the incorporation of new peoples, but also by the gradual adoption of it in areas where a non-Roman rite had hitherto been in use; and, on the other hand, the internal development of the rite itself.

(1) In the 6th cent. the Roman rite was adopted for a time in the Church of the Suevic kingdom in Spain,[2] though it was afterwards abandoned. It influenced Milan, perhaps in the 7th cent., and largely assimilated the local rite to itself.[3] It filtered into Gaul in the 7th and 8th cents. and seriously affected the Gallican books and practice[4]; and at the end of the 8th cent. it was formally adopted, and displaced for the most part the Gallican rite, throughout the Frankish dominions.[5] It had penetrated into Ireland by the

[1] S. Innocent I *Ep.* xxv *ad Decentium Eugubinum* (Migne *P.L.* xx 551 sqq.).

[2] Vigilius (537-558) *Ep. ad Profuturum Bracarensem* (Mansi *Concilia* ix 32); Conc. Bracar. i (561) can. 4, 5 (Bruns *Canones* ii p. 34).

[3] Duchesne *Origines du culte chrétien* p. 84.

[4] *Ibid.* pp. 95 sqq., 127 sq., 143 sqq., 150.

[5] *Ibid.* pp. 96 sqq.

8th cent. and affected the Irish books [1]; and in the 13th cent. it finally displaced what remained there of the non-Roman observance [2]; and a like change was effected at some time in Wales and by the end of the 12th cent. in Scotland.[3] In Spain the Roman rite was largely adopted in the Christian kingdoms during the second half of the 11th cent., and it won its way so effectively in the following centuries that by the time the reconquest was completed at the end of the 15th cent. the old Spanish rite had almost completely disappeared.[4]

(2) Meanwhile the area of the observance of the Roman rite had been further enlarged as the result of missions to non-Christian peoples. It came to England with S. Augustine and his companions in 597 [5]; and thence it reacted on the continent through the mission of S. Boniface in central and southern Germany.[6] At the end of the 8th cent. it was extended to the Saxons, and with Ebbo of Rheims and S. Anskar in the early 9th cent. it began the conquest of Scandinavia, which was completed in the 10th and 11th cents. and included Iceland and Greenland in its scope. The conversion of the western Slavs between the 9th and the 12th cent. extended the rite to Moravia, Bohemia, Poland, and Pomerania; and that of the Magyars in the 10th and 11th cents. added Hungary to its dominions. The kingdom of Jerusalem and the other Latin principalities which resulted from the Crusades secured for it a wide prevalence for a time in the near East; and during most of the 13th cent. Constantinople itself was officially Roman in rite. In the 13th and 14th cents. it was carried by Franciscan missionaries to Central Asia and China. At the end of the 15th cent. it won a footing in the

[1] Duchesne *Origines du culte chrétien* p. 148.

[2] Synod of Cashel c. 7 in Wilkins *Concilia* i p. 473.

[3] There seems to be no evidence as to the details of the penetration of the Roman rite into Wales and Scotland. Some survivals in Scotland were extinguished (1067-1093) through the influence of S. Margaret (Turgot *Vita Margaretae* ii 13-16).

[4] See below p. xix. [5] Below p. xiii. [6] Duchesne *Origines* p. 95.

New World in the wake of the Spanish and Portuguese occupations. In the 16th cent. the Portuguese carried it to India ; and the mission of S. Francis Xavier enlarged its area in India and carried it further afield to the Malay peninsula. In the year of the first English Book of Common Prayer S. Francis set out with it to Japan and in the year of the second Book he died on his way to extend it to China.

For these missions see the summary accounts in Hardwick *A History of the Christian Church : Middle Age* chaps. i, v, ix, xiii ; *Reformation* ch. x (ed. Stubbs 1883, 1877), and references there.

2. It has already been noted that the Roman rite was formally adopted in the Frankish dominions at the end of the 8th cent. It was the Carlovingian policy to cultivate the closest possible relations with the Apostolic See, and the adoption of the rite was an element in the general policy. The liturgical reform was initiated by Pepin and completed by Charles the Great.

For details and authorities see F. Cabrol 'Charlemagne et la liturgie' in *Dict. d'archéologie chrétienne et de liturgie* iii cc. 807 sqq.

At this period the rite was contained in two groups of books, the one appertaining to the Divine Service of the canonical hours, the other to the administration of the Sacraments, Consecrations, Benedictions, and so on. The first group consisted of the *Psalterium*, containing the Psalms and Canticles of the Old and the New Testaments ; the *Antiphonarius* and the *Responsoriale*, containing respectively the antiphons and the responds ; and the Lesson-books, viz. the Bible, and the *Homiliarius* of patristic sermons. The second group consisted of the *Liber Sacramentorum* or *Sacramentarium* containing the prayers of the Mass throughout the year and those of the administration of the Sacraments and other rites ; the *Cantatorium* or *Graduale* providing the parts of the Mass to be sung by the choir ; and the *Lectionarius* or *Comes* and the *Evangelium*, used respectively for the Lessons and the Gospels of the Mass. These two groups were linked together by a further book, the *Ordo Romanus*, which

described the manner of the execution of the rites and supplied in a measure what was later contained in rubrics.

For these names see the passages quoted in *Dict. d'archéologie* as above; and Amalarius, esp. *de ecclesiastico Officio* iii. The Frankish *Antiphonarius* combined the Roman *Cantatorium*, *Responsoriale* and *Antiphonarius* in a single volume (Amalar. *de ordine Antiphonarii* prolog.). *Missale* (Amalar. *de eccl. Off.* iii 40, etc.) is either a synonym for *Sacramentarium*, or it possibly may denote a book containing only those parts of the Sacramentary which concern the Mass. For a fragment of a Missal, perhaps of the 7th or 8th cent., containing, besides the prayers, the Epistles and Gospels, see Dom Wilmart *Un Missel grégorien ancien* in *Revue Bénédictine* xxvii 3.

These books then were now adopted, either as they stood, or corrected, improved, or supplemented, as the case might be, to the exclusion of the books hitherto in use. For the present purpose it is necessary to refer particularly only to one of them.

(*a*) In response to a request of Charles the Great, at some date between 784 and 791, the Pope, Hadrian I (772-795), sent him an authentic copy of the *Sacramentarium* then in use in the Roman Church. This form of the book is described in Hadrian's covering letter as 'arranged by my holy predecessor, the inspired pope Gregory'; that is to say, the Sacramentary as it then stood was regarded—whether rightly or wrongly is a question still discussed—as the outcome of a revision and reorganisation of the rite, effected by S. Gregory the Great (590-604). But the Sacramentary so received was found to be insufficient for the purposes of the Frankish Church; it did not cover all the ground of Frankish observance. Accordingly a supplement, compiled, probably by Alcuin, out of material derived partly from the Sacramentary itself, partly from other sources, with an explanatory preface (*Hucusque*) prefixed, was appended to Hadrian's text; and it was the whole so formed that became known as the *Sacramentarium Gregorianum*. Later on, the preface was omitted, and the two parts of the book were finally intermixed and fused; and the resulting arrangement became the generally

accepted arrangement, which, by the 11th cent. at least, had been adopted by the Roman Church itself.

For the 'Gregorian' text see Muratori *Liturgia romana vetus* ii (where Hadrian's text occupies cols. 1-138, 241-272, 357-361; the supplement, cols. 139-240, and perhaps cols. 273-356, 362-380: and the preface *Hucusque*, col. 271 note). On its character and history see Duchesne *Origines du culte chrétien* pp. 114 sqq., corrected by E. Bishop 'The earliest Roman mass-book' in *Dublin Review* Oct. 1894 and separately, and 'Liturgical note' in Kuypers *The Book of Cerne*, Cambridge 1904, pp. 237 sq.; A. Ebner *Quellen u. Forschungen zur Gesch. d. Missale Rom.* pp. 380 sqq. If the fragments published by Dom Wilmart (p. viii above) are rightly dated as of the 7th cent., part at least of the supplement was in existence a century earlier than the Carlovingian Sacramentary.

(*b*) At the time when Hadrian's book was received, a Roman Sacramentary of an older type was already known and was in partial use in the Frankish dominions; and it was from it that a great part of the material of Alcuin's supplement was derived. This type of Sacramentary was known among the Frankish writers of the 9th cent. as 'Gelasian'; that is to say, it was supposed, rightly or wrongly, to be the work of S. Gregory's predecessor in the chair of Peter, S. Gelasius I (492-496). The book as we know it makes no claim to be Gelasian; much of its contents is certainly later than the time of Gelasius; and there is no independent tradition that Gelasius compiled a Sacramentary. But in the *Liber Pontificalis*, the papal history compiled in the 6th or the 7th cent., Gelasius is the only pontiff between S. Leo and S. Gregory the Great to whom any liturgical work is attributed: 'he made prefaces and prayers of the sacraments.'[1] It has been argued that the Franks interpreted this to mean that he was the author or reviser of the Sacramentary, and that they inferred that the book which had long been current in Gaul represented the work of Gelasius. On the other hand it has been argued with some considerable force that the title *Gelasianum* represents with substantial accuracy the truth of the matter. In any case the *Gelasianum* as we have it is not a pure Roman book, but is marked by a 'Gallican'

[1] *Lib. pontif.*, ed. Duchesne, i pp. 255, 257.

admixture; nor is the text uniform in the remaining documents which contain it, the later MSS showing some approximation to the Gregorian type.

For the *Gelasianum* see Muratori *Liturgia romana vetus* i; H. A. Wilson *The Gelasian Sacramentary*. On its character and history, Duchesne *Origines* pp. 119 sqq.; S. Bäumer *Das sogenannte Sacramentarium Gelasianum* in *Hist. Jahrb. d. Görres-Gesellsch.* xiv (1893) pp. 241 sqq.; Wilson *op. cit.* introd.; Ebner *Quellen* pp. 374 sqq.

(*c*) A stage in the history of the Sacramentary earlier than the *Gelasianum* is, incompletely, represented by the so-called *Sacramentarium Leonianum*. This, a pure Roman book without 'Gallican' admixture, is a collection of masses, now mutilated at the beginning and covering the year only from April to December, together with Ordinations, the Veiling of Virgins, and the Marriage rite, compiled in the 5th or 6th cent. and found only in a single MS (Chapter Library of Verona, cod. lxxxv) written in the 7th cent. While it contains much official matter, some of which recurs in the later Gelasian and Gregorian books, regarded as a whole it appears to be a private collection rather than an official service-book.

For the text see Muratori *Lit. rom. vet.* i; C. L. Feltoe *Sacramentarium Leonianum*. For its character and history see Duchesne *Origines* pp. 128 sqq.; M. Rule 'The Leonian Sacramentary' in *Journ. of Theol. Studies* ix pp. 515 sqq.; x pp. 54 sqq.

3. The following points may be noticed in the history of the Roman rite from the 9th to the 16th century.

(1) Some new books emerge, containing either (*a*) parts of the larger books extracted for the sake of convenience, like the *Collectarius* giving the collects for the several days, for use in Divine Service, extracted from the Sacramentary; or (*b*) new features added to the rite, like the *Troperium* containing the musical developments of syllables within the formulae of the *Graduale* and the words that were adapted to them (tropes and sequences); and the *Hymnarium* of metrical hymns of the Divine Service; or (*c*) developments and elaborations of older formulae, like the *Processionale* in which were combined the texts and directions pertaining to processions,

litanies and rogations : while (*d*) the *Ordinarium* displaced the older *Ordo* as a fuller directory for the execution of Mass and Divine Service and their adjustment to the yearly variation in the kalendar. (*e*) Another book, in its final form not belonging to either of these groups, was originally the collection of certain supplementary devotions which from the 9th cent. onward were added to the Divine Service—the two secondary offices, that of the B.V.M. and that of the Dead, the Commendations, the Litany, and the Penitential and the Gradual Psalms. In the 15th cent. this collection was variously supplemented with all sorts of private devotions, and under various titles, *Horae beatae Mariae virginis*, *Horarium*, *Hortulus animae*, etc., became an official manual of private prayers.[1]

(2) By the 11th cent. the books had begun to be reorganised ; or rather, while the old system continued in use for solemn functions in choir and sanctuary, a new system was being developed alongside of it for purposes of convenience. The *Sacramentarium* was broken up into three parts, and what concerned the Mass and associated rites was separated out and combined with *Graduale*, *Lectionarius* and *Evangelium* to form the *Missale plenum*, containing the complete text of the Mass for the whole year ; the episcopal offices were collected in the *Liber pontificalis* or *Pontificale* ; while the offices pertaining to the parish priest were combined in the *Rituale*, *Manuale*, or *Agenda*. Similarly the books pertaining to the Divine Service were combined in the *Breviarium*, which enabled the clerk to say his service completely with the help of only a single volume. In the Missals and Breviaries of the 15th cent. the contents also of *Troperium*, *Hymnarium* and *Ordinarium* were broken up and inserted at their appropriate places in the text, and the supplementary devotions which formed the nucleus of the *Horae* were added to the Breviary.

(3) While the Gregorian text generally prevailed, the contents were not everywhere the same in detail, and many of the rites were locally developed on a considerable scale. For

[1] See Littlehales *The Earliest English Primer* (E. E. T. S.) introduction.

example, in the Mass, besides such new features as Sequences and Tropes, a marked local development is soon found in the accumulations of private prayers before the Introit, at the Offertory, and at the Communion, sometimes of enormous extent, sometimes also further extended to supply the celebrant with prayers to occupy him throughout while the choir is singing. And again the offices of the *Rituale*, more especially perhaps those of Matrimony and of the Sick, underwent large local development, and diversity of local usage became marked in these more than anywhere else ; and in fact the reformed Roman *Rituale* of Paul V (1614) has never entirely displaced local usage or been regarded as binding everywhere in detail.[1]

For illustrations, see the documents printed in Martène *de antiquis Ecclesiæ ritibus* passim.

(4) Local usage in respect both of rite and of ceremony, that is, of text and of rubric, was consolidated, and ' Uses ' were codified. When the ritual books came to be printed in the 15th and 16th centuries, some 144 Missals, mostly of metropolitan churches, which theoretically determined the rite of their provinces,[2] but many of them of diocesan churches, were published before 1549, and probably no two of them would be found to agree with each other in detail.[3] And no doubt the variation went still further ; since it may well be that it was not thought worth while to print books which were nearly allied to books already printed, though not identical with them, and that the printing of the books tended to the practical realisation of the theoretical rule, and dioceses adopted the uses of their metropolitan churches in preference to printing their own. It must be added that, besides these secular uses, there were the uses of the regulars : the Missals of the Benedictines and their several congregations, of the

[1] See *Catholic Encyclopaedia* xiii p. 89, s.v. ' Ritual.'

[2] See *Decretum* I xii 13 ; Lyndwood *Provinciale* ii 3.

[3] See W. H. J. Weale *Catal. Missalium ritus latini* pp. 17-219. Add to the Missals there catalogued that of Schwerin, *c.* 1492, *c.* 1500, *c.* 1518 (Schönfelder *Die Agende der Diözese Schwerin von 1521* pp. vi sq.).

Cistercians, the Camaldolese, the Carthusians, the Cluniacs, the Humiliati, the Vallombrosians, the Pauline Hermits, the Dominicans, the Carmelites, the Franciscans, the Hieronymites, the Trinitarians, the Hospitallers of S. John, the Praemonstratensians, and the Augustinians, were all printed before 1530[1]; while the monastic Divine Service, whatever may have been its original relation with the Roman Office, had long been a practically distinct rite.

It follows that at the beginning of the 16th cent. (1) the whole rite was contained in five books: the Missal, the Breviary, the Ritual, the Processional, and the Pontifical; with a supplementary and subordinate book of private devotions; and (2) uniformity was neither known, nor aimed at or desired; a broad Gregorian basis was common, but the rest varied indefinitely in detail, theoretically from province to province, in practice rather from diocese to diocese, and among the greater foundations from church to church.

II

The course of things in England was parallel to what it was elsewhere, and the resulting situation was the same.

1. There can be no question that S. Augustine and his companions brought with them to Kent in 597 the Roman rite and the Roman books[2]; and perhaps the same was the case with the mission of S. Felix to East Anglia, that of S. Birinus to the West Saxons, and that of S. Wilfrid among the South Saxons.[3] Nor is there the least reason to suppose that the scruples or difficulties, whatever they were, which S. Augustine felt or foresaw in view of the diversity between Roman and 'Gallican' usage, proved in the event to be so acute as to lead him to act on S. Gregory's advice and to

[1] See W. H. J. Weale *Catal. Missalium ritus latini* pp. 220-256.

[2] Cp. Egbert of York *Dial. eccles. institut.* 16 (Haddan and Stubbs iii p. 411) 'Nos autem in æclesia Anglorum idem . . . ut noster didascalus beatus Gregorius, in suo Antiphonario et Missali Libro, per pedagogum nostrum beatum Augustinum transmisit ordinatum et rescriptum . . . servamus.'

[3] Bede *Hist. Eccl.* ii 15, iii 7, iv 13, v 19.

compile a composite rite for the Church of the English.[1] On the other hand, the Scotic missions in Northumbria and Mercia as a matter of course practised and diffused their own 'Gallican' rite; and after the withdrawal of S. Colman and his monks of Scotic nationality after the council of Whitby in 664,[2] this rite must have continued for a while in the use of his English disciples, and only gradually have given place to the Roman, possibly leaving behind it traces like those which later on were left by the Gallican rite on the continent after it had been generally superseded by the Roman.[3]

2. In 747 the Council of Clovesho, in its 13th and 15th canons, finally enjoined the Roman rite—Kalendar, Sacramentary, and Divine Service—on the whole province of Canterbury, to be observed in accordance with the written standard that had been received directly from the Roman Church, whether this was among the documents despatched to the Council by the Pope, Zacharias, or otherwise obtained.[4] Perhaps there is no such definite evidence for the Northern province; but the penetration of the Roman rite is illustrated by the mission of John, the archchanter of S. Peter's, at the desire of S. Benedict Biscop, to the monastery of Monkwearmouth, where for two years he trained the monks in 'the order and rite of singing and reading' in the Divine Service, and on his withdrawal left behind him a written directory for the whole annual cycle.[5]

3. But of the few English service-books which survive from the period before the Norman Conquest none appears to represent any local tradition, independent of the Carlovingian reform and the continental development. The Sacramentaries are 'Gregorian,' i.e. they exhibit Hadrian's text combined with Alcuin's supplement; while the Benedictionals

[1] Bede *Hist. Eccl.* i 27. [2] *Ibid.* iii 26.
[3] Cp. Walafrid Strabo *de Rebus ecclesiasticis* 23; and p. ix above.
[4] Haddan and Stubbs *Canons and Ecclesiastical Documents* iii p. 367.
[5] Bede *Hist. Eccl.* iv 18: *Hist. abbatum* 5.

and Pontificals are the same in character, and largely in content, with the corresponding continental books. Consequently such 'Gallican' features as survived in the later English usage may have been the result of the intercourse between England and the continent in the 9th and 10th centuries, rather than of any original inheritance or survival of the usage of the earliest days.[1]

See the Missal of Leofric, bishop of Exeter (1046-1072), for the most part written in Lotharingia, in F. E. Warren *The Leofric Missal* Oxford 1883; that of Robert of Jumièges, archbp. of Canterbury (1051-1052) in H. A. Wilson *The Missal of Robert of Jumièges*, H.B.S. 1896; the Red Book of Derby (*c.* 1061) in Warren *op. cit.* pp. 271 sqq. For Benedictionals and Pontificals see H. A. Wilson *The Benedictional of Archbishop Robert*, H.B.S. 1903, pp. xviii sqq.

4. From the 9th cent. onwards the general situation is reproduced in England.

(1) The books are multiplied: in particular the *Ordinale* or *Pie*, corresponding to the continental *Ordinarium*, is developed; the *Processionale* is compiled; and the collection of supplementary devotions is enlarged by the addition of private prayers into what became commonly known as the *Primer*.

(2) The new system of books is organised: viz. the *Missale*; the *Breviarium*, commonly known as *Portiforium* or *Portuis*; the *Manuale* corresponding to the continental *Rituale* or *Agenda*; and the *Pontificale*.

See Maskell *Monumenta ritualia ecclesiae anglicanae* i 'Dissertation on the ancient service books'; G. W. Prothero *Memoir of Henry Bradshaw*, London 1888, app. I pp. 423 sqq.; Wordsworth and Littlehales *The old service-books of the English Church* London 1904.

(3) The Gregorian rite and ceremony is developed, especially in the offices of the *Manuale*.

(4) Local usage is organised in 'Uses.' The origins of these no doubt lie far back in the history of the several churches; but a new influence came in to modify and develop them with the Norman Conquest and the reorganisation

[1] H. A. Wilson 'Notes on some liturgical questions' in A. J. Mason *The Mission of St. Augustine*, Cambridge 1897, pp. 243 sq.

of the cathedral system carried through by the Norman bishops.[1] By the 16th cent. some of these uses had been abandoned ; but, as is familiarly known from the preface to the Book of Common Prayer,[2] at least five still survived—those of Hereford, York, Lincoln, Bangor and Salisbury ; and of three of them the books had already, in whole or in part, been printed. The Hereford Missal was printed in 1504, the Breviary in 1505 : the York Missal in 5 editions, from 1509 to 1533 ; the Breviary in 5 editions from 1493 to about 1530 ; the Manual in 1509 and 1530 ; the Processional in 1530 ; the Ordinal in 1509 ; and the *Horae* in 4 editions from 1510 to 1536 : while of the Sarum Missal 48 editions had been issued from 1487 to 1534 ; of the Portuis 39 editions from 1475 to 1544 ; of the Manual 24 editions from 1497 to 1543 ; of the Processional 15 editions from 1502 to 1549 ; of the Ordinal or Pie 12 editions from 1477 to 1508 ; and of the *Horae* or Primer about 170 editions from 1478 to 1544.

See Wordsworth and Littlehales *Old Service-books* p. 13 ; Weale *Catalogus missalium* pp. 65 sq., 78, 178 sqq. ; Maskell *The ancient liturgy of the Church of England* ; Frere and Brown *The Hereford Breviary*, H.B.S., London 1904, 1911 ; Henderson *Missale ad usum insignis eccl. Eborac.*, Surtees Soc. lix, lx, Durham 1874 ; Lawley *Breviarium ad usum ins. eccl. Eborac.*, Surtees Soc. lxxi, lxxv, Durham 1880, 1883 ; Henderson *Manuale et Processionale ad usum ins. eccl. Eborac.*, Surtees Soc. lxiii, Durham 1875 ; Dickinson *Missale ad usum insignis et praeclarae eccl. Sarum* Burntisland 1883 ; Wordsworth and Procter *Breviarium ad usum insignis eccl. Sarum* Cambridge 1879, 1882, 1886 ; Henderson *Manuale . . . Eborac.* app. I 'Manuale . . . Sarum' ; Maskell *Mon. rit. eccl. Angl.* i, Oxford 1882 ; Henderson *Processionale ad usum insignis ac praeclarae eccl. Sarum* Leeds 1882 ; C. Wordsworth *Ordinale Sarum sive directorium sacerdotum*, H.B.S., London 1901, 1902, and *Tracts of Clement Maydeston*, H.B.S., London 1894 ; E. Hoskins *Horae beatae Mariae virginis or Sarum and York Primers* London 1901. On Pontificals, which belonged rather to individual bishops than to churches and their uses, see Frere *Pontifical services*, Alcuin Club collections iii, iv, London 1901 ; Maskell *Mon. rit.* ii ; R. Barnes *Liber Pontificalis of Edmund Lacey bishop of Exeter* Exeter 1847 ; Henderson *Liber Pontificalis Chr. Bainbridge archiep. Ebor.*, Surtees Soc. lxi, Durham 1875 ; H. A. Wilson *The Pontifical of Magdalen College*,

[1] See W. H. Frere *Use of Sarum* i pp. xiv sqq.

[2] P. 36 below.

H.B.S., London 1910. No English Pontifical was printed in the 15th or 16th cent.

The enormous output of Salisbury books indicates the position of the Use of Sarum as the most important and influential of all the English Uses. The codification of it is traditionally attributed to S. Osmund, the first of the Norman bishops (1078-1099) ; and it is possible that his organisation of the new cathedral church of Old Sarum included some liturgical enactments. But the real 'author' of the Use appears to have been Richard le Poer, who was dean from 1173 to 1215, and became bishop in 1217 and removed the see to Salisbury. To him or to his influence, at a date earlier than 1214, is to be ascribed the compilation of the *Consuetudinarium*, in which are codified the rules affecting the *personnel* of the church in choir and sanctuary, and the *Ordinale* which regulates the service throughout the year and the manner in which the several elements provided by the service-books are to be combined. These two books, together with the contemporary service-books, containing the text of the rite, represent the use as it stood at the beginning of the 13th cent. During the rest of the 13th and the first half of the 14th cent. modifications were made, chiefly as the result of changes in the dignity of certain existing festivals and of the institution of new ones ; and in consequence, in about 1350, the *Ordinale* was thoroughly revised, and the 'New Ordinal' or the 'New Use of Sarum' came into being. From the first the codified Use of Sarum exercised a wide influence outside the diocese of Salisbury. S. David's, Lincoln, Lichfield, Wells, Exeter and S. Paul's were all in course of time affected, and some of them adopted the Sarum customs as a whole ; while even York and Hereford were not unaffected. In fact in the middle of the 14th cent. Ralph Higden can write that nearly the whole of England, Wales and Ireland uses the Ordinal of S. Osmund[1] ;

[1] R. Higden *Polychronicon* vii 3 (ed. Lumby, Rolls series, vii p. 294): librum ordinalem ecclesiastici officii quem Consuetudinarium vocavit, quo fere nunc tota Anglia Wallia utitur et Hibernia.

and in the bull of Osmund's canonisation in 1457, Calixtus III adds 'the churches of very many other places' as well.[1]

See W. H. Frere *The Use of Sarum* Cambridge 1898, 1901; Bradshaw and Wordsworth *Statutes of Lincoln Cathedral* pt. ii pp. 824 sqq.

III

1. It has been noted already more than once that the Roman rite is to be distinguished from other customs which it modified and finally displaced in Italy, Gaul, Spain, and the British Isles. These customs belonged to a second Latin rite, commonly called the 'Gallican,' which once prevailed all over the West outside of Rome and its neighbourhood. The original relation to each other of the two rites is a subject of dispute and the question need not be discussed here; it is enough to say that it is possible that they are parallel developments of a single Latin type, which may have originated in Rome itself or at least been diffused from Rome.[2] After the Roman rite had been generally adopted throughout the West, there remained, and still remain, two survivals of the non-Roman rite: the 'Ambrosian' of the diocese of Milan, and the 'Mozarabic' observed in certain churches in Spain.

(1) The Ambrosian appears to be Gallican at bottom, but modified and overlaid by Roman usage; at any rate it is mixed and stands midway between the two rites. Since it has had no influence on the development of the Book of Common Prayer, it need not be further remarked upon here.

See P. Lejay's art. 'Ambrosien (rit)' in *Dictionnaire d'archéologie chrétienne et de liturgie* i 1373; H. Jenner's art. 'Ambrosian liturgy and rite' in *Catholic Encyclopaedia* i p. 394; J. M. Neale 'The Ambrosian Liturgy' in *Essays on Liturgiology*; W. C. Bishop 'The Ambrosian Breviary' in *Ch. Qu. Rev.* Oct. 1886.

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[1] A. R. Malden *The Canonization of Saint Osmund*, Wilts Record Soc., Salisbury 1901, p. 228: librum . . . ordinalem alias consuetudinalem appellatum, quo fere vniuerse ipsius Anglie Wallie et Hibernie ac aliorum quampluriurn locorum vtuntur ecclesiae.

[2] See the note 'Gallican *versus* Roman' in Procter and Frere *A new history of the Book of Common Prayer* p. 508.

(2) On the other hand, the Mozarabic,—so-called as being the rite of the *muzarabes*[1] or 'arabizers,' a name applied, first no doubt by the Moors, and then by the Romanised free Spaniards of the north, to the Christian population living under the Moorish domination—is purely Gallican. It is the old Spanish rite which for us first comes into view in the writings of S. Isidore of Seville († 636) and continued in universal use down to the 11th cent. The pope Alexander II (1061-1073) attempted to suppress it in 1064; but the attempt was successfully resisted. However, a few years later the Roman rite began to be adopted, in Aragon in 1071, in Navarre in 1074, and in Catalonia a little later; and after a severe struggle Alphonso VI, encouraged by S. Gregory VII, decreed the abolition of the Mozarabic rite throughout Leon and Castille, except in six old churches in Toledo, in 1086. None the less it continued in use, not only in the churches under Moslem rule, but also, for a century or two, sporadically in the Christian kingdoms. But the Roman rite so far won its way, that by 1500 the Missals of the uses of seven churches in the peninsula had already been printed[2]; and it had encroached on the Mozarabic reserve in Toledo so far that the old rite was in danger of lapsing altogether. To prevent this and to reinvigorate the Mozarabic observance Francisco Ximenes de Cisneros, who became archbishop of Toledo in 1495, appointed a commission of divines to edit and publish the books.

The normal Mozarabic ritual books appear to be three: viz. (1) what may be called the 'Psalter,' containing the Psalms, Canticles and Hymns of Divine Service, with sometimes the series of the lesser offices appended (Gilson *The Mozarabic Psalter*, H.B.S., London 1905); (2) a book of unknown name, now commonly known as *Officia et missae*, containing the variables of Service and Mass—and these variables compose nearly the whole, the constants being only the framework and a few fixed formulae—; (3) the *Liber ordinum*, a combined *Pontificale* and *Rituale* (Férotin *Le 'Liber ordinum' en usage dans l'église wisigothique et mozarabe d'Espagne du v^e au*

[1] Arab. *mostarib*, *-una*.

[2] Viz. Braga, Huesca, Leon, Orense, Saragossa, Tarragona, Vich (Weale *Catal. Missal.* pp. 42, 110, 83, 32, 46 200, 214).

ix^e siècle Paris 1904). But parts of the second book are also found in separation: e.g. *Liber sacramentorum*, containing the prayers of the Mass (Férotin *Le Liber mozarabicus sacramentorum et les manuscrits mozarabes* Paris 1912); *Liber comitis*, being the lessons and gospels of the Mass (G. Morin *Liber comicus* Maredsous 1893); *Antiphonarius*, the choir-book of Service and Mass. See Férotin *Liber sacramentorum* cc. 679 sqq.; *Catholic Encyclopaedia* x p. 613.

Ximenes's commission did not confine itself to editing the traditional books as they stood, but they broke up the second of the old books, and compiled what belonged to the Mass into a Missal in the current sense, and combined what belonged to Divine Service with the Psalter to form a Breviary. The result of their work was the *Missale mixtum secundum regulam Beati Isidori, dictum Mozarabes* published in 1500,[1] and the *Breviarium ad debite persoluendum Divinum Officium secundum regulam beatissimi Isidori archiepiscopi Hispalensis* published in 1502.[2] The *Liber ordinum* was not re-edited and the Roman Pontifical and Ritual took its place.

Ximenes also founded a Mozarabic chapel in the cathedral church of Toledo and provided for 13 chaplains to sing mass and divine service daily in the chapel; an example which was followed by Rodrigo de Talavera in 1517 in the foundation of a chapel in the old cathedral of Salamanca for the yearly celebration of 55 Mozarabic masses. Ximenes's foundation still survives; de Talavera's is represented by one or two Mozarabic masses a year.

See Pinius 'de Liturgia antiqua Hispanica' in *Acta sanctorum* July vi; Florez *España sagrada* iii 'Disertación de la misa antigua de España'; Krazer *de antiquis eccl. occident. Liturgiis* pp. 70 sqq.; J. M. Neale *Essays in Liturgiology*; Férotin *opp. citt.*; W. C. Bishop 'The Mozarabic rite' in *Church Qu. Rev.* Oct. 1906, Jan. 1907: H. Jenner's art. 'Mozarabic rite' in *Catholic Encyclopaedia* x pp. 611 sqq.

2. The liturgical history of the Orthodox East in the early middle ages is so far parallel to that of the West, that its outstanding feature is the enlargement of the area of the rite of Constantinople both by the extension of the Church through the conversion of pagan populations and by the displacement of local rites. At the time of the Monophysite

[1] Reprinted, from A. Leslie's ed. with notes etc., Rome 1755, in Migne *P.L.* lxxxv.

[2] Reprinted, as re-edited by F. A. Lorenzana, Madrid 1775, in Migne *P.L.* lxxxvi.

schism in the 6th cent. there were three several rites observed locally in that part of the Eastern Church which lay within the Empire[1]; the Egyptian, the rite of the patriarchate of Alexandria, observed in Egypt, Libya, Cyrene, and Abyssinia; the Syrian, the rite of the patriarchate of Antioch (Syria and Palestine); and the Byzantine, the rite of the patriarchate of Constantinople (Thrace and Asia Minor). The Syrian rite is already visible in some detail in the *Catecheses* of S. Cyril of Jerusalem (347), in the *Apostolic Constitutions* (c. 375), in the *Pilgrimage of Sylvia* (c. 380), and in the writings of S. John Chrysostom. The Egyptian characteristics already appear in the *Sacramentary of Sarapion of Thmuis* (c. 350). The origin and early history of the Byzantine rite is quite obscure; it appears to be a fusion of the Cappadocian (represented by the Liturgy of S. Basil) with another rite (represented by the Liturgy of S. Chrysostom), perhaps that of Heraclea (Eregli on Marmora), to the province of which Byzantium originally belonged. It first comes clearly into light at the end of the 8th cent., our knowledge of it for the earlier period being derived only from scattered allusions.

See Duchesne *Origines* pp. 54 sqq., 469 sqq.; Brightman *Liturgies eastern and western* i; 'The Sacramentary of Sarapion of Thmuis' in *Journal of Theol. Studies* i.

Whatever may have been the earlier ritual conditions in Macedonia and Greece, it may be assumed that, at least after the Byzantine patriarch in the 6th cent. had secured these areas for his own jurisdiction and the Roman patriarch had withdrawn his claims,[2] they soon became, if they were not so already, solidly Byzantine in rite. Later, the Byzantine rite won an extension further westwards in Italy, as a consequence of the hellenisation first of Sicily and then of S. Italy, and of the Byzantine domination, both political and ecclesiastical, lasting from the 8th cent. down to the Norman conquest

[1] So much of Armenian and Nestorian usage as was to be found within the Eastern frontier can be ignored for the present purpose.

[2] Cf. Duchesne *Origines* pp. 41 sqq.

in the 11th, during which 'Magna Graecia' belonged to the patriarchate of Constantinople.[1] By the conversion of the eastern Slavonic peoples in the 9th and 10th cents. the range of the Byzantine rite was still further extended in Europe.[2] In the East, on the other hand, the Monophysite schism had reduced the orthodox of Syria and Egypt to a remnant, mostly Greek and naturally disposed to cultivate and cherish close relations with the church of the Imperial City and the patriarchate of Constantinople. Accordingly in the sphere of worship the Byzantine rite attracted them to itself, with the result that local usage was, first modified and more or less assimilated to that of Constantinople (so that the earliest Greek MSS of the Syrian Liturgy of S. James and still more those of the Egyptian S. Mark, exhibit the local rite as so far accommodated to the Byzantine framework, that the audible parts of the liturgy tend to be indistinguishable from those of the Byzantine); and finally, by the beginning of the 13th cent., the local liturgies had practically disappeared and the Byzantine prevailed everywhere[3]; while of the local Divine Service, and of the offices other than the liturgy, no monuments seem to have survived. Meanwhile the Monophysite communions of Syria, Egypt, and Abyssinia, had retained the original rites in Syriac, Coptic, and Ethiopic versions.

See the texts in Swainson *The Greek Liturgies* Cambridge 1884; Brightman *Liturgies eastern and western* i. The assimilation to the Byzantine will appear if the Greek texts of S. James and S. Mark are compared, on the one hand, with the Byzantine, and on the other, with the Syriac and Coptic versions.

The Byzantine service-books began to be printed, mostly at Venice, in the first half of the 16th cent.; the *Euchologion*, corresponding in part to the western Sacramentary, at Rome in 1526, and then at Venice in 1528; the *Horologion*, corre-

[1] See Batiffol *L'abbaye de Rossano* Paris 1891, introd.: Brightman *Litt. eastern and western* pp. xc sq.

[2] Hardwick *History of the Christian Church: Middle Age*, ed. Stubbs, London 1883, pp. 119 sqq.

[3] Theodore Balsamon *in can.* 32 *in Trullo* (Migne *P.G.* cxxxvii 621 B), *Responsa ad Marcum* (*ib.* cxxxviii 953).

sponding to the *Psalterium* of the Breviary, at Venice in 1509; the *Typikon*, corresponding to the *Ordinale*, in 1545; and the other books at various dates in the same period.[1] But these books are perhaps irrelevant to the present purpose. The Byzantine rite affected the Book of Common Prayer, not through the official service-books, but rather through the merely literary publications of the west; and in particular through Ἡ *θεία λειτουργία τοῦ ἁγίου* Ἰωαννοῦ [sic] *τοῦ* Χρυσοστόμου: *Divina missa sancti Ioannis Chrysostomi* Venice 1528, being the text of the liturgy of S. Chrysostom with a Latin translation arranged on the opposite page. The central words of the Orthodox rite, those of the Consecration, were also known from the tract *De sacramento Eucharistiae* of the cardinal Bessarion of Nicaea, the protagonist of the latinising Greeks at the Council of Florence in 1439, which was printed at Strassburg in 1513, and at Nürnberg in 1527.

For the texts of the Eastern rites, other than the service-books, available in the West in 1549, see Gasquet and Bishop *Edward VI and the Book of Common Prayer*, London 1890, p. 187: Brightman *Liturgies east. and west.* i pp. lxxxv sq.

IV

The first half of the 16th cent. was marked by several movements of liturgical reform, initiated from different points of view, of varied scope and importance, and meeting with different measures of success.

1. One of them, happily checked almost at the outset, need only be mentioned in passing. The fastidious Ciceronianism of the Italian humanists was offended by the latinity of the service-books, a tongue descended, not from the literary language of the Augustan age, but from the spoken or semi-literary language of the first Christian centuries. It was therefore proposed to recast the books in more classical literary form; and to this end Zaccaria Ferreri, bishop of Guardia Alferi in Campania, was commissioned by Leo X to rewrite the metrical hymns and to reform the Breviary.

[1] See Brightman *Liturgies east. and west.* i p. lxxxii

The hymns were rewritten *iuxta veram metri et latinitatis normam* and published in 1525, with a letter of approbation by Clement VII and a permission to use them prefixed. Regarded from the point of view of their author and his patrons the verses are excellent, and very many of them irreproachable; while others are shocking with their pagan figures and mythological suggestions; and in all, the spontaneity and rugged simplicity of the originals is sacrificed to a laboured, if faultless, smoothness of classical form. The projected Breviary never appeared: and the whole scheme vanished, with the situation which gave it birth, through the sack of Rome in 1527 and the changed atmosphere of the Roman Court which was its result.

See Batiffol *Histoire du Bréviaire romain*, ed. 3, Paris 1911, pp. 269 sqq.; J. W. Legg *The second recension of the Quignon Breviary*, H.B.S., London 1912, pp. 7 sqq.

2. But a different form of dissatisfaction with the Breviary was abroad and widely prevalent. Almost from the first moment of the adoption of the Roman rite north of the Alps, at the end of the 8th cent., the Divine Service had begun to be modified by addition and subtraction. The effect of this process, continued during the 9th, 10th and 11th cents. and in principle at least generally prevalent outside of Rome, was that in the 12th cent. there existed great variety of usage, and it was realised that a new type of service had come into being as contrasted with the ancient office which was still observed by the Roman Church. Early in the next century, in the pontificate of Innocent III, this *officium modernum* was adopted by the Roman curia and officially regulated. From the curia it was adopted by the Franciscan Order in 1223; later, it was revised and corrected by Aymon, General of the Order, and in its revised form it was approved by Gregory IX in 1241. This Breviary of the 'modern office' was propagated all over the West by the Franciscans and was adopted by the curia itself before 1280; and the old Roman Service practically disappeared. A protest in behalf of the old

rite against the innovation was made by Radulphus de Rivo († 1403), dean of Tongres, in the *de Canonum Observatione*, written in about 1398.[1]

The characteristics of the 'modern office,' the result of developments reaching from the 9th to the 14th cent., were mainly these. On the one hand the service was abridged in two ways; first by the shortening of the lessons of Matins, especially those taken from the Holy Scriptures, so that they came to consist each of but a few lines; and secondly by change in the use of the antiphons, so that they were recited, not after each verse, but only at the beginning and the end of the Psalm or Canticle. On the other hand, the office was lengthened by the adoption of metrical hymns (in this following the pattern of the Monastic Office), of the *Quicunque vult* recited daily at Prime, and of *Memoriae* after the collects of Lauds and Vespers, of *preces* after the *Pater noster* of the ferial day-hours, and of an anthem of the B.V.M. after Compline; and most of all by the frequent recitation of the Office of the B.V.M. and of that of the Dead, of the Gradual and the Penitential Psalms. And besides all this, by the multiplication of new festivals and still more by the addition of octaves to existing festivals, the use of the ferial office was reduced to a minimum, and as a consequence the Psalter was no longer recited as a whole, but the festal Psalms were constantly repeated. It is to be added that the lessons from the lives of the saints were largely apocryphal or puerile. See Batiffol *Histoire du Bréviaire romain* pp. 179 sqq.

By the 16th cent. this long and complicated service was felt to be burdensome and in part unedifying. To remedy the situation two attempts were made under Clement VII (1523-1534) and with his encouragement. First, he formally approved the design of Giovanni Pietro Carafa, bishop of Chieti, General of the Theatine Order, afterwards Pope Paul IV, to revise the Office, and the Missal as well, for the use of his Order, and gave licence to the Order to use the revised books for a year by way of experiment. Little is known of Carafa's work, and nothing came of it for the moment, though it was possibly, later on, the basis of the revision of Pius V.

See Batiffol *Histoire du Bréviaire romain* pp. 289 sqq.; J. W. Legg *The second recension of the Quignon Breviary* ii, H.B.S., London 1912, pp. 12 sqq.

[1] C. Mohlberg *Radulph de Rivo*, Louvain 1911, p. 47. *De Can. Obs.* is printed in Hittorp *de Officiis divinis* Rome 1591, p. 633.

In 1529 Clement issued a second commission, this time to Francisco de Quiñones, General of the Franciscans and Cardinal of S. Croce in Gerusalemme, so to reorganise the Divine Service that by the removal of the existing difficulties and defects and inconveniences the clergy might be attracted to the discharge of their canonical duty of reciting it. Quiñones carried out his task with the help of three Spanish divines, and the new book, *Breviarium Romanum nuper reformatum in quo sacræ scripturæ libri probatæq; sanctorum historiæ eleganter beneq; dispositæ leguntur*, appeared in 1535, with a preface addressed to Paul III, who had succeeded Clement VII in 1534, explaining the origin and character of the book, and with a letter of Paul III himself giving permission to secular clerks to recite the new Breviary instead of the old, on condition of obtaining a licence from the Apostolic See.

The reform was drastic. Antiphons, responds, chapters and preces are abolished. The Psalter is redistributed, 3 Psalms being assigned to each office throughout the week, except in so far that the *Venite* is added at Matins, and the O.T. Canticle of each day serves as the third Psalm in Lauds (150 Pss.+1 [Ps. xxx 1-6 being repeated]+10 [Ps. cxviii being divided as before into 11]+7 [Canticles]=168=7×8×3, i.e. 7 days of 8 offices each with 3 Psalms). Matins consists invariably of a single nocturn, with three lessons; the first, from the O.T. (exclusive of the deutero-canonical books), of which the greater part is read book by book in the course of the year; the second from the N.T., which is also read through, with the exception of Apoc. iii-xxii, book by book, and only Passion, Holy, and Easter Weeks have propers; the third from the Acts and the Epistles, except on holy days (other than Sundays), when proper third lessons are assigned, on Saints' days from records of the lives of the saints, otherwise from Holy Scripture (except on Christmas Day and Easter Day, when they are from patristic homilies). The metrical hymns, which are variable at Matins and Vespers, precede the Psalms in all offices, except in Lauds which is deprived of its hymn. *Te Deum* is used daily except in Advent and Lent, when *Miserere* is substituted for it; *Quicunque* is confined to Sundays, the *Apostolicum* being substituted for it on weekdays. The supplementary office of the B.V.M. is abolished; but to compensate for it, on all unoccupied Saturdays the office of the day is to be of the B.V.M. The *memoriae* at Lauds and Vespers are restricted to two, of the B.V.M. and of the apostles and all saints, unvarying throughout the year. The Penitential Psalms and the Litany are recited only on

Ash Wednesday and Fridays in Lent. Thus the Service is continuous throughout the year, except that holydays and special seasons are marked by their invitatory, hymns at Matins and Vespers, 3rd lesson, and collect.

The text is in J. W. Legg *Breviarium romanum Quignonianum*, Cambridge 1888. On the history see Batiffol *Hist. du Brév. romain* pp. 274 sqq.; Legg *The second recension of the Quignon Breviary* ii pp. 14 sqq. This Breviary is denoted by Q in the margin of the Synopsis below.

The new Breviary, of which Quiñones afterwards wrote that it had only been put out provisionally and to invite discussion,[1] was immediately assailed. In July 1535 the Sorbonne condemned it for its innovations. In consequence a revision was immediately taken in hand, and a new recension appeared in July 1536 as *Breviarium Romanæ Curiæ, ex sacra & canonica scriptura, necnon Sanctorum historijs, summa vigilantia decerptis, accurate digestum. Nunc denuo ab autore suo recognitum diligentius, & commodioribus characteribus quam antehac excusum.*

The chief characteristics of the second as compared with the first recension are: (1) an antiphon is restored to the Psalms in all offices, which in Lauds, Prime, Vespers and Compline covers also *Benedictus*, *Quicunque*, *Magnificat* and *Nunc dimittis*; (2) the third lesson at Matins on all Sundays, on all days in Advent and Lent, and throughout octaves, is taken from a patristic homily; (3) Vespers, Matins and Lauds of the Dead (constructed on the plan of the other offices of the book, except that Matins retains its responds) is provided, to be said in addition to the Office of the day on Nov. 2, and the Matins and Lauds also on certain Fridays in Lent.

The text is in J. W. Legg *The second recension of the Quignon Breviary* i, H.B.S., London 1908. On the history see *ibid.* ii pp. 18 sqq.; Batiffol *Hist. du Brév. romain* pp. 277 sqq.

Of this Breviary more than a hundred editions were issued between 1536 and 1566. It was widely adopted by seculars and even by some regulars; and in some churches in Spain it was used in choir. On the other hand it was not found to be generally satisfactory, and the Tridentine Council determined on a new and independent revision both of Missal and of Breviary, and in its last sitting (Dec. 4 1563) it committed the task of revision to the Holy See.[2] In the bull

[1] Preface to the 2nd recension (J. W. Legg *The second recension of the Quignon Breviary* i p. xxiii).

[2] *Canones et decreta Conc. Trident.* sess. xxv contin. sess. 3.

Quod a nobis of July 15 1568, by which Pius V enjoined the use of the reformed Breviary, that of Quiñones was abolished, along with all other Roman Breviaries of less than 200 years' standing.

3. In face of the storm of calamities which beset 'the ship of the Church, tossed among the billows, while the Captain seemed to be asleep within it,' and in view of the delay in the convocation of the General Council so long demanded,[1] in 1536 Hermann von Wied, Archbishop-Elector of Cologne, summoned a Provincial Council to deal provisionally with abuses and to institute reforms. On the basis of a draft prepared by the eminent Johann Gropper (1503-1559), the *os cleri Coloniensis*, the Council elaborated and issued a long series of disciplinary canons, including among them a number dealing with matters of liturgy. The standing complaints against the Breviary—the displacement of Holy Scripture and the unsatisfactory character of the lessons from the lives of the saints—are repeated; the desire is expressed for the general reform of Missals and Breviaries and the removal of superfluities and superstitions (*de officio* 6, 11); the disorganisation of Service and Mass by the observance of unauthorised festivals, by the invasions of choirs and organs, and so forth, is rebuked and forbidden (*ib.* 7, 12, 15); some things are enjoined, which are of interest in view of what happened afterwards in England: viz. that baptisms shall be administered, not privately, but *in facie ecclesiae* (*de administr. sacrament.* 7), that processions shall be confined within the walls of churches (*de constitut.* 8), and that Dedication-festivals outside the city of Cologne shall all be kept on one common day (*ib.* 11); and, what is perhaps of chief interest, it is required that the people be instructed in the meaning of ceremonies, and to this end that sermons be made at the time of the celebration of them (*de administr. sacrament.* 2, 5, 12); a requirement which apparently expressed a widely-felt need, and was provided for in the *Agendae* of

[1] *Canones Conc. Prov. Colon.*, Cologne 1538, prefatory epistle.

German dioceses later in the 16th cent., where vernacular instructions and exhortations are attached to the text of the several offices.[1] The Council also promised that an official *Encheiridion* should be issued to help the clergy in the instruction of the faithful, treating of the Ten Commandments, the Creed, the Sacraments, and the Lord's Prayer, the veneration of saints, relics and images, and the explanation of ceremonies (*de dissemin. verbi* 21, 21). These canons were hailed with some enthusiasm outside of Germany : Giac. Sadoleto, cardinal of S. Callisto (1477-1547), warmly congratulated Hermann ; Ambr. Catharinus (Lanc. Politi, 1483-1553) wrote that he had seen nothing in his day ' more orthodox, more learned, more faithful, or more worthy of all men to be received ' ; and Cochlaeus (Joh. Dobeneck, 1479-1552) later on quoted Catharinus and applauded the canons as having won for Hermann the approval and praise of other nations.[2] The draft submitted to the Council was published in October 1536 in *Formula, ad quam Visitatio intra dioecesin Coloniensem exigetur. Adjiciuntur huic formulae Canonum fere omnium argumenta Concilii prouincialis dudum celebrati, quibus paucis eliciuntur, quaenam in illis ipsis* (*breui in lucem prodituris*) *ad longum contineantur* [3] ; the Canons and the Encheiridion were published at Cologne in 1538 in *Canones Concilii Prouincialis Coloniensis. Sub Reuerendiss. in Christo patre ac dño, D. Hermanno S. Colonieñ. ecclesiæ Archiepiscopo . . . celebrati. Anno* 1536 *Quibus adiectum est Encheiridion Christianæ institutionis.* The *Encheiridion*, which, in the body

[1] See e.g. *Ritus ecclesiastici Augustensis episcopatus* [Augsburg] 1580, which has vernacular instructions and exhortations at Baptism (4 pp.), Confession (6 pp.), Communion (5 pp.), Visitation of the Sick (9 pp.) and of the Dying (2 pp.), and Marriage (6 pp.); *Agenda ecclesiæ Moguntinæ* [Mainz] 1599. See also the Tridentine Council *sess.* xxiv *de reformat.* 7 ' sacramentorum virtus antequam populo administrentur, ab episcopis et parochis explicetur ' : and the *Rituale Romanum* of Gregory XIII, 1584, and that of Paul V, 1617, which direct that at the administration of the sacraments the priest ' virtutem vsum ac vtilitatem ' of the sacraments, ' & caerimoniarum significationes . . . diligenter explicabit.' For the instructions of later French *Ritualia*, see *Rituel des Rituels*, ed. Migne 1866, i cc. 591-1352.

[2] M. Deckers *Hermann von Wied* pp. 211, 106.

[3] *Ibid.* p. 61.

of the combined volume, bears the title *Institutio compendiaria doctrinae christianae, in concilio provinciali pollicita*, was the work of Joh. Gropper and was written on a larger scale than had originally been contemplated, forming a considerable treatise, a sum of divinity under the current four headings, the Creed, the Sacraments, the Lord's Prayer and the Decalogue ; the ceremonies being expounded along with the sacraments to which they severally belong.

See M. Deckers *Hermann von Wied*, Cologne 1840, pp. 60 sqq. ; G. Drouven *Die Reformation in d. Cölnischen Kirchenprovinz zur Zeit d. Erzbischofes u. Kurfürsten Hermann V, Graf zu Wied*, Neuss 1876, pp. 79 sqq. The provincial Council of Mainz held in 1549, besides enacting a series of canons, of which the 62nd requires the revision of Missals, Antiphoners, Agendae, and Breviaries (*Constitutiones concilii prouincialis Moguntini* Mainz 1549), also authorised a catechetical manual, *Institutio ad pietatem christianam*, the work of M. von Hulding, suffragan of Mainz.

V

Liturgical reform was everywhere included in the programme of the Reformation ; and this reform everywhere sooner or later implied the substitution, in whole or in part, of the vernacular for the traditional Latin.

i. The Lutheran ritual is essentially the work of Luther himself, proposed in a series of booklets issued primarily for the use of Wittemberg from 1523 to 1537.

(1) In the *Von ordenung gottis diensts ynn der gemeyne*[1] of the spring of 1523 Luther prescribes the abolition of the daily Mass and of most of the saints' days, and the substitution of a daily service, morning and evening, in which the Bible should be read in course with an exposition of some part of the lesson, followed by a psalm, a respond or antiphon, and a collect. On Sundays Mass and Vespers are to be sung, with a sermon at each.

(2) *Das tauff buchlin verdeutzcht*[2] of the same spring supplies

[1] In A. L. Richter *Die euangelischen Kirchenordnungen* i p. 1 ; E. Sehling *Die evangelischen Kirchenordnungen* i p. 2 ; and H. Lietzmann *Liturgische Texte* iv p. 3 (Kleine Texte für theologische u. philologische Vorlesungen 36, Bonn 1909). [2] Richter i p. 7 ; Sehling i p. 18 ; Lietzmann p. 6.

the Order of Baptism in German. In the *De Captivitate Babylonica* of 1520 Luther had blessed God that He had 'at least preserved this sacrament in His Church uninjured and uncontaminated by the devices of men'[1]; and accordingly the Order of the *Taufbüchlein* is little else than a translation of the baptismal rite of an *Agenda*, probably that in use at Wittemberg, akin to that of Magdeburg.[2] But in 1526 Luther issued a revised edition, *Das taufbuchlin verdeudscht aufs neu zu gericht*,[3] in which two of the prayers are omitted, the exorcism is reduced to a single paragraph, and exsufflation, salt, spittle, unction, white garment and torch are abandoned. Meanwhile Andreas Osiander, pastor of Nürnberg (1520-1548), had published another German Order of Baptism, *Ordnūg wie man Tauffet, bisher im Latein gehalten, verteütscht* (Nürnberg 1524), founded on the *Rituale* of Bamberg.[4]

(3) The *Formula missae et communionis pro ecclesia Wittembergensi*[5] was also written in 1523.

After an attack (cc. 5-7) on the Offertory and the Canon, votive and requiem Masses, and the ceremonial apparatus of the Mass,[6] Luther treats of four subjects. (*a*) He prescribes (8-28) a reformed Latin Order of the Mass, in which the traditional form is retained as far as to the creed and the sermon (if this is not preached before the Mass); after which the offertory is reduced to the preparation of the matter of the sacrament without prayers, 'all that suggests oblation being repudiated'; *Dominus vobiscum* follows, with *Sursum corda* and the rest till the *per* [*Iesum*] *Christum dominum nostrum* of the preface, and after a short pause *Qui pridie* and consecration, followed by *Sanctus* and *Benedictus*, during which the elevation is made; *Pater noster* with its prelude; *Pax Domini*, and the communion with *Agnus Dei* and 'Communio'; *Quod ore sumpsimus*, *Benedicamus*, and the blessing or Num. vi 24-26. (*b*) 'Concerning the communion of the people' (29-37): intending communicants are to signify their

[1] Wace and Buchheim *Luther's primary works*, London 1896, p. 339.
[2] See Rietschel *Lehrbuch der Liturgik* ii, Berlin 1909, pp. 64 sqq.
[3] Sehling i p. 21; and see Rietschel ii pp. 71 sqq.
[4] See Richter i p. 10. For other Orders see Rietschel ii pp. 69 sq.
[5] Richter i p. 2; Sehling i p. 4; Lietzmann p. 11.
[6] It is not quite clear how much of this last he wishes to abolish, how much to retain: he expressly admits the vestments 'modò pompa et luxus absit' (c. 28).

names beforehand, that the 'bishop' may examine them at least once a year as to faith, knowledge, and life; at the Mass the communicants are to stand together that the congregation may recognise them, with a view to observing their life and manners; private confession before communion is recommended, but not to be required as of necessity; and communion is to be given in both kinds, without waiting for the sanction of a Council. (*c*) Luther expresses a desire (38) for German metrical hymns, after the manner of the few existing vernacular hymns, if poets can be found to compose them, to be used by the people at the Gradual, *Sanctus* and *Agnus Dei*. This aspiration began to be satisfied almost immediately in collections of hymns; as in *Eyn Enchiridion oder Handtbuchlein* Erfurt 1524, *Geystliche gesangk Buchleyn* Wittemberg 1524, and others (see Julian *Dictionary of Hymnology* pp. 412 sqq.), to which Luther himself contributed hymns, some new, some enlargements or emendations of older hymns, some metrical paraphrases of Psalms or of formulae like the *Credo*, *Te Deum* or *Media vita*.[1] (*d*) As to Divine Service (39-41): matins, hours, vespers and compline *de tempore*, are retained, with lessons and expositions daily in German, morning and evening; but abridgement of the number of psalms and responds is suggested, to be determined by the 'bishop,' provided that the whole Psalter and the whole Bible are recited.

(4) Luther's *Deudsche Messe vnd ordnung Gottis diensts*[2] was issued in 1526. From the preface it appears that there was a marked desire abroad for a vernacular Mass and Divine Service, and that men's minds were perplexed and distracted by the variety of new Masses which were being improvised. Luther himself in the *Formula missae* had expressed the wish for a vernacular Mass[3]; and now, while desiring that his Latin form shall not be set aside but continue in use as occasion may serve, he proposes a German Divine Service and Mass.

(*a*) The form of Divine Service for the morning of sundays and holydays (9) consists of psalms; a sermon on the epistle of the day; an antiphon and alternately *Te Deum* and *Benedictus*; *Our Father*, collect, and *Benedicamus Domino*. Vespers is apparently retained, with a sermon on the Old Testament before *Magnificat*. On weekdays the service (10-12) is primarily for schoolboys, consisting: in the morning, of psalms; a chapter of the New Testament read by boys, first in Latin, then in

[1] Luther's 38 hymns are conveniently printed in A. Leitzmann *Martin Luthers geistliche Lieder* (Kleine Texte 24, 25) Bonn 1907.

[2] Richter i p. 35; Sehling i p. 10; H. Lietzmann *Liturgische Texte* v (Kleine Texte 37, Bonn 1909).

[3] *Formula missae* 10.

German; an anthem; a lesson on the Catechism, S. Matthew, S. John, or the Epistles, according to a prescribed course; and a German hymn: in the evening, of psalms with an antiphon; hymn; a chapter or half a chapter of the Old Testament in Latin and German; and *Magnificat* with an antiphon; concluding both morning and evening with *Our Father* said privately, a collect, and *Benedicamus*. (*b*) In the Mass (13-27) vestments, altar, and lights are expressly allowed for the present; *Gloria in excelsis* is omitted, and German metrical hymns take the place of introit and gradual, and the metrical paraphrase of the Apostles' Creed is substituted for the 'Nicene' Creed. After the sermon, is recited the traditional 'common prayer,'[1] or *Our Father* in paraphrase, followed by an exhortation to communicants; after which, *Sursum corda* and preface disappearing, consecration by the recitation of the Institution (*Vnser herr Ihesu Christ, ynn der nacht*) follows immediately. Luther prefers (what in the *Formula missae* he had left to the discretion of the 'bishop') that communion in each species should follow immediately on the consecration of it, instead of communion in both following the consecration of both. During the communion is sung the German *Sanctus* (Luther's *Iesaia dem Propheten*) or a metrical hymn or the German *Agnus Dei*; and the mass concludes with a thanksgiving (*Wyr dancken dir almechtiger herr gott*) and the blessing (Num. vi 24-26). It is directed (25) that men and women be placed apart and that the women communicate after the men.

(5) In 1519 Luther had declared against the use of processions, but without any criticism of the Litany, which continued in use at Wittemberg. Later, probably as part of Karlstadt's proceedings in 1520 and 1521, the Litany was abolished. But at the end of 1528 or early in 1529, while still denouncing processions, Luther restored the use of the Litany as a method of prayer against the Turkish peril; and in 1529 he issued a reformed Litany, first in Latin, and a few months later in German.

The basis of Luther's Litany is the Roman, to which he was accustomed in the use of his own order, that of the Augustinian Hermits. He omits the invocations of the saints, some 12 of the Roman suffrages, and the psalm; on the other hand he adds some 25 suffrages, either new or derived from other sources, and substitutes a new series of collects, beginning with that of the mass *Pro tribulatione cordis* (Deus contritorum) with some modifications, each preceded by a ℣ and ℟, mostly drawn from the *preces* following the psalm of the Roman Litany. There is no reason to suppose

[1] The German 'gemeines' or 'allgemeines Gebet,' unlike the corresponding English and French bidding of bedes, was and is used after, not before, the sermon.

that this is, not Luther's work, but 'an old German Litany,' as has sometimes been said. For the text and history of Luther's Litany see P. Drews *Studien zur Geschichte des Gottesdienstes und des gottesdienstl. Lebens* IV 'Luthers lateinische und deutsche Litanei von 1529,' Tübingen 1910. For the text of the contemporary Roman Litany see Quiñones's Breviary (J. W. Legg *Brev. Rom. a . . . Quignonio editum*, Cambridge 1888, p. 43).

(6) In 1534 Luther issued a form of solemnisation of Matrimony in the *Traubuchlein fur die einfeltigen pfarherrn*.[1]

The Marriage-order in German *Ritualia* is commonly much shorter and simpler than that of the English books; and in this respect Luther follows the German precedent. His order consists of an announcement to the congregation of the intention of the parties and their desire for its prayers, and a challenge to objectors; a demand for consent in the form of a single short question addressed to each party; the imposition of the ring and the joining of hands: 'What God hath joined,' and a declaration of the marriage (as commonly in the German *Ritualia*); a lesson (Gen. ii 18, 21-24), and an admonition (citing Eph. v 22-24, Gen. iii 16-19, i 27, 28, 31, Prov. xliii 22); and a prayer while the minister extends his hands over the parties. On the *Traubüchlein* see Rietschel *Lehrb. d. Liturgik* ii pp. 247.

(7) The Lutheran communities first undertook to ordain in 1535,[2] and Luther provided a rite in the *Formula ordinandorum ministrorum verbi* of 1537 or earlier.[3]

After the examination of the fitness of the candidates (either on the day of the ordination or on the day before), a prayer is made for the whole ministry and for them; and then, while the candidates kneel with the ordainer and the ministers or presbyters before the altar, the choir sings the hymn *Veni sancte Spiritus*; and the ordainer, after ℣ and ℟, recites a collect *de Spiritu sancto*. Then the ordainer addresses the candidates, citing 1 Tim. iii 1-7 and Acts xx 28; after which, with the presbyters, he lays his hands on the heads of the candidates and recites the *Our Father* and a prayer that the Holy Ghost be given 'to those who are seeking from this church the confirmation of their vocation and to all who are called to the ministry of the word,' and that 'the foul papistical and mohammedan abomination and the ravings of other sects' be repressed. Finally he dismisses the ordained in the words of 1 Pet. v 2-4, with the sign of the cross and a blessing; and if desired Luther's expansion of the old hymn *Nu bitten wir den heilig geist* is sung. This rite was apparently to be inserted in the Mass after the sermon: accordingly the Mass now proceeds with the Lord's prayer, and the ordained persons communicate. On this rite see Rietschel *Lehrb. d. Liturgik* ii pp. 427 sqq.

[1] Sehling i p. 23. [2] Rietschel *Lehb. d. Liturgik* ii pp. 420 sqq.

[3] Sehling i p. 26 (German), 27 (Latin, for ordination of foreigners who do not understand German).

(8) *Catechesis* or *Catechismus*[1]; originally the instruction of the catechumens in the creed before baptism and of the neophytes in the sacraments of baptism and the eucharist immediately after baptism; later, when most people were baptized as infants, changed its meaning, and in the 16th cent. it was generally used of two or three slightly different things: either of the Gospel, *Credo*, and *Paternoster*, as recited in the Order of Baptism—representing the old Roman *Apertio aurium*[2]—together with the charge to the godparents to see that the child was instructed in *Credo* and *Paternoster*[3]; or of the questions and answers relating to renunciation and faith[4]; or of those relating to faith alone[5]; or of the charge to the godparents alone.[6] Colet's *Catechyzon*, written for S. Paul's School (1512), is a summary of fundamentals, put into the mouth of the boy, under the heads of Faith (the Creed), the Seven Sacraments, and Charity, with resolutions relating to Penance, Communion, Sickness and Death, followed by a list of 'Preceptes of lywynge.'[7] It was required of parish priests in the middle age regularly to instruct their flocks in the Creed, the Decalogue, the Sacraments, the deadly sins and other fundamental topics[8]; and from time to time manuals were written to help them in this ministry.[9] But perhaps Luther was the first to fix the Decalogue, the Creed, the Lord's Prayer, and the Sacraments, as the four heads of fundamental popular instruction, and to draw up manuals of exposition of these topics under the name of *Catechism*. In 1520 he had published, in *Encheiridion piarum precationum*,

[1] *Catechismus* of the act of instruction, S. Aug. *de Fide et Opp.* xx 35; of the words in which the instruction is conveyed, *ib.* xiii 19, xviii 33, Paulinus *Vita Ambrosii* 36. For later usage, Du Cange *Glossarium* s.v. *Catechismus* and cognates.

[2] *Sacramentarium Gelasianum* I xxxiv.

[3] *Antididagma Colon.* f. xxxvi[b].

[4] Bucer *Censura* in *Scripta anglicana* xiv p. 480.

[5] *Encheiridion Colon.* f. lxxxi[b].

[6] *Rationale of Ceremonies* (ed. Cobb) p. 6.

[7] J. H. Lupton *Life of John Colet*, London 1887, pp. 286 sqq.

[8] See below p. clviii.

[9] See e.g. *The Lay folks' Catechism* E.E.T.S. 118, London 1881: Gasquet *Parish life in mediæval England* p. 220.

expositions of the Decalogue, the Creed, and the *Paternoster*[1]; and in 1526 he had urged the need of 'a rough plain simple good Catechism' on these three topics as all that a Christian needs to know, and sketched a method of catechising[2]; but in 1529, after the Saxon Visitation, and with the experience of the ignorance of the people which he had gained in the course of it, he composed two 'Catechisms,' the 'Greater' and the 'Short,' treating of the four topics in the form of question and answer.[3] Henceforth these four topics became current on all sides as the heads of instruction: in Calvin's Catechism of 1535; in the *Encheiridion* of Cologne, 1538[4]; in *The Institution of a Christian man*, 1537, and *A necessary doctrine and erudition for any Christian man*, 1543 (in both these with some subsidiary topics added)[5]; in the *Institutio* of Mainz, 1549[6]; and in the *Catechismus ex decreto Concilii Tridentini*, 1566.[7]

(9) Meanwhile Luther had supplied what was a first necessity for vernacular Service and Mass, in his translation of the Bible. He issued the New Testament in 1522 and the Old Testament in successive instalments from 1524 to 1534, when the whole Bible (except 3 and 4 Esdras and 3 and 4 Maccabees) was collected in *Biblia, das ist, die gantze Heilige Schrifft Deutsch* (Wittemberg).

The Old Testament was rendered from the Hebrew (Brescia 1494), and, for the 'Apocrypha,' from the Aldine Septuagint of 1518 and the Vulgate, all with the aid of the Latin version of the Dominican, Xantes Pagnino of Lucca (published 1528), and of commentaries, like the *Glossa ordinaria*, compiled mostly from Latin Fathers and Hrabanus Maurus by Walafrid Strabo († 849), and the *Postillae perpetuae in universam s. Scripturam* of the Franciscan, Nicolas of Lyra (1270-1340). The New Testament was rendered from the 2nd edition (1519) of Erasmus's

[1] Luther *Opera* Wittemberg 1558, vii ff. 118 sqq.

[2] *Deudsche messe* 5-7: in 10 he adds 'baptism and the sacrament.'

[3] Translated in Wace and Buchheim *Luther's Primary Works* pp. 1 sqq.

[4] Above p. xxx. [5] Below pp. liv sq. [6] Above p. xxx.

[7] *Catechismus* procem. xii: 'sapientissime maiores nostri totam hanc vim et rationem salutaris doctrinae in quatuor haec capita redactam distribuerunt: Apostolorum symbolum, sacramenta, decalogum, dominicam orationem'—a questionable statement.

Greek text. See Darlow and Moule *Historical Catalogue of the printed editions of Holy Scripture in the Library of the British and Foreign Bible Society* ii, London 1911, nos. 4188, 4189, 4197, 4199, 4594, 4597, 5078, 6108.

ii. Under cover of the recess of the Diet of Speier in 1526, in which the Princes and Estates of the Empire had undertaken, pending the convocation of a General Council or of a national synod, each 'so to live, govern, and carry himself, as he hopes and trusts to answer it to God and his Imperial Majesty,' the Protestant Princes, taking advantage of the occupation of the Emperor with his quarrel with Clement VII and that of Ferdinand of Austria, first with Bohemia and Hungary, and then with the Turk, took in hand the ecclesiastical reorganisation of their territories in the Lutheran sense.[1] The instrument of this reorganisation was commonly a Visitation of the parishes by commissioners armed with a programme in the shape of Visitation Articles; and the permanent arrangement was embodied in a Church Order (*Kirchenordnung*), defining the doctrine, discipline and ritual of the territory affected. Such Church Orders had already appeared here and there[2]; but henceforth, and especially after 1530, they are indefinitely multiplied to cover the whole Lutheran field. Luther had disclaimed the purpose of dictating in the matter of rite to the communities which followed him, outside of the range of his immediate influence and responsibility, and, while desiring uniformity within each particular territory, he refused to demand a general uniformity.[3] But his rites were followed more or less closely in all the Lutheran territories; and the Church Orders have been classified, by the standard of conformity to Luther's models, into three principal groups: viz. those of the strictly Lutheran type, belonging to north and middle Germany;

[1] B. J. Kidd *Documents of the continental reformation* pp. 185 sqq.

[2] Richter *Evangelisch. Kirchenordn.* i pp. 15 sqq.

[3] Luther *Formula missae* 27, *Deutsche messe* 2; Rietschel *Lehrbuch der Liturgik* i p. 421; Gasquet and Bishop *Edward VI and the Book of Common Prayer* p. 36. On the degree of local uniformity contemplated, e.g. by the *Kirchenordnung* of Albertine Saxony, see Sehling i p. 275.

a conservative group, approximating more nearly to the traditional ritual, belonging, some to north and more of them to middle Germany ; and those approximating to the Reformed usage of Switzerland, belonging to south Germany.[1] Those of them which there is occasion to mention here belong to the first and second groups ; and they will be sufficient to give some impression of the character of the books of these groups and of their relations to one another.

A large collection of the Orders (including those of Switzerland) is contained in A. L. Richter *Die evangelischen Kirchenordnungen d. sechszehnten Jahrhunderts* Weimar 1846 ; a fuller collection is in course of publication in E. Sehling *Die evangelischen Kirchenordnungen d. xvi. Jahrhunderts*, of which vols. i-v have so far appeared, Leipzig 1902-1913. Unfortunately in both these works the documents are not always printed at full length. For the liturgiology of the *Kirchenordnungen* see Rietschel *Lehrbuch der Liturgik* Berlin 1900, 1909.

(i) The Visitation of ERNESTINE SAXONY was promoted at Luther's petition by the Elector John in 1527,[2] and was carried out (1527-1529) by commissions which administered, first, the *Instruction für die Visitatoren* of 1527,[3] and then the more important and comprehensive *Vnterricht der Visitatoren an die Pfarhern ym Kurfürstenthum zu Sachssen*, drawn up in 1528 by Ph. Melanchthon with the co-operation of Luther.[4] This *Vnterricht* in effect directs the adoption of Luther's ritual.

(ii) The Visitation of the territories of George, margrave of BRANDENBURG-ANSPACH, was undertaken in 1528,[5] and the Church Order for Brandenburg and Nürnberg was issued in 1533 under the title *Kirchen Ordnung, In . . . der Marggrauen zu Brandenburg, vnd . . . der Stat Nürnberg Oberkeyt vnd gepieten, Wie man sich bayde mit der Leer vnd Ceremonien halten solle*,[6] the work of Andreas Osiander, pastor of Nürnberg (1520-1548), and Johann Brenz, pastor in Swäbisch-Hall (1522-1546).

[1] Rietschel *Lehrbuch* i p. 423.
[2] Kidd *Documents* p. 186 ; Sehling i pp. 32 sqq.
[3] Richter i p. 77 ; Sehling i p. 142.
[4] Richter i p. 82 ; Sehling i p. 149.
[5] Kidd *Documents* p. 187.
[6] Richter i p. 176.

After the dogmatic chapters, in part reproduced from the Saxon *Vnterricht*, this Order prescribes (1) Luther's revised order of Baptism (1526), preceded by an exhortation (mostly from the epilogue of the *Tauff buchlin*) and followed by an admonition to the god-parents (from Osiander's baptismal *Ordnung*, 1524); (2) procedure as to Penance, with a form of absolution; (3) an Order of Mass, partly in Latin, partly in German, in structure intermediate between the *Formula missae* and the *Deutsche Messe*; (4) an Office to be used instead of the Mass, when none have signified their intention to communicate; viz. two or three Psalms, according to length (for the last of which *Quicunque vult* is substituted on sundays) with an antiphon, Epistle, hymn, Gospel, *Te Deum* or hymn, three collects, *Benedicamus Domino*, and blessing; (5) an Order for the Communion of the Sick, in which, after examination and instruction, the sacrament is consecrated by the recital of the Institution (*Der Herr*), the Lord's Prayer is said, the sick is communicated, and a prayer follows; (6) at the Solemnization of Matrimony after the parties have been interrogated as to their intention, there follows an instruction (Gen. ii 18-24, S. Mt. xix 3-9, Eph. v 25-29, 22-24, Gen. iii 16-19), the troth with rings and joining of hands, the declaration of the marriage and *What God hath joined*, the collect from the *Traubüchlein*, Ps. cxxviii, and the dismissal; (7) the Burial of the Dead includes *Benedictus* or Ps. xc, with an anthem (*Media vita* or *Ego sum resurrectio*) or a hymn, to be sung over the body, and an exhortation on 1 Thess. iv 13-18 to be made either in the house or at the grave; (8) the abrogation of minor ceremonies is confirmed—the blessing of candles, palms, fire, salt, water, etc., processions with the Cross and with the Blessed Sacrament, etc.; and (9) a table of holy days is set out.

The Saxon *Vnterricht* and the Brandenburg-Nürnberg *Kirchenordnung* were perhaps the most influential of the documents of the period as affecting subsequent Orders.

(iii) In ALBERTINE SAXONY the duke George (1500-1539) had all along opposed the Lutheran reformation; but on his death in 1539 his brother and successor Henry, in spite of the opposition of the bishops, instituted a Visitation. Initiated at Luther's advice this Visitation was largely influenced from Wittemberg, Justus Jonas (1493-1555), provost of the Castle church and professor of Canon Law in the University, and Georg Spalatin (1484-1545), being among the commissioners, while the articles of Visitation were compiled by the theological faculty of Wittemberg.[1] The Visitation

[1] Sehling i pp. 85 sqq.

was begun in 1539 and a Church Order, *Kirchenordnunge zum anfang, fur die Pfarherrn in Hertzog Heinrichs zu Sachsen v. g. h. Fürstenthum*,[1] perhaps the work mainly of Justus Jonas,[2] was issued in the same year. But this Order was avowedly only provisional (*zum anfang*), and it was reissued in a fuller form in the following year under the title *Agenda das ist kirchenordnung für die diener der kirchen in herzog Heinrich zu Sachsen furstenthum gestellet*.[3] This Order also had considerable influence on later Orders.[4]

The Saxon Order provides for (1) Baptism: Luther's amended *Taufbüchlein* of 1526 with three exhortations added; (2) private Baptism in time of need, and verification in church, with interrogations as to the matter and form employed, the Gospel (S. Mk. x 13-16), a blessing and dismissal; (3) Penance with a form of absolution; (4) the Visitation and Communion of the Sick, with an instruction and exhortation, absolution, psalm, Gospel, Lord's Prayer, consecration and communion, psalm, and the Aaronic blessing; (5) Divine Service (approximately Luther's); (6) the Communion (Luther's *Deutsche Messe*, but with the Latin prefaces to be sung on great feasts and occasionally on sundays); and a substitute when there are none to communicate, viz. psalms or a German hymn, Gospel, creed, sermon, psalm or hymn, collect and blessing; (7) the recitation of Luther's German Litany, in towns on wednesdays or fridays and in Ember weeks, in villages on alternate sundays; (8) the Solemnization of Matrimony according to Luther's *Traubüchlein*, with Ps. cxxvii or cxxviii inserted before the Lesson (for which S. Jo. ii 1-11 is suggested in place of Gen. ii); (9) a table of holydays; (10) the Burial of the Dead; viz. a respond (e.g. *Si bona suscepimus*) and a German hymn (e.g. Luther's metrical *De profundis* or *Media vita*), to be sung on the way to the grave; Luther's *Nunc dimittis* and metrical creed at the grave, and a collect (for the living) after the burial; (11) a series of German collects for days and occasions.

A second and more thorough Visitation was begun at the end of 1539 and lasted till 1542, carried through by divines of Albertine Saxony without the interference of Wittemberg.[5] Among the acts of the commissioners was the issue of a paper of injunctions to parish-priests (*Gemeiner bericht der visi-*

[1] Richter i pp. 307 sqq.

[2] See Sehling i pp. 88 sq.

[3] Sehling i pp. 264 sqq., where the Order of 1539 is printed with the additions and alterations of 1540 in the margin.

[4] The Saxon Order is denoted by the symbol S in the margin of the first column below.

[5] Sehling i pp. 90 sqq.

tatoren an die pfarrer und dortschaft,[1] Oct. 11 1540), including directions to catechise at Vespers on sundays and festivals, the requirement of confession and absolution before each communion, and of uniformity in ceremonies.

(iv) In ELECTORAL BRANDENBURG, while the Elector Joachim I (1499-1535) had vigorously opposed Luther and his reformation, his son Joachim II (1535-1571) was favourable to a moderate reform and was supported by the nobles and the towns, and by Matthias von Jagow, bishop of Brandenburg. He therefore summoned a convention of divines, including George Witzel (1501-1573), whose sympathies were Erasmian, and Melanchthon ; and in Oct. 1539 a conservative programme of reform was adopted ; and March 1 1540 the nobles and the towns in the Diet accepted a correspondingly conservative Church Order, *Kirchen Ordnung in Churfurstenthum der Marcken zu Brandemburg, wie man sich beide mit der Leer vnd Ceremonien halten sol*, which was followed by a Visitation.[2]

Of the contents of the *Kirchenordnung*: (1) the provisions for private Baptism and subsequent verification reproduce those of the Saxon Order ; the rite and the rubrics of public Baptism reproduce in German those of some *Agenda*, with a didactic element derived from the Brandenburg-Nürnberg and Albertine-Saxon Orders ; (2) Confirmation is administered by prayer and imposition of hands after instruction in the Catechism and examination by the bishop ; (3) the administration of Penance takes its didactic element from the Brandenburg-Nürnberg Order, while its form is akin to that of the Saxon Order ; (4) in the Mass, in which the priest and his ministers are to use the accustomed ornaments, the *Confiteor* is first recited, and then the traditional rite is followed in exceptional detail, except that (*a*) while the *Offertorium* is sung, there are no directions for the offertory ; (*b*) the Canon is reduced to four German prayers, for the Emperor and civil rulers, for the clergy, for unity, and for forgiveness of sins (from the Brandenburg-Nürnberg Order), and the consecration (*Vnser herr*) in a form akin to that of the same Order, with inclination and elevation, followed by a respond or hymn ; (*c*) after the communion-prayers is inserted an

[1] Printed *ibid.* pp. 284 sqq. This document is denoted by A-S. in the margin of the Synopsis below.

[2] Kidd *Documents* pp. 306 sq. The *Kirchenordnung* is printed in Richter i pp. 323 sqq., Sehling iii pp. 39 sqq. It is denoted by Br in the margin of the first column below (on p. 790 for B read Br).

exhortation to communicants (from the Brand.-Nürnb. Order); (*d*) the German thanksgiving (from the same Order) is substituted for the Post-communion; and (*e*) all is still in Latin, except that, besides the German elements already noticed, the Epistle and Gospel are to be read in German as well as in Latin, a German hymn is substituted for the gradual, and in parish-churches the German metrical creed for *Credo in unum*, and *Pater noster* and *Pax Domini* are in German: (5) on days when there are no communicants, the Order of the Mass is to be recited as far as to the Sermon, after which is to be said the German Litany, or Luther's metrical *Pater noster* or *Media vita* or *Deus misereatur*, his *Da pacem Domine* and the collect *pro pace*, and the usual blessing: (6) the Litany is to be used as above and also, in towns on wednesdays or fridays or on other days, in villages on all sundays or every other sunday: (7) the Solemnization of Matrimony follows the Brandenburg-Nürnberg Order in the betrothal, but it adds a German version of the collect *Propitiare Domine supplicantibus* and of the nuptial benediction *Deus qui potestate virtutis*; and, after a final commendation of the parties each to the other, the minister gives them the Aaronic blessing and dismisses them: (8) for the Sick it is provided that (*a*) if a sick person is unable to be present at the Mass, he may be communicated in church at a more convenient hour, if notice has been given overnight; (*b*) if he is too ill to go to church, the priest, having on a surplice, and preceded by the sacristan with lantern and bell, shall carry the Sacrament to him directly from the altar at the time of communion, and communicate him at home; and (*c*) in a sudden emergency the priest shall resort to the church and there, after exhorting such as are present to pray for the sick, shall say the Lord's prayer at the altar and consecrate, and then carry the Sacrament to the sick as before: and in the house in both cases, after placing the Sacrament on a table covered with a linen cloth, he shall exhort the sick (in the form provided in the Alb.-Saxon Order) and recite Ps. xxv (and if there is time one or more of Pss. xx, xxiii, xxvii, xxxi, xlii), S. Jo. iii 16 sqq., and a passage from S. Paul (e.g. from Rom. viii, x), followed by prayers, the Apostles' creed and the Lord's prayer; the sick shall make his confession and be absolved; and the priest shall communicate him in both kinds; after which he shall recite Ps. cxvii or ciii and give the Aaronic blessing; and if the sick desire it shall add Pss. xci, cxviii. These provisions apply to town-parishes; but (*d*) in village-parishes, when distances may be long and roads bad, after notice received overnight, the priest shall go in the morning to the sick person's house, and there, having a surplice, a table, corporal, vessels, pall, and light, shall first hear the sick man's confession, if he have not made it the day before, and absolve him, and use the exhortation, Psalms, etc., as above, and then after preparing the host and the chalice on the corporal, and, if the sick person have not just made his confession, reciting the general confession and the absolution and exhorting the sick, shall

consecrate, and communicate him, in the Alb.-Saxon form; and after washing his fingers and giving the ablution to the sick or to some other to consume, he shall conclude with psalms and thanksgiving, the blessing, and commendation of the sick to God: (9) the Burial of the Dead provides for a procession to the grave, with cross and lights, while the *Media vita* and Luther's paraphrase of it, with Luther's *De profundis*, or the respond *Libera me Domine* (from the *Exsequiarum Ordo*), are sung; and an office in church, consisting of Luther's *Nunc dimittis*, one or more lessons with responds or German hymns between, *Benedictus* with its antiphon *Ego sum resurrectio*, and a collect, followed by the respond *Si bona suscepimus* (*Hist. Job.* 1), the Epistle 1 Thess. iv 13-18 and the Gospel S. Jo. xi 21-28, and the respond repeated; while there is no form of committal of the body, a deficiency characteristic of Lutheran rites.[1]

(v) In the principalities of CALENBERG and GÖTTINGEN the reformation made some way in the towns under the duke Eric I; but it was not till after his death (1540) and during the regency of his widow, the duchess Elizabeth, that it was generally adopted, and was organised by a Church Order (*Christliche Kirchen Ordnung, Ceremonien und Gesenge, Für arme vngeschickte Pfarrherrn gestelt* 1542), compiled by Anton Rabe (Corvinus, 1501-1553), mostly from the Brandenburg-Nürnberg Order of 1533, the Saxon Order of 1539, and the Brandenburg Order of 1540.[2]

(1) The Baptismal orders, public and private, follow those of the Brandenburg *Kirchenordnung* of 1540; (2) in Confirmation, the candidate is publicly examined in the catechism and then receives imposition of hands accompanied by a prayer for strength and perseverance, for which no particular form is prescribed; and after Confirmation he may be admitted to communion; (3) the Mass reproduces Bugenhagen's Brunswick Order of 1528,[3] which is practically identical with the Saxon order of 1540, noticed above (p. xl), except that the Preface and *Sanctus* are retained, and the communion is dovetailed into the consecration; (4) in the Divine Service, Vespers are in the traditional form, except that the Psalms are reduced to 3, and a lesson with an exposition is inserted after *Magnificat*; Matins and Lauds are fused into a single office, on Sundays and festivals consisting of the common introduction (*Deus in adiutorium* &c.), Invitatory and *Venite*, 3 Psalms with antiphons, a lesson from the Old or the New Testament, *Te Deum*, a lesson from the N.T. with an exposition,

[1] Rietschel *Lehrbuch der Liturgik* ii p. 330.

[2] In Richter i pp. 362 sqq., where see introductory note. It is denoted in the margin below by C.

[3] Richter i p. 115.

Benedictus with antiphon, collect, *Benedicamus Domino* and the memorial for peace (*Da pacem* &c. and *Deus auctor pacis*); while on weekdays the *Veni sancte Spiritus* replaces *Venite*, the first Lesson is omitted, and a prayer follows the exposition of the second lesson; (5) Luther's Litany is to be sung on Wednesdays and Fridays; (6) the order for Solemnization of Matrimony is closely akin to the Brandenburg order of 1540; and (7) at the Burial of the Dead the German *Media vita* and *De profundis* are sung during the procession to the grave and the burial, and after the burial follows a short exhortation, a lesson from S. John xi, and a collection of alms.

(vi) In the NEUBURG PALATINATE (Pfalz-Neuburg) the reformation was introduced by the palsgrave Otto Heinrich by a mandate, *Ausschreiben vnd Ernstlicher befehl*, dated June 22 1542, and in the next year this was followed by a Church Order, *Kirchenordnung, Wie es mit der Christlichen Lehre, heiligen Sacramenten vnd allerley andern Ceremonien . . . gehalten wirt*, compiled with the co-operation of Osiander, and closely related to the Orders of Brandenburg-Nürnberg, 1533, and Electoral Brandenburg, 1540.[1]

The Order consists of three parts, of which the second is concerned with liturgy; and here it chiefly follows both in rite and in ceremony the Order of Electoral Brandenburg, 1540, but sometimes prefers that of Brandenburg-Nürnberg, 1533; while it has some characteristics of its own. Only four points need to be noticed in particular. (1) In the Mass, after the sermon, or after the creed if the sermon is preached before the Mass begins, follows the Exhortation *Ir allerliebsten in Gott* of the Brandenburg-Nürnberg Order; after which is a remarkable prayer *Herr Iesu Christe*, presenting the gifts of bread and wine, and asking our Lord, by His divine grace, goodness, and power, to hallow, bless, and make the bread to be His body and the wine His blood, and to grant to all who eat and drink of them to attain to eternal life. It is to be noticed that this prayer is addressed to our Lord, which is abnormal at such a point (see Concil. Carthag. III can. 23); but cp. the prayer *Adesto adesto* at the corresponding point in the Mozarabic Mass (Migne *P.L.* lxxxv 550). (2) After this prayer follows the consecration in the usual Lutheran form (*Vnser Herr*); *Sanctus*; three prayers, for the civil rulers, for the clergy, and for unity (from the Brandenburg-Nürnberg Order), the Lord's Prayer, *Agnus Dei*, and the communion, during which is sung the 'Communio' and if necessary another Latin hymn, like the responsory *Discubuit*

[1] In Richter ii 26 sqq., where see introductory note. This Order is denoted by **P** in the margin of the first column below.

Iesus. (3) When none have signified their intention to communicate, the order of the Mass is used only as far as to the sermon, and then follow the Litany, a collect, *Benedicamus* and the blessing. (4) A number of minor ceremonies are explicitly abolished: perambulation at Rogationtide (when the usual ceremonies, followed by an exhortation to the people to pray, and the Litany, are now to be executed in church); the *spectacula* or dramatic elements in the observance of the great festivals; and the consecration of water, of lights at Candlemas, ashes on Ash Wednesday, palms on Palm Sunday, the ceremonies of Easter Even, etc.

(vii) It does not appear whether or not the measures of reform proposed by the Council of Cologne in 1536 were enforced or proved in any way effectual. In any case the recess of the Diet of Regensburg (July 29 1541), which required the prelates to promote within their jurisdictions a Christian ordering and reformation for the better administration of ecclesiastical affairs, served as occasion for the Archbishop-Elector, Hermann von Wied, to attempt further reformation in the diocese of COLOGNE. But by this time he was drifting towards Lutheranism; and by 1543 he had definitely taken the Lutheran side, and to advocate his reform and carry it through he had introduced Martin Bucer (Butzer) from Strassburg, in spite of the protests of J. Gropper and the Chapter of Cologne and of the University, invited Philip Melanchthon from Wittemberg, and admitted other divines, among them Joh. Becker (Pistorius, 1503-1583), court-preacher of Philip of Hessen, and Caspar Hedio (1493-1552) of Strassburg. The programme of the reform was embodied in a Church Order, compiled by Bucer, who was responsible for the ritual enactments, and Melanchthon, who drew up the dogmatic articles, Becker and Hedio co-operating. The Order was laid before the Landtag at Bonn, July 1543, and at least provisionally accepted by the lay estates; and after some alteration it was published before October under the title *Von Gottes genaden, vnser Hermans Ertzbischoffs zu Cöln, vnnd Churfürsten &c. einfaltigs bedencken, warauff ein Christliche, in dem wort Gottes gegründte Reformation an Lehr, brauch der Heyligen Sacramenten vnd Ceremonien, Seelsorge, vnd anderem*

Kirchendienst, biss vff eines freyen, Christlichen, Gemeinen oder Nationals Concilij, oder des Reichs Teutscher Nation Stende, im Heyligen Geyst versamlet, verbesserung, bey denen so vnsere Seelsorge befohlen, anzurichten seye[1]; a corrected and improved edition was issued at Bonn in 1544; and in 1545 it was published, with further modifications, in Latin, under the title *Nostra Hermanni ex gratia Dei archiepiscopi Coloniensis, et principis electoris, &c. simplex ac pia deliberatio* etc.[2]

By Hermann's desire Osiander's Brandenburg-Nürnberg Order of 1533 was taken as the basis of the Cologne Order; but use was made also of the Cassel Order of 1539, of the Albertine-Saxon Order of 1540, and of the Schwäbisch-Hall Order of 1543; while at some points Hermann's Order is original.[3] It bears the mark of Bucer in its doctrine of the Eucharist, which approximates to the Swiss, and won for it the denunciation of Luther; and, what perhaps more nearly concerns the present purpose, in the excessively didactic and hortatory complexion of its ritual.[4]

(1) Baptism is to be administered on a sunday or festival, in the face of the church; and by way of some return to ancient usage, the admission and the scrutiny of the candidate is to happen on the day preceding. Accordingly the Order of Baptism is divided into two parts. On the first day, the procedure includes a long exhortation, being an expanded combination of the exhortations of the Saxon and the Brandenburg-Nürnberg Orders; the interrogations and the corresponding renunciations and confession of faith, expanded into a long catechism; and a further exhortation. Then follows the sign of the cross with *Nim das Zeichen*; the short exorcism (*Ich gebiete*, corresponding to *Exi immunde* and *Fahre*

[1] Printed incompletely in Richter ii pp. 30 sqq.

[2] On the history of Hermann's reformation see Deckers *Hermann von Wied* chaps. xii-xiv; Drouven *Die Reformation in d. Cöln. Kirchenprov.* ch. xiii. Hermann's Church Order is denoted in the margin below by H whether the German or the Latin text be referred to. I have aimed at using whichever of the two texts corresponds more nearly to the English in each case: but I have not been able always to have the complete German text before me.

[3] The *Ordenung der Kirchen zu Cassel*, of exceptional type, having been compiled under Strassburg influence, is printed in Richter i pp. 295 sqq.; the *Ordnung der Kirchen, inn eins Erbarn Raths zu Schwäbischen Hall, Oberkeit vnd gepiet gelegen* is printed *ibid.* ii pp. 14 sqq.

[4] Melanchthon describes Bucer as 'copiosus' (Kidd *Documents* p. 352), and Luther alludes to his 'Klappermaul' (Deckers *op. cit.* p. 109).

aus), and the two first prayers of Luther's *Taufbüchlein* of 1526; the Gospel (S. Mark x. 13-16), and, in the Latin, a short exposition; the Lord's Prayer and the creed; Psalms cxiv and cxv, or cxxxv, and a collect. On the next day, after the creed of the Mass, the minister recites an exhortation, an Epistle (Tit. iii 4 sqq.) and a Gospel (S. Mt. xxviii 18 sqq.), and a long 'general prayer' (from the Cassel Order); after which the Baptism is administered with the traditional formula in German, followed by *Der Almechtige Gott vnd Vatter* from the *Taufbüchlein*, a German hymn, and *Der fried sei mit euch allen*; and the mass is continued. Private Baptism reproduces that of the Saxon Order. (2) Before Confirmation the confirmands are examined in a long and detailed catechism, expanded from that of the Cassel Order; the congregation is admonished to pray for them, and the prayers are summed up in a long collect, also derived from the Cassel Order; after which Confirmation is conferred by imposition of hands and prayer; and a German hymn of thanksgiving follows. (3) For the Lord's Supper an office of preparation is provided to be used on the day before communion, in which after a German psalm and a lesson (e.g. from 1 Cor. x, xi or S. John vi) the minister reads an exhortation (for which two alternatives are supplied, the one from the Cassel Order, the other from the Brandenburg-Nürnberg Order) and prays for all the needs of the Church and especially for those about to communicate; and after the people have prayed silently the minister concludes with a collect. The celebration itself is preceded by a confession, 'comfortable words,' and absolution; it follows the common order from the introit to the sermon, after which is recited a prayer for all estates (from the Cassel Order), and the Creed, during which the alms are collected: then follows 'The Lord be with you,' 'Lift up your hearts,' etc., and a fixed preface with *Sanctus* and *Benedictus* in Latin and German, the consecration (*Vnser Herr*), followed by the people's *Amen*, 'Let us pray' and the Lord's Prayer, 'The peace of the Lord,' the communion with *Agnus Dei* and hymns, 'The Lord be with you' and a thanksgiving, either that of the Brandenburg-Nürnberg Order or that of Luther's *Deutsche Messe*, and the Aaronic blessing. (4) In the Solemnization of Matrimony, the minister, after demanding the intention of the parties, recites passages from Gen. ii 18, 21-24, Matt. xix 3-5, Eph. v 25-29, 22-24 (as in the Brandenburg-Nürnberg Order) and makes an exhortation on these texts, and admonishes the parties and the congregation to pray that the marriage be undertaken and fulfilled to the end according to the divine precepts; the parties give their troth in answer to a single question addressed to each, rings are exchanged and hands joined, and the minister recites 'What God hath joined,' and proclaims the marriage: and after the singing of Ps. cxxvii or cxxviii, the minister recites a prayer, either *Almechtiger gutiger Gott, himlischer Vater*, from the Cassel Order, or *Herr Gott, der du man vnd weib geschaffen hast*, from the Brandenburg-Nürnberg Order and Luther's

Traubüchlein. (5) In the Visitation and Communion of the Sick, the minister makes an exhortation (from the Saxon Order), and reads S. John vi 53-58, with an exposition, and after 'The Lord be with you' recites a collect and the Lord's Prayer; then he consecrates with the ordinary Lutheran formula, repeats the Lord's Prayer and 'The peace of the Lord,' and communicates the sick and those who are with him, and concludes with the thanksgiving and the blessing. (6) At the Burial of the Dead, during the procession the German *Media vita* or *De profundis* or other like hymns are sung: at the grave a lesson may be read (1 Cor. xv 20-28, or 50-58, or Phil. iii 20 sq., or Rom. vi 8-11); and in the church a short office is said, of which the structure and most of the contents are borrowed from Brentz's *Kirchenordnung* for Schwäbisch Hall, 1543,[1] consisting of a lesson (1 Th. iv 13-18, S. Jo. xi 21-27, S. Lk. vii 11-15, or S. Mt. ix 18, 19, 23-26) with an exposition and exhortation, the Lord's Prayer, and two collects.

Of these *Kirchenordnungen* it will be seen that those of both Saxonies, and that of Brandenburg-Nürnberg are of the central Lutheran type; and those of Electoral Brandenburg, of Calenberg-Göttingen, and of the Neuburg Palatinate are more conservative; whereas that of Cologne, like the Cassel Order, while approximating to the Lutheran type, is exceptional, betraying the partly conservative influence of Bucer.

iii. Hermann von Wied's reformation failed, and the *Einfaltigs bedencken* was little if at all used in the diocese of Cologne, though for a while it had some vogue in Hessen.[2] Already on Oct. 1 1543 the Chapter of Cologne sent an answer to it to the archbishop, at the same time petitioning that the Church Order should not be published; adding that, if it were, they would be bound to publish their answer and to make their protest.[3] The *Einfaltigs bedencken* had, however, already been printed and was in circulation; and in fact a second and emended impression had been issued before Oct. 1. The Chapter therefore printed its answer, which appeared early in 1544, with the title *Christliche vnd katholische Gegenberichtung eines ehrwürdigen Domcapitels zu Köln wider das Buch der genannten Reformation, so den Ständen des Erzstiffts Cöllen auf jüngstem Landtage zu Bonn vorgehalten, vnd nun vnter dem Titel eines Bedenkens im Druck (doch mit allerlei Zusätzen vnd Verände-*

[1] Richter ii p. 21. [2] Richter ii p. 30. [3] Deckers *op. cit.* pp. 104 sq.

rungen) *ausgangen ist.*[1] And soon after appeared a Latin version : *Antididagma, seu christianæ et catholicæ religionis per Reverend. & Illust. dños Canonicos Metropolitanæ ecclesiæ Colonien propugnatio, aduersus librum quendam uniuersis Ordinibus seu Statibus Diœcesis eiusdem nuper Bonnæ titulo Reformationis exhibitum, ac postea* (*mutatis quibusdam*) *consultoriæ deliberationis nomine impressum.* The *Antididagma* is an interesting and moderate restatement, no doubt mainly by J. Gropper, of the traditional Catholic doctrine and rite, in reply to the *Einfaltigs bedencken*, taken almost chapter by chapter.

Of particular interest is the exposition of the fourfold sacrifice in the Eucharist: (1) of the material offering of the bread and wine, in acknowledgment of the divine benefits, at the Offertory (f. lviii^{v}); (2) of thanksgiving: 'commune illud laudis et gratiarum actionis sacrificium' (f. lix^{v}) (3) of Christ, who 'spirituali repraesentatione & commemoratione sacratissimae suae passionis offertur . . . figuratiue & spiritualiter, ad consequendam remissionem peccatorum' (ff. lxviii sqq.); and (4) of the whole Church (f. lxx).

iv. It is not relevant to the present purpose to refer to the Reformed ritual, whether that of Zürich or that of Geneva, since neither had any influence on the Book of Common Prayer. It needs only to be noted that the Zürich translation of the Bible into Swiss-German was published 1527-1529. Genesis to Canticles of the Old Testament and the whole of the New Testament reproduces Luther's version 'slightly revised and adapted throughout to the Swiss dialect'; the translation of the Prophets was made by the Zürich ministers; and that of the so-called 'Apocrypha' by Leo Jud (1482-1542), pastor of S. Peter's at Zürich.

For the Zürich ritual see Kidd *Documents* pp. 443 sqq., and references in Richter i p. 20; for that of Geneva, Kidd pp. 484, 514, 528, 577, 615; Richter i pp. 342 sqq. For the Zürich Bible see Darlow and Moule *Historical Catalogue* ii nos. 4194-4196. See also below pp. cxlvi sqq., clvi sq.

VI

While these various movements of reform were being projected or carried through on the continent, measures were

[1] Deckers *op. cit.* pp. 107, 112.

being taken in England which modified the ritual situation, and some of the materials were being produced which afterwards contributed to the compilation of the Book of Common Prayer.

1. The Holy Scriptures were translated into English in a version which became, and in part continues to be, the liturgical text.

In 1534 the Convocation of Canterbury had petitioned the king to authorise an official translation to be made.[1] But when three years later (1537) there appeared a version, purporting to be the work of one Thomas Matthew, Cranmer eagerly welcomed it as the most satisfactory 'heretofore made' and urged Cromwell to 'exhibit' it to the king and to obtain, 'if you can, a licence that the same may be sold and read of every person . . . until such time that we the bishops shall set forth a better translation, which I think will not be till a day after doomsday.'[2]

'Matthew' was in fact not a new version, but a combination of (1) Wm. Tyndale's Pentateuch of 1531 (rendered from the Hebrew with the help of the Vulgate and of Luther's version of 1523); and his unpublished version of Joshua—Chronicles: (2) the rest of the Old Testament from Myles Coverdale's Bible of 1535 (rendered from Luther's Bible, the Zürich Bible of 1527-1529, and the Latin of the Vulgate and of Pagnino, with the help of Tyndale's Pentateuch and New Testament); and (3) Tyndale's New Testament (rendered from the Greek of Erasmus's *Nouum Instrumentum omne* 1516, with the help of the Vulgate, of Erasmus's Latin version, 1516, and of Luther's German, 1522) published in 1525 and in an improved edition in 1534. The compilation was made by John Rogers, chaplain to the Merchant Venturers at Antwerp, afterwards burnt at Smithfield, 1555; and the pseudonym was adopted apparently to disguise the use which was made of Tyndale's prohibited versions.

The licence was granted; but Coverdale was commissioned to revise the translations throughout. The outcome of his revision was *The Byble in Englyshe, that is to saye the content of all holy scrypture, both of ye olde and newe testamente, truly translated after the veryte of the Hebrue and Greke textes, by ye*

[1] Wilkins *Concilia* iii pp. 770, 776.

[2] Cranmer *Miscellaneous writings*, Parker Soc., p. 344; Dixon *History of the Church of England* i p. 520.

dylygent studye of dyuerse excellent learned men, expert in theforesayde tonges, published in 1539 and commonly known as 'the Great Bible,' of which six further editions with successive corrections had been issued before the end of 1541, the last five of them having a preface by Cranmer and being consequently known as 'Cranmer's Bible.'

Coverdale's revision was made with the help chiefly of the Latin translation of the Hebrew made by Sebastian Münster of Heidelberg, accompanying his edition of the Hebrew text, Basel 1534, 1535; but also of the Vulgate, of the Complutensian Polyglot (c. 1514-1517), and of Erasmus's Latin.

See B. F. Westcott *A general view of the history of the English Bible*, ed 3, London 1905, pp. 25-83, 126-207: A. W. Pollard *Records of the English Bible*, London 1911, ch. i: Darlow and Moule *Historical Catalogue* nos. 1-23, 25, 26, 29-37, 1412, 5087, 6096. As in Luther's and the Zürich Bible, both in Matthew and the Great Bible certain books are without authority transferred to the end of the Old Testament and labelled 'Apocrypha.' See H. H. Howorth 'The origin and authority of the Biblical Canon in the Anglican Church' in *Journal of Theol. Studies* viii pp. 1 sqq.

2. (*a*) In 1534 or earlier appeared *A prymer in Englyshe, with certeyn prayers and godly meditations, very necessary for all people that vnderstonde not the Latyne tongue*, printed by John Byddell for William Marshall, the bookseller, and commonly known as 'Marshall's Primer.'[1] Possibly it had been compiled some years before and printed abroad and is to be identified with 'The Primer in English' which was prohibited in 1531.[2]

Apart from its generally 'reformed' tone, the book is marked by two characteristics, as compared with the traditional Primer: (*a*) by a very large didactic element, consisting of an 'Admonition' and expositions of the Ten Commandments, the Creed, *Pater noster* and *Ave Maria*, all derived from Luther's *Encheiridion piarum precationum* (1520)[3]; the 'Passion of our

[1] E. Hoskins *Horae beatae Mariae virginis or Sarum and York Primers*, London 1901, p. 195.

[2] *Letters and papers foreign and domestic of the reign of Henry VIII* v app. 18, p. 768.

[3] This among other things had already been published in Scottish in *The richt wey to the kingdome of heauine* (Malmö 1533) by John Gau, chaplain at Malmö, being a translation of the *Den rette vey till Hiemmerigis Rige* (Antwerp 1531) of Christiern Pedersen, canon of Malmö. See *Scottish Text Society* x.

Saviour Christ' harmonised from the Gospels; an instruction for children; a 'Dialogue between the father and the son,' which is a short catechism for children, and had been several times included in the list of prohibited books from 1526 onwards (Wilkins *Concilia* iii pp. 707, 719; Strype *Eccl. Mem.* i p. 254); (*b*) by the omission of the Litany, and of the *Dirige* (*i.e.* the Vespers, Matins and Lauds of the Dead).

This was perhaps the Primer to which the attention of the Upper House of Convocation was called by the abbot of Northampton on Dec. 11 1534,[1] with the result that the order was given that it should not be used for the instruction of children; and at the petition of Convocation a royal proclamation was issued forbidding the printing of any books without official examination. In consequence—or in spite—of this, 'Marshall's Primer' was reissued in 1535 with the title *A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same, very necessarie & profitable for all them that ryghte assuredly vnderstande not y^e^ latine and greke tongues* (London, J. Byddell).[2]

The contents are here rearranged and several additions are made; and in particular the Litany, largely reproducing Luther's Litany of 1529, and the *Dirige* are restored. From 1535 to 1540 several Primers were issued, containing 'Marshall's' Hours in combination with various other matter, new and old (Hoskins pp. 205 sqq.); while, from 1536 to 1544, besides some 9 editions of the Sarum Primer in Latin (*ibid.* pp. 151 sq.) there appeared some 18 editions of it in English and Latin combined (*ibid.* pp. 159-186), some of them with the Epistles and Gospels of sundays and holydays appended in English.

(*b*) In 1539 appeared a new Primer, *The Manuall of prayers, or the prymer in Englysshe, set out at lengthe*,[3] the work of John Hilsey, bishop of Rochester (1535-1539), approved by Cranmer and issued 'at the commandment of the right honourable Lord Thomas Crumwell.'

Hilsey's Primer consists mainly of a selection from the Sarum Primer, in some cases modified, *e.g.* in the Psalms, hymns, antiphons, lessons, responds, chapters and collects of the Hours, and in the lessons of the *Dirige*; along with some things derived from, or at least in common with,

[1] Wilkins *Concilia* iii p. 769.

[2] Reprinted in Burton *Three Primers put forth in the reign of Henry VIII* Oxford 1834, where see preface: see also Hoskins p. 200.

[3] Reprinted in Burton *Three Primers* pp. 305 sqq.: see Hoskins p. 225.

'Marshall'; and with a didactic element in the shape of prefaces to several of the sections, and especially 'An instruction of the manner in hearing of the Mass,' and a section 'Of works,' including the 'Office of all estates,' a selection from Holy Scripture which appears also in 'Marshall.' In the same year, 1539, appeared a Primer for children, in English, extracted from Hilsey; and in 1540 two other Primers containing certain elements derived from Hilsey (Hoskins pp. 233 sq., 183).

(*c*) Thus there was an 'adversity of primer books that are now abroad, whereof are almost innumerable sorts.' To remedy this 'adversity' and to satisfy the new desire for uniformity—'to have one uniform order of all such books throughout all our dominions'[1]—the 'King's Primer' was issued in 1545, with the title *The Primer, set foorth by the Kynges maiestie and his Clergie, to be taught lerned, & read: and none other to be vsed throughout all his dominions.*[2]

In this Primer the didactic element almost wholly disappears; besides the king's preface and injunction, the text consists of the Kalendar; *Our Father, Hail Mary*, Creed and Commandments; graces; the Hours; the Litany (*i.e.* 'the King's Majesty's Procession' of 1544); Dirige and Commendations; the Psalms of the Passion, and the Passion of our Lord (S. Jo. xviii, xix); and 'certain godly prayers for sundry purposes.'

The 'King's Primer' was published also in English and Latin (*The Primer, In Englishe and Latyn, set foorth* &c. 1545) and in Latin alone (*Orarium seu libellus precationum per Regiam maiestatem & clerū latinè æditus* 1546), and the issue of other Primers ceased till the reign of Mary.

Hoskins *Primers* pp. 63, 65. It may be noted that a Greek version of the Roman *Horæ*, Ὧραι τῆς ἀειπαρθένου Μαρίας κατ' ἔθος τῆς ῥωμαϊκῆς ἐκκλησίας, was printed by Aldus, Venice 1497, and frequently reprinted up to 1543 (Ommanney *A critical dissertation on the Athanasian Creed* pp. 278 sqq.).

3. (*a*) In order to repress the 'diversity of opinions' which had 'grown and sprung' in the realm, and perhaps also to reassure those who had misgivings as to the significance of the measures of the 'reformation Parliament' (1529-1536) and of the suppression of the smaller monasteries (1536),

[1] Injunction prefixed to the King's Primer.

[2] The text is reprinted in Burton *Three Primers* pp. 437 sqq.: see Hoskins *Primers* p. 237.

certain articles concerning faith and ceremonies were laid before the Upper House of the Convocation of Canterbury on July 11 1536.[1] After debate they were accepted and signed, and were issued under the title *Articles devised by the King's Majestie, to stablyshe Christen quietnes and vnitie amonge vs, and to auoide contentious opinions, which articles be also approued by the consent and determination of the hole clergie of this realme*, with a preface by the king.[2] This document is commonly known as 'The Ten Articles.'

It consists of two parts: the one, a reassertion of the Catholic Faith as contained in the three Creeds and a reprobation of what has been condemned by the General Councils; and statements on the sacraments of baptism, penance and the eucharist, and on the doctrine of justification: the other treating of 'laudable ceremonies used in the Church.' The only one of the ten which concerns us is the 9th, which treats of 'rites and ceremonies,' and deals with minor ceremonies, explaining such things as holy water, holy bread, Candlemas lights, Ash Wednesday ashes, and so on, which are 'not to be contemned or cast away, but to be used and continued as things laudable, to put us in remembrance of those spiritual things that they do signify . . . but none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins are forgiven.'[3]

(*b*) The 'Ten Articles' was evidently held to be insufficient, and in the next year, 1537, the bishops issued *The institution of a christen man, conteynynge the Exposition or Interpretation of the commune crede, of the seuen Sacramentes, of the .x. commandementes, and of the Pater noster, and the Aue Maria, Iustyfication, & Purgatorie*, commonly known as 'The Bishops' Book.'[4]

This document is a 'sum of divinity' under the now current four heads—Creed, Sacraments, Commandments, and Lord's Prayer—for the

[1] Dixon *Hist. of the Ch. of England* i p. 410: A. F. Pollard *Thomas Cranmer* pp. 102 sqq.

[2] Reprinted in Lloyd *Formularies of faith set forth by authority during the reign of Henry VIII*, Oxford 1856, pp. xv sqq. The Royal Injunctions of 1536 require the clergy to declare the Ten Articles to the people (Gee and Hardy *Documents* p. 270).

[3] A royal proclamation of Feb. 26 1538-9 requires these ceremonies to be observed and the explanation of them to be given on each occasion of their observance (Wilkins *Concilia* iii p. 842; cp. Cardwell *Doc. Ann.* i p. 56).

[4] Reprinted in Lloyd *Formularies* pp. 21 sqq.

direction of the clergy in the instruction of their flocks. The greater part of the 'Ten Articles' is incorporated in it; and in particular the 9th, of 'rites and ceremonies,' is included in the exposition of the 4th commandment. (It may be noted in passing that, here perhaps for the first time, the Hebrew reckoning of the Commandments is adopted, as against the traditional Christian reckoning, according to which 1 and 2 are combined in the 'first commandment,' and 10 is divided into two). The expositions of the Creed, the Commandments, and the Lord's Prayer include an appreciable element derived from Luther's *Encheiridion piarum precationum*, not directly, but through the translation incorporated in 'Marshall's Primer,' 1534.

(*c*) The *Institution* was presented to the king; but he refused to adopt it, while privately authorising its publication, and its use for three years. On April 12 1540 Thomas Crumwell addressed the House of Lords to the effect that the king, in order to obtain concord in religion, had endeavoured, first to set forth true religion, and then to separate pious from impious ceremonies and to teach the right use of them; and to advance these designs he now chooses two commissions of bishops, the one to declare what pertains to the institution of a Christian man, the other to set forth a discrimination and a ground of ceremonies.[1]

(1) The result of the work of the first commission appeared in 1543 in *A necessary doctrine and erudition for any christen man, set furthe by the kynges maiestie of Englande* &c.,[2] with a preface by the king, and commonly known as 'The King's Book.'

The *Necessary doctrine* is an emended edition of the 'Bishops' Book,' reduced by the omission of the 'Notes and observations,' as opposed to the exposition, 'of the Creed' and of what is derived from Luther's *Encheiridion* in the exposition of the *Pater noster*, and elsewhere corrected and expanded, and throughout brought up to the standard of the *Six Articles Act* of 1539. The 9th of the 'Ten Articles,' on rites and ceremonies, retains its place in the exposition of the 4th Commandment.

(2) The work of the other commission, on ceremonies, seems to be represented by the book entitled *Ceremonies to be vsed*

[1] *Journal of the House of Lords* i pp. 126 sqq.: Dixon *Hist. of the Ch. of England* ii pp. 233 sq.

[2] Reprinted in Lloyd *Formularies* pp. 213 sqq.

in the Churche, commonly called the 'Rationale,' which was not published and led to no result.

The 'Rationale' is in the main an explanation of the ceremonies of Baptism and the Mass in detail, with a cursory treatment of some others. It incorporates nearly the whole of the 9th of the 'Ten Articles,' and is largely indebted to the *Encheiridion* of Cologne, from which a great part of the exposition of the ceremonies of Baptism is derived, while traces of it are found throughout the book. The book was first printed in Strype *Ecclesiastical memorials* I pt. ii no. 109. It has been re-edited from the MSS, with notes and a discussion of its history and significance, by Mr. C. S. Cobb in *The Rationale of Ceremonial* 1540-1543 (Alcuin Club Collections xviii) London 1910.

(*d*) Meanwhile, threatened with a sentence of deposition and an interdict on the accession of Paul III; at all times liable to be attacked by the Emperor, if opportunity occurred; and anxious to prevent the assembling of a General Council, which would be likely to pronounce unfavourably on his 'affair'; Henry VIII, at the end of 1535, opened negotiations for alliance with the Protestant Princes of the Smalkaldic League.[1] The negotiations failed for the present; but they were renewed in 1538,[2] and German envoys were sent to England to treat and to attempt to arrive at a sufficient doctrinal agreement on the basis of the *Confessio Augustana*, the Lutheran confession, that is, presented to the Emperor on June 25 1530 during the Diet of Augsburg. The negotiations again failed; but the theological discussions had resulted in a document which formulated such agreement as was found possible. This document, known as *The Thirteen Articles*, influenced on the one hand by the Confession of Augsburg, and on the other by the 'Ten Articles,' had no effect at the moment, and it was not published. But later it served as the channel through which the Confession of Augsburg influenced the Forty-two Articles of Religion of 1552, and the Thirty-nine of 1563.

The *Thirteen Articles* were first printed complete in H. Jenkyns

[1] *Political history of England* v pp. 356 sqq. (H. A. L. Fisher): Dixon *Hist. of the Ch. of England* i pp. 308 sqq.: Pollard *Thomas Cranmer* pp. 115 sq.

[2] Dixon ii pp. 2 sqq.

Remains of Thomas Cranmer, Oxford 1833, iv pp. 273 sqq.; and they are reprinted in Hardwick *History of the Articles* app. II. Only two of them concern the present purpose (p. lxxxv below); viz. one paragraph of the 5th ('de Ecclesia'), on the variability of rites and ceremonies of human institution, which also forms part of the 34th of the *Articles of Religion* and the 11th ('de ritibus ecclesiasticis') treating of the purpose, value, and limitations of ceremonies.

4. The measures and documents hitherto referred to in this section have been concerned with ritual matters only indirectly. It remains to notice some measures which more directly affected the liturgical situation.

(*a*) Certain changes were made in the observance of feasts and in some other annual arrangements.

In 1536 the King and Convocation required that all parishes should keep their Dedications on the first Sunday in October[1]; that neither patronal feasts nor any feast falling in harvest-time (July 1—Sept. 29) or in legal terms—except those of the B. V. M., Apostles and S. George, and those on which the judges did not sit[2]—should any longer be observed as holydays, *i.e.* with cessation of work[3]; the four 'offering days' (*i.e.* the days on which adult parishioners were required to make offerings to the parish-priest) were fixed as Christmas, Easter, S. John Baptist, and S. Michael (*i.e.* practically once a quarter) instead of Christmas, Easter, the Patronal feast, and the Dedication of the church or All Saints.[4] On July 19 the Convocation of Canterbury enjoined further that, unless they fell on sunday, no saints' days should be kept as holidays except feasts of the B. V. M. and of Apostles, and those of S. John Baptist, S. Gregory and S. Michael[5]; in 1539 the feasts of S. Thomas of Canterbury were abolished by royal injunction[6]; and in 1541 it was directed that the feasts of the Cross be no longer observed as holydays.[7]

(*b*) In 1541 a new and emended edition of the Sarum Breviary was issued, of which the character is sufficiently indicated by the title: *Portiforium secundum vsum Sarum nouiter impressum, et a plurimis purgatum mendis. In quo*

[1] Cp. p. xxviii above.

[2] In 1537 S. Mark (Wilkins *Concilia* iii 826) and in 1541 S. Luke and S. M. Magdalen were added to these exceptions, while S. Mark (as *Litaniae maiores*, the Roman Rogation) and the eve of S. Laurence were forbidden to be fasted (*ibid.* 839 sq.).

[3] Already in 1532 the *Petition of the Commons* had complained of the excessive number of holy days (Gee and Hardy *Documents illustrative of English Church history* xlvi p. 150).

[4] Wilkins *Concilia* iii 823. [5] *Ibid.* 827. [6] *Ibid.* 848. [7] *Ibid.* 860.

nomen Romano pontifici falso adscriptum [i.e. 'papa'!] *omittitur, vna cum aliis que Christianissimo nostri Regis statuto repugnant* [e.g. the name of S. Thomas of Canterbury], *Excussum Londini per Eduardum Whytchurch*[1]; and on March 3 1542-3 the Convocation of Canterbury imposed the Sarum Breviary on all clerks,[2] no doubt largely by reason of the suppression of the religious houses (1536-1539) and the consequent refoundation of regular cathedral chapters as secular.

(*c*) In the session of Convocation Feb. 14 1541-2 Cranmer brought up before the House the question 'of correcting and emending the portifories, missals and other books'[3]; and on Feb. 21 1542-3 he announced to the House[4] that it was the king's will 'that all mass books, antiphoners, portuises in the church of England should be newly examined, corrected, reformed, and castigated from all manner of mention of the bishop of Rome's name, from all apocryphes, feigned legends, superstitious orations [i.e. prayers], collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture,' or 'authentical doctors, should be abolished and put out of the same books and calendars; and that the services should be made out of the Scriptures, and other authentic doctors.'

(*d*) In the same session, Feb. 21, 'it was ordered also, that every sunday and holyday throughout the year, the curate of every parish church after the *Te Deum*, and *Magnificat*, should openly read unto the people one chapter of the New Testament in English, without exposition; and when the New Testament was read over, then to begin the Old.'

5. But more important than all these was the issue of the English Litany. In 1544 Henry was at war at once with Scotland and with France, and was himself about to

[1] This Breviary was reissued in 1543-1544 by R. Grafton and E. Whitchurch (Cobb *The Rationale of Ceremonial* pp. lxx sqq.).

[2] Wilkins *Concilia* iii 861. [3] *Ibid.* [4] *Ibid.* 863.

cross over to France. He, therefore, as was usual in such circumstances of emergency, on June 11 wrote to Cranmer, in a letter no doubt written by the archbishop himself, requiring processions to be made throughout the province.

'We greet you well; and let you wit that, calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel wars, hatreds, and dissensions, as no place of the same almost, being the whole reduced to a very narrow corner, remaineth in good peace, agreement, and concord, the help and remedy whereof, far exceeding the power of any man, must be called for of him who only is able to grant our petitions, and never forsaketh nor repelleth any that firmly believe and faithfully call on him . . . being therefore resolved to have continually from henceforth general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion, as appertaineth, forasmuch as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages, as were used to be sung and said, have used to come very slackly to the procession, when the same have been commanded heretofore: we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith.'; and the letter goes on to require that the supplications be not observed only for a month or two, but be so commended urgently to the people by sermons and so on, that they may gladly frequent them; and to command the archbishop to see that the procession be kept in his own diocese, and to communicate it to the bishops of the province.[1]

Accordingly on June 18 Cranmer issued a mandate, in the usual form, to Edmund Bonner, bishop of London, dean of the province, enclosing the royal letter and a copy of the Litany, ordering him to see that it is used as required throughout the province.[2] The 'godly prayers and suffrages' so communicated had been already published, with the title *An exhortacion vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons. Also a Letanie with suffrages to be said or song in the tyme of the said processyons.*

The *Exhortation*, in which there are traces of the influence of *The Institution of a Christian man*, is to the effect that we are here gathered 'to

[1] Cranmer *Miscellaneous writings and letters*, Parker Soc., p. 494.
[2] *Ibid.* 495.

make our common prayer,' and that it may be effectual we must know both what and how we ought to ask. What we ought to ask is set forth, generally in a paraphrase of the *Pater noster*; particularly, in view of the immediate circumstances, by reference to 1 Tim. ii 1. As to how we ought to pray: it must be with faith and confidence, with charity and with sincerity, accompanied by faith and almsdeeds. The Exhortation is followed by a Note explaining that for the increase of devotion 'the common prayer of procession is set forth in English,' and directing the laity how to take their part in it; and the text of the Litany completes the book.

The book was issued (1) by Tho. Berthelet, 27 May 1554, 8° (Oxford, Bodleian, Douce B. 231: Cambridge, University Library Syn. 8. 54. 68[1], 106): here the 4th suffrage omits 'three persons and,' the 5th has 'Saint Mary,' and the antiphons are in the order '. . . honour,' '. . . names sake': (2) by Rich. Grafton for T. Berthelet, 16 June 1544, 8° (Bodleian, Douce B. 230): the Litany is accompanied by its plain-song notation; with all subsequent editions it reads 'three persons and' and 'Holy Virgin Mary,' and with all subsequent editions but one it has the antiphons in the order '. . . names sake,' '. . . honour': (3) without printer's name or date, 8°: but the exhortation and the following Note is by Berthelet, the Litany, which has its plain-song notation, perhaps by Grafton: the date is probably 1544 (Oxford, Brasenose Coll.): (4) by Tho. Petyt, 12 Oct. 1544, 8° (Brit. Mus. c. 35. b. 16): (5) by Tho. Berthelet, undated, 8°: probably 1545 (Bodleian, Tanner 1: Manchester, J. Rylands): the antiphons are in the order of (1). (6) W. Herbert in his edition of Ames *Typographical Antiquities* i p. 519, on the authority of 'Mr. T. Baker's Maunsell' (i.e. an interleaved copy of Maunsell's *Catalogue of English Books* 1595, now in the Cambridge University Library), cites '*The Letany in five parts accordyng to the notes vsed in the Kynges Maiesties Chapel*, June 26, 1544' as among the books printed by Grafton: but I can find no other trace of this. (7) The Litany with the Note, but without the Exhortation, is included in the King's Primers of 1545-1549 (Hoskins *Primers* pp. 237-245): in one of the two Grafton editions dated Nov. 30, 1547, by the omission of the invocations of the saints, the modification of suffrage 37 'geue and preserue,' and the compression of the final collects, the Litany, apart from some details of reading, is already in the form in which it was included in the *Book of Common Prayer* 1549. (8) The Litany, with neither Exhortation nor Note, is also included in *The psalter or boke of the Psalmes where vnto is added the Letany and certayne other deuout prayers*, printed by Roger Car for Anthoni Smyth, July 1548, 8° (Brit. Mus. c. 25. b. 2). In (4), (7) and (8), suffrage 13 reads 'all hardness,' 31 'and comfort' (omitting 'to'); and in (8) suffrage 27 reads 'give all' (omitting 'to'). Berthelet's first issue is reprinted in *Private prayers put forth by authority during the reign of Queen Elizabeth*, Parker Soc., p. 564 sqq. (but the form of the invocations of the saints is wrongly represented: it should be as below p. 174). Pages of (2) and (3) are reproduced in

R. Steele *The earliest English music-printing*, Bibliographical Soc., 1911, plates 9 10 (but the facsimiles are wrongly assigned; the titles should be reversed). In the reprint of the *King's Primer* in Burton *Three Primers* in suffrage 11 (p. 481) read 'all the deceits,' in 13 (p. 482) read 'detestable' (not 'abominable').

On Oct. 7 of the same year we find Cranmer writing to the king,

'that according to your highness commandment . . . I have translated into the English tongue, so well as I could in so short time, certain processions, to be used upon festival days, if after due correction and amendment of the same your highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as meseemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for by cause the matter appeared to me to be little to purpose, or by cause the days be not with us festival days; and some processions I have added whole, because I thought I had better matter for the purpose, than was the procession in Latin: the judgement whereof I refer wholly unto your majesty; and after your highness hath corrected it, if your grace command some devout and solemn note to be made thereunto (as is to the procession which your majesty hath already set forth in English [i.e. the Litany],) I trust it will much excitate and stir the hearts of all men unto devotion and godliness: but in mine opinion, the song that shall be made thereunto would not be full of notes, but, as near as may be, for every syllable a note; so that it may be sung distinctly and devoutly, as be in Matins and Evensong *Venite*, the hymns *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, and all the Psalms and Versicles; and in the mass *Gloria in excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But by cause mine English verses lack the grace and facility I would wish they had, your majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence [meaning], I suppose [it] will serve well enough.'[1]

From this it is clear that Cranmer was attempting to compile a complete English Processional. The experiment

[1] Cranmer *Miscellaneous writings and letters*, Parker Soc., p. 412: on the date of this letter see *English Historical Review*, Jan. 1909, pp. 101 sqq.

evidently failed, and in the following year things took quite a different turn and the Litany became the sole procession.

From some curious depositions, now unfortunately mutilated, made in reference to what happened at the procession in the parish church of Myddleton or Mylton. near Sittingbourne in Kent, on June 28 1545, it appears that Cranmer had ordered the priest of the parish to use the new Litany on sundays in place of the ordinary processions. This was no doubt an exceptional case and Cranmer's order was apparently made in pursuance of a petition of some of the parishioners, who desired to assist at the Litany but were unable to do so on work-days (*Letters and papers foreign and domestic: Henry VIII* xx. i no. 1118). A few months later, 'the eighteenth of October, being Sainct Lukes daie and Soundaie, Paules quire song the procession in English by the Kinges iniunction, which shall be song in euerie parish church throughout Englande euerie Soundaie and festiual daie, and non other' (*Wriothesley's Chronicle*, ed. Camden Soc., i p. 161). From this it appears that by royal injunction the English Litany is henceforth to serve as the sole procession, and that the Processional is abolished. Since neither in the injunction of June 11 1544, quoted above, nor in that of Aug. 11 1545 (Cranmer *Miscellaneous writings* p. 495), in which processions 'on the accustomed days' (wednesday and friday) are again enjoined in view of the imminent departure of 'a puissant navy' to deal with the French, is there any such order, it is necessary to suppose that another injunction had been issued, which is not forthcoming. Wriothesley mentions only parish-churches: but since he is recording what happened at S. Paul's, it would not seem that he intends to exclude cathedral and collegiate churches from the scope of the revolution: for to assign the Litany to festal days was a revolutionary measure: the Litany had long been regarded as a penitential rite, congruous only with the wednesday and friday stations and the Rogation days.[1]

A further step was taken at the beginning of the next reign, when in the 24th of the royal *Injunctions* of August 1547, it is ordered:

'To avoid all contention and strife, which heretofore hath risen . . . by reason of fond courtesy and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth . . . at any time, use any procession about the church or churchyard, or other place, but immediately before high mass the priests with other of the choir shall kneel in the

[1] The Litany was said, kneeling in choir, after Terce on all ferias in Lent (*Breviarium . . . Sarum* fasc. I c. dxc); and special supplications *causa necessitatis*, in which the Litany was used, were habitually assigned to Wednesday and Friday (see the mandates in Wilkins *Concilia* passim).

midst of the church, and sing or say plainly and distinctly the litany which is set forth in English with all the suffrages following, and none other procession or litany to be had or used but the said litany in English.'[1]

The processions so displaced were chiefly of four kinds, and it is only with reference to these that the origin, structure, and use of the English Litany can be understood.

These processions were (1) that before the high Mass on Sundays and Festivals,[2] in which, on their outward way from the choir and at their return as far as to the rood-beam, the clerks sang a proper respond or anthems, on great days preceded by a prose (e.g. *Salue festa dies*); a station was made before the rood, and on Sundays between Trinity and Advent an antiphon, ℣ and ℟ and collect, of the Cross were sung, and on all Sundays (with a few exceptions) the priest turned to the people and bade the bedes in English, and recited the prayers for the living and the dead in Latin[3]; then while passing into the choir they sang an anthem (*antiph. ad introitum chori*); this finished the priest standing at the step at the E. end of stalls (*gradus chori*) recited a proper versicle, to which the choir responded, and the collect of the day followed: (2) on Wednesdays and Fridays in Lent,[4] after None and immediately before the Mass, a procession was made to an altar in the church with the singing of a respond; before the altar all knelt and recited *Kyrie eleison*, *Pater noster* and preces with *Miserere*, and a collect followed; on the way back to the choir, a varying selection of the invocations of the Litany was sung: (3) on Rogation days and S. Mark,[5] before the procession set out, an anthem (*Exsurge Domine. Deus auribus* [Ps. xliii (xliv) 26, 1]: see p. 182 below) was sung in choir; on the way to the church at which the station was to be made and the Mass sung, the choir sang a series of anthems, the penitential Psalms with the antiphon *Ne reminiscaris domine* (Tobit iii 3), the Litany, and *Pater noster*, followed by a series of preces and seven collects; at the station-church, first was sung a respond, an antiphon, ℣ and ℟ and collect, of the patron saint of the church; secondly *Kyrie eleison* etc. as on wednesday and friday in Lent, all kneeling; and lastly the Mass; on the way back to the church from which the procession set out, a selection of the invocations of the Litany with special responses was sung, followed, if need be, by verses *tempore belli* (*Ab inimicis*: see p. 182), and at the 'choir step' was said a ℣ and ℟ with a collect (on Ascension Eve *Infirmi-*

[1] Cardwell *Documentary Annals* i p. 14: Gee and Hardy *Documents* p. 425.

[2] See *Processionale ad usum insignis ac praeclarae ecclesiae Sarum*, ed. Henderson, Leeds 1882, pp. 5 sqq.

[3] In parish churches the bidding of the bedes was not made in the procession, but before some altar or in a pulpit, after the *Offertorium*, i.e. before the sermon when there was one (*Processionale* p. 8: below p. 1056).

[4] *Processionale* pp. 32 sqq. [5] *Processionale* pp. 103 sqq., 145.

tatem nostram: see p. 182): (4) in *Processiones causa necessitatis*,[1] i.e. supplications for special emergencies, such as drought, plague, or war, the procedure is the same as at the Rogations, except that the anthems are proper to the special occasion, the penitential Psalms and what follows on the outward way are only used if the way is long enough, and on the way back the whole Litany is sung (without *Pater noster* etc.).

The following table exhibits the relation of these forms of procession to one another and to the Litany of 1544.

The Lenten processions are omitted in the table in consideration of space, and because their form is sufficiently indicated by the asterisked items in the first column, the first and last of which correspond to, the intermediate ones are identical with, features in the Lenten form.

	Rogations (*Processionale* p. 105)	Process. causa necess. (*ibid.* p. 164)	Sundays & Festivals (*ibid.* p. 6)	Litany 1544
In choir	Anth.: *Exsurge Domine. Deus auribus. Gloria*			
At outgoing procession	*Anthems Penitential Psalms with ant. *Ne reminiscaris* Litany *Pater noster* ℣℣ & ℟℟, and 7 Collects	Anthems Penitential Psalms with ant. *Ne reminiscaris* Litany *Pater noster* ℣℣ & ℟℟, and 7 Collects	{Anthems} with {Prose (e.g. *Salue festa dies*)} on occasion	Litany (with *Ne reminiscaris* incorporated) *Our Father* ℣ & ℟, and Collect
At the station	{Respond Antiphon ℣ & ℟ and Collect} **Kyrie eleison, Pater noster* *℣℣ & ℟℟ and Collect Mass	{Respond or Anthem Collect} *Kyrie eleison, Pater noster* ℣℣ & ℟℟ and Collect Mass	{Antiphon ℣ & ℟ and Collect, of the Cross} Bidding of the Bedes	
In returning	*Invocations of Litany [In time of war: *Ab inimicis . . . Exaudi nos Christe*]	Litany	{Anthem}	Anthem: *O Lord arise. O God we have heard. Glory be* *From our enemies . . hear us O Christ*
At the step	℣ & ℟ Collect: (*Infirmitatem nostram respice* on Ascension Eve)	℣ & ℟ Collect: *Infirmitatem nostram respice*	{℣ & ℟} {Collect of the day}	℣ & ℟ Collect: *We humbly beseech thee, O Father, mercifully to look upon our infirmities*, and 5 others
			Mass	Mass

[1] *Processionale* p. 164.

The text of the Litany of 1544 is given below at pp. 174-190, being that part of the second column which is printed in distinctive type.

The sources of the text are (1) the Sarum Litanies, both that referred to already as used at the Rogations etc. with *Pater noster*, preces and collects, as found in the *Processionale* and in the *Portiforium*; and that used in the *Commendatio animae in articulo mortis* found in the *Manuale*; (2) Luther's Litany in its Latin form; (3) the Roman, from which certain details are derived through Luther, others perhaps directly from Quiñones; (4) the York Litany, from which perhaps one detail is derived; (5) the Litany of some other use, perhaps that of Brixen: see below; (6) the Liturgy of Constantinople.

For some additions to the first column see pp. 936-940 below: and on p. 176 add '℣ Vt regi nostro . . . victoriam donare digneris.'

For the Sarum Litanies see *Processionale . . Sarum*, ed. Henderson, p. 107; *Breviarium . . Sarum*, ed. Procter and Wordsworth, fasc. ii c. 250; Maskell *Mon. rit. eccl. anglic.* i p. 122: for Luther's see P. Drews *Beiträge zu Luthers liturgischen Reformen* (Tübingen 1910) p. 24 (Latin and German); for the Roman, *Breviarium Rom. Quignonianum*, ed. Legg, p. 43; for York see *Breviarium . . . Eborac.*, Surtees Soc. lxxi, c. 931; and for the Liturgy of Constantinople, Brightman *Liturgies eastern and western* i pp. 309, 353.

Notes. (1) Marked new features in Cranmer's Litany are the omission of invocations of individual saints, except the B. V. M.; the massing of several suffrages into one, by which the ejaculatory character of the whole is destroyed; the reduction of the *preces* after the *Pater noster* to one (suggested by Luther's arrangement); and the accumulation of collects at the end of the procession instead of after the *preces*. (2) The opening *Kyrie . . . audi nos* is omitted, as in the *Commendatio animae* (Maskell *M. R.* i 122). (3) P. 174 'blessed and glorious' in the 4th invocation no doubt comes from the antiphon to *Quicunque* in Trinity week 'O beata et benedicta et gloriosa Trinitas' etc. (*Breviarium . . Sarum* fasc. ii 49). (4) *Ne reminiscaris* was closely associated with the Litany. Down to *peccatis nostris* it was the ant. of the Gradual Psalms recited daily in Lent before the Litany (*ibid.* i c. dlxxxix); *Parce . . . irascaris* was the ant. of the Penitential Pss. preceding the Litany in the *Commendatio animae* (Maskell *M. R.* i 122); the two combined, with two further clauses added, formed the ant. of the Penitentials before the Litany in processions (*Brev. Sarum.* fasc. ii 249); and Marshall's second *Primer* has *Remember not . . . for ever* prefixed to the Litany (Burton *Three Primers* p.

124). Here it is substituted for *Propitius esto*, the response to which, *Parce nobis domine*, ought to have been printed in the first col. (5) 'Crafts and assaults of the devil' is perhaps from *ab insidiis et laqueis diaboli . . Ab incursu malignorum spirituum* of the Litany in *Commend. animae* (Maskell *M. R.* i p. 126). (6) **P. 176** 'A peste fame et bello' should be deleted: it was not added to ℟ till 1847 (see Thalhofer *Handbuch der Liturgik* ii p. 499). (7) Notice Roman details, *sanctam* with *natiuitatem*, *et sepulturam tuam*, *aduentum* for *gratiam* (but 𝔖 has *aduentum* in *Commend. animae*), *sanctam* with *ecclesiam tuam*, all derived through Luther; while 𝔖 prevails in *damnatione* (for *morte*), *a caecitate cordis*, *ab appetitu in. gloriae*, *per* [*sanctam*] *circumcisionem tuam*, *preciosam*, *gloriosam*, *in hora mortis* (the last, in Luther also). (8) *Per agoniam* etc. perhaps comes from the *Golden Litany*, the English of which has 'For that agony . . and thi blode swette' (Maskell *M. R.* iii p. 267); or perhaps Luther derived it from 'Durch sein angst vnd blütigen schwaiss' of *Ain Lettaney zü Gott dem vatter*, *In allen angsten*, *vnnd den sterbenden in todes nöten trostlich vor zü sprechen vñ zü beten*. Aussgegangen zü alten Münster. I^{m} jar MDXXiij; a Litany of the same character as the *Golden Litany* and perhaps dependent on it. (9) The suffrage *Vt regem nostrum et omnes gradus ecclesiae in sancta religione conseruare digneris* occurs in the *Processionale* of 1544, *regem* having been boldly substituted for *domnum apostolicum*, king for pope! (10) **P. 178** 'Vnitie, peace, and concorde': cp. *Vt regibus . . . pacem et veram concordiam . . Vt cuncto populo christiano pacem et vnitatem*, successive suffrages in ℟ (*Brev. Rom. Quignon.* p. 44). (11) With *lapsos erigere* cp. Ps. cxliv 14, cxlv 8: *pusillanimes . . adiuuare* 1 Thess. v 14, Heb. ii 18: *praegnantibus et lactentibus* Mt. xxiv 19 (the Germ. *seugern* shows that *lactentibus*, which Hermann reads, is meant). The suffrages at this point may have been influenced in Luther or in Cranmer or in both by a paragraph in the *Liturgy of S. Basil*: τοὺς ὀλιγοψύχους παραμύθησον . . . τοὺς πεπλανημένους ἐπανάγαγε . . . τοῖς πλεοῦσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι, ὀρφανῶν ὑπεράσπισον, αἰχμαλώτους ῥῦσαι, νοσοῦντας ἴασαι, τῶν ἐν . . . πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων μνημόνευσον ὁ θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας (*Litt. east. and west.* i p. 334). (12) Ὑπὲρ τοῦ ῥυσθῆναι κτλ. from the Μεγάλη συναπτή or 'Great Litany' at the beginning of the office which precedes the Liturgy (*ibid.* p. 363): the English seems to be influenced by the Latin of *D. Liturgia S. Joan. Chrys.* Venice 1528, 'pro nauigantibus: viatoribus: egrotis: laborantibus: captiuis.' (13) **P. 180** 'to give us true repentance' etc. must certainly be derived from the suffrages quoted on p. 940, whether Cranmer took them from the Brixen *Agenda* or from some use nearer home. The 2nd. and 3rd. of them occur in a slightly different form in a litany printed by H. Ménard in *Notae et observ. in Librum sacramentorum S. Gregorii* (Paris 1641) p. 157; and ℟ has 'Vt nobis indulgeas . . . ad veram pœnitentiam nos perducere digneris.' The fact that Cranmer has

here drawn from some more or less remote source suggests that some of the other suffrages of which no source has been discovered may yet be borrowed. He was not original, but, as the Litany is enough to prove, he had an extraordinary power of absorbing and improving other people's work. For 'sins negligences and ignorances' Dr. Frere quotes also *Horae B. M. V.* Paris 1530 'sanguis tuus . . . sit mihi in remissionem omnium peccatorum negligentiarum et ignorantiarum.' (14) The first *Agnus Dei* of S, K and Luther is suppressed, and the response of the second, *Parce nobis domine*, is changed. The Litany in *Commend. animae* (Maskell *M. R.* i 128) also has only two, substituting for the middle one another formula, and the responses correspond to those here, but in reverse order. 'Thy' in the rendering of *Dona nobis pacem* seems to be derived from the (prelutheran) German *Agnus* (*Christe du lamm Gottes*): cp. p. 702 where there is quoted for it the Brunswick *Kirchenordnung* of 1528 in which it is quoted in full by Richter (*Evang. Kirchenordn.* i p. 115), while it is referred to in the Wittemberg Order of 1533 (*ib.* p. 224) and the Saxon Order of 1539 (*ib.* p. 313). See Julian *Dictionary of Hymnology* p. 31. Of course 'thy' rests ultimately on S. Jo. xiv 27. (15) For the text of the Lord's Prayer see p. 784. (16) P. 182 The collect 'O God merciful Father' is put here in accordance with Luther's Litany, and is translated, not directly from the mass *pro tribulatione cordis*, but from Luther's Latin *remaniement* of it, the original being '*Deus qui contritorum . . . nostris, quas pietati tue pro tribulatione nostra offerimus: implorantes vt nos clementer respicias, et solito pietatis tue intuitu tribuas vt quidquid . . . et consilio misericordie tue allidas: quatenus nullis aduersitatibus lesi . . . gratias tibi in ecclesia tua referamus consolati*' (*Missale . . . Sarum*, ed. Dickinson 797*). (17) The anthem *Exsurge*, for whatever reason, is rearranged, so that the *Gloria* comes after instead of before the repetition of the antiphon. (18) The rendering of the 2nd. clause of *Gloria Patri* is to be noticed. Marshall's *Primer* had 'As it was . . ., as it is now, and ever . . . '; Hilsey's 'As it was . . ., and as it is now, and ever . . . '; and that of the Litany is the same in sense. But no doubt all are wrong. If the Latin be compared with the Greek it is obvious that *Sicut erat in principio* is a parenthesis:

Gloria Patri et Filio et Spiritui sancto.
Δόξα Πατρὶ καὶ Υἱῷ καὶ Πνεύματι ἁγίῳ.
Sicut erat in principio et nunc et semper et in saecula saeculorum.
Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων:

so that the meaning is 'Glory be . . (as it was in the beginning) both now' etc.; or rather perhaps the insertion of *sicut* has altered the meaning of *et* and made it the sign of the apodosis, so that the meaning is 'As it was . . . so now'; cp. 'sicut in caelo et in terra' (S. Mt. vi 10). (19) The verses *tempore belli* were not originally alternate versicles and responses, but each verse was repeated. (20) The ℣ and ℟ 'O Lord let thy mercy' etc. are among the preces after the *Pater noster* in S; and

the collect *Infirmitatem nostram* is also that which concludes processions *causa necessitatis* (*Processionale* p. 167). (21) The collects which follow are the 1st., 2nd. and 5th. of the Litany of S; that of the mass *de ieiunio* which follows the procession on Rogation Monday (*Processionale* p. 113); and the last of the three prayers of the preliminary office of the Liturgy of Constantinople (*Litt. E. and W.* i pp. 311, 367). This last prayer is described as 'A Prayer of Chrysostome,' from which it is obvious that it is derived from a text of the Liturgy of S. Chrysostom alone; since the prayer in fact is part of the framework of the Greek Liturgy, used whether the mass of S. Chrysostom or that of S. Basil is said. And in fact it is plain, as was pointed out by the late bishop of Edinburgh (J. Dowden *The workmanship of the Prayer Book*, London 1899, pp. 227 sqq.), that it was translated, not so much from the Greek, as from the Latin translation, of the *D. Liturgia S. Joannis Chrysostomi*, Venice 1528: Qvi communes has: & concordes nobis largitus es supplicationes: & qui duobus: aut tribus conuenientibus in nomine tuo: petitiones tribuere pollicitus es tu & nunc seruorum tuorum petitiones ad vtilitatem expleas: tribuens nobis in praesenti sæculo cognitionem tuæ veritatis: & in futuro vitam: æternam concedens. Notice that Cranmer has misunderstood *conuenientibus* and so has imported a misquotation of Mt. xviii 19 into his version. The abrupt ending of the prayer, without its doxology 'For thou art a good God and loving mankind, and to thee, the Father and the Son and the Holy Ghost, we send up the glory, now and ever and world without end,' is presumably due to a misunderstanding of the Greek text, where the common conclusion of the prayer and the accompanying litany is, as usual, printed at the end of the latter.

Nothing further was done in the reign of Henry VIII which affected the ritual situation, or concerns the present purpose.

But see below, pp. clxvii sq., for a further matter of detail.

VII

Edward VI ascended the throne on Jan. 28 1546-7. Of the measures of the first two years of the reign, the following require to be noted.

1. (*a*) Already in 1542 it had been proposed in Convocation, with the approval of the king, to make 'a stay of errors' such 'as were then by ignorant preachers spread among the people,' by the issue of a collection of homilies to be delivered in church in place of the sermons complained of; and some

such homilies were prepared by certain prelates and presented to the Upper House of Convocation.[1] But nothing further happened, the king having meanwhile changed his mind.[2] But at the beginning of the new reign, Cranmer again took the matter in hand and carried it to a successful conclusion. There was issued *Certain Sermons, or Homilies, appoynted by the Kynges Maiestie to be declared & redde, by all Parsones, Vicars, or Curates, euery Sōday in their Churches, where thei haue cures*, dated July 31 1547.

The volume contains 12 homilies, 4 of them (1, 3-5) written by Cranmer, one (6) by Edmund Bonner bishop of London, one (2) by Nicholas Harpsfield archdeacon of Canterbury, and one (11) by Thomas Becon, Cranmer's chaplain; the rest of unknown authorship, unless, as has been sometimes supposed, 8 and 9 were by Nicholas Ridley and 12 by Hugh Latimer. See J. Griffiths *The two books of Homilies*, Oxford 1859, preface; J. T. Tomlinson *Prayer Book, Articles and Homilies*, London 1897, pp. 230 sqq. In editions issued in and after 1549 each homily is divided into either two or three parts, for separate delivery, if desired (see p. 648 below).

(*b*) In August 1547 were issued a series of royal *Injunctions* to be administered in a general Visitation of the kingdom entrusted to 30 visitors.[3]

The 22nd of these *Injunctions* requires that at high mass the Epistle and Gospel be read 'in English and not in Latin in the pulpit or in such convenient place as the people may hear the same'; and confirms the direction that on all sundays and holy days an English Lesson be read at matins and at evensong; the 24th, as already noted, directs the use of the Litany, kneeling and without perambulation, before high Mass; the 33rd provides for the use of the book of Homilies (which was distributed by the visitors during the visitation) according to the directions of the preface, viz. that one of the homilies be read every sunday; while the 37th orders that Prime and Hours be omitted when there is a sermon; and the 30th orders that a strong box 'with a hole in the upper part thereof' be fixed near the high altar, to receive 'the oblation and alms' of the parishioners 'for their poor neighbours' (cp. p. 662 below).

(*c*) In spite of the *Necessary doctrine* which requires the

[1] Wilkins *Concilia* iii p. 863.

[2] Strype *Memorials of Cranmer* II 3 (ed. Oxford 1840, i p. 211).

[3] Dixon *History of the Church of England* ii pp. 428 sqq. For the text of the *Injunctions* see Cardwell *Doc. Ann.* i p. 4.

minor ceremonies to be observed, Cranmer's fifth homily, *Of good works*, denounces hallowed bread, holy water, palms, candles, etc., as 'Papisticall superstitions & abuses.' Six months later, Jan. 27, 1547-8, the Council ordered that candles, ashes and palms should no longer be used at Candlemas, on Ash Wednesday, and on Palm Sunday[1]; and soon after this, that the veneration of the cross on Good Friday, holy bread and holy water should be abandoned[2]; so abolishing long sections of the Missal.[3]

(*d*) In 1547 and 1548 the use of English in church was largely extended, especially in London. The texts of the forms of vernacular service so introduced have not for the most part been preserved, and it is consequently unknown how they were related, on the one hand, to the Latin texts, and, on the other, to that of the subsequent Book of Common Prayer.

For the progress of this movement see Gasquet and Bishop *Edward VI and the Bk. of Com. Prayer* p. 58 (Ap. 1547); *Wriothesley's Chronicle*, ed. Camden Soc., i p. 187, ii p. 2; *Gray Friars' Chronicle*, ed. Camden Soc., p. 55; Wilson *The Order of Communion*, H.B.S., pp. xx sq.; Somerset's Letter to the Vice-chancellor of Cambridge in Gasquet and Bishop p. 147 (Sept. 1548); Cranmer's Register, Sept. 9 1548 in Courayer *Déf. de la Dissertation* ii 2 app. p. xxxvii (Estcourt *The question of Anglican ordinations* app. p. xxvii). Dr. Frere has collected some individual formulæ, creed, canticles, etc., from musical MSS of this date, in 'Edwardine vernacular services before the first Prayer Book,' *Journal of Theol. Studies* i pp. 229 sqq. There is an English translation of the Canon of the Mass made by Coverdale in Foxe *Actes and Monuments*, 1563, p. 891.

(*e*) In 1547 an anonymous English translation of the Latin form of the Cologne Church Order, *Simplex ac pia deliberatio*, was published by John Daye, and a revised edition was issued in 1548 with the title *A Simple, and Religious consultatiō of vs Hermā by the grace of God Archbishop of Colone, and prince*

[1] Cardwell *Doc. Ann.* i p. 37. [2] *Ibid.* p. 35.

[3] *Missale Sarum*, ed. Dickinson, cc. 133 sq., 253-262, 328-331, 696-703. Cranmer had almost succeeded in abolishing the veneration of the cross and some other things in the reign of Henry VIII: Cranmer *Miscellaneous writings*, Parker Soc., pp. 414 sqq. Cp. Wilkins *Concilia* iii 847.

Electour. &c. by what means a Christian reformation, and founded in Gods worde. Of doctrine, Administratiō of deuine Sacramentes, Of ceremonies, & the whole cure of soules, and other ecclesiasticall ministeries, may be begon among men committed to our pastorall charge, vntill the lord graunte a better to be appoynted, either by a free, and christian counsaile, generall or national, or else by the states of the Empire of the nation of Germany, gathered together in the holye Gost. Perused by the translator therof and amended in many places. 1548. *London J. Daye & W. Seres.*

2. On Dec. 17 1547, there was finally passed in Parliament an Act 'Against such as unreverently speak against the Sacrament of the Altar, and of the receiving thereof under both kinds.' The Act requires that henceforth the Blessed Sacrament be administered to the people in both kinds, and directs that the priest at least one day before the administration shall exhort the people to come to the holy communion and meanwhile to prepare themselves to receive it, and that at the time of the communion he shall use a godly exhortation in which the benefits of worthy receiving and the danger of unworthy receiving shall be set forth.[1] As a directory for the priest in carrying out the provisions of this measure there was issued *The order of the Communion* dated March 8 1547-8, prefaced by a royal proclamation, recalling the provisions of the Act and requiring the use of the present book in order to avoid the diversity of usage that might otherwise arise. According to a letter of the Council directed to the bishops on March 13 the book was compiled by 'sundry of his majesty's most grave and well learned prelates, and other learned men in the scripture' who were by the King's majesty caused 'to assemble themselves' and 'after long conference' 'agreed upon such an order.'[2] Who were the prelates and

[1] Gee and Hardy *Documents* lxvii pp. 327 sq. On the history of the Act and the relation of Convocation to it see Gasquet and Bishop pp. 69 sqq.; Wilson *The Order of the Communion* pp. vii sqq.

[2] Cardwell *Doc. Ann.* i p. 61.

divines so commissioned does not appear ; it is obvious that Cranmer was among them and perhaps contributed most to the result ; while certain coincidences of language, as between the Act of Parliament and the book, suggest that the book was already in some sort of existence before the Bill was drafted. The *Order of Communion* forms an English supplement to the Latin Missal, its formulæ being directed to be inserted into the Mass 'without the variyng of any other Rite or Ceremony in the Masse (vntill other order shalbe prouided).' In accordance with the terms of the Act the *Order* consists of two parts : (1) a notice of the day on which communion will be administered to the people, with a warning and instruction on the means of preparation, itself 'or such lyke' to be delivered on the preceding Sunday or holy day or at least the day before ; and (2) the form of administration to be used in the Mass immediately after the celebrant's communion, consisting of an exhortation to the communicants, a warning, an invitation, confession, absolution and 'comfortable words,' a prayer before communion, the words of administration, and a blessing ; together with two notes, one on the form of the bread, the other as to further consecration of wine in case of need.

The sources of the text, besides the Holy Scriptures, and the Greek rite and medieval commonplaces, which contribute a few details, are traditional usage and the *Pia deliberatio* of Cologne.

(*a*) The order of communicating the people which had hitherto been used is not known from any of the official service-books. But MS Harley 2383 contains a formula (printed in Maskell *Mon. rit.* iii p. 408) which probably represents what was usual : consisting of a warning in English not to come to communion without faith in the Sacrament, repentance, charity, and purpose of amendment ; a confession in English to be said after the priest ; and absolutions. And there is other reason to believe that at least *Confiteor* and absolution were generally used (Wilson *Order of communion* pp. xv sq.). The words of administration were of course the same as were used for the communion of the sick (see below). The new order therefore follows the traditional use in its general form, adding a prayer to correspond with the prayers supplied in the Missal for the use

of the priest, besides the text of the absolution and of the form of administration, and a blessing. (*b*) The *Pia deliberatio* contributed, perhaps some suggestions for an exhortation, part of the confession and of the 'comfortable words,' and the clauses added to the absolution and to the form of administration (ff. 89[b] sqq.).

Nearly the whole of the *Order of Communion* is to be found below in what is printed in distinctive type on pp. 652-658, 659-652, 696-700, 710.

The *Order* is printed in Maskell *Ancient Liturgy of the Ch. of England*, Oxford 1882, pp. 294 sqq. from the Brit. Mus. copy c. 25 f. 12; and in facsimile from the Brit. Mus. copy c. 25 f. 15 in H. A. Wilson *The Order of Communion*, H.B.S., London 1908. For the bibliography see Wilson pp. xxv sqq.

NOTES. (1) The notice (p. 652 below) is preceded by the rubric *Fyrste the personne, Vicar, or curat, the next Sonday or holyday, or at the least, one day before he shall minister the Communion, shall geue warnyng to his parishioners, or those whiche be present, that they prepare them selues therto, saiyng to theim openly and playnly as hereafter followeth, or such lyke.* It is obviously not directed or assumed that the communion will be delivered to the people at every mass, even on sundays or holy days. (2) The notice and exhortation *Dere frendes and you especially* seems to be original; but some of its language is found in the Act of Dec. 1547; viz. 'the most comfortable sacrament of the body and blood of Christ,' 'in remembrance of him and to declare and set forth his death and most glorious passion,' 'the benefit and comfort promised to them which worthily receive the said holy sacrament, and the danger . . . threatened to them which shall presume to receive the same unworthily, to the end that every man try and examine his own conscience before he shall receive the same.' (3) The contents of the second part of the book are as follows: '*The time of the Communion, shalbee immediatly after that the priest him selfe hath received the Sacrament, without the variyng of any other Rite or Ceremony in the Masse (vntill other order shalbe prouided) but as heretofore vsually the priest hath doen with the Sacrament of the body, to prepare, blisse and consecrate so muche as will serue the people: so it shall contynue still after the same maner and fourme, saue that he shal blesse and consecrate the biggest Chalice or soome faire and conuenient Cup or Cuppes full of wyne, with soome water put vnto it* [p. 662 below]. *And that daie, not drinke it vp al himselfe, but takyng one onely suppe or draught, leue the reste vpon the Aultare couered, and turne to theim that are disposed to bee partakers of the Communion, and shal thus exhorte theim as foloweth.* Derely beloued in the lorde . . . sondri kindes of death [p. 650 below], Iudge therefore youre selfes . . . dayes of our life. Amen [pp. 650, 652]. ¶ *Then the priest shall say to them which be redy to take the*

Sacrament. If any man here be an opē blasphemer . . . bothe of body and soule [p. 650]. *Here the priest shall pause a while, to se if any man will withdrawe hym selfe: and if he perceiue any so to do, then let him common with hym priuely at conuenient leasure and se whether he can with good exhortacion, bring him to grace: and after a little pause, the priest shall saie.* You that do truly . . . *people, say thus.* Our blessed Lorde, who hath left power to his Church, to absolue penitēt synners from their synnes, and to restore to the grace of the heuēly father such as trulie beleue in Christ, have mercy . . . euerlastyng life. [pp. 696, 698] *Then shall the priest stande vp, and turnyng him toward the people, say thus, Here what comfortable* . . . precious bloud. Amen. [pp. 698, 700] *Then shall the priest rise, the people still reuerentlie kneling, and the priest shall deliuer the Communion, first to the ministers, if any be . . . before written.* [p. 700] *Then shal the priest, turnyng . . . aunswere.* Amen. [p. 710]. *Note, that the breade that shalbe consecrated shalbe suche as heretofore hath bene accustomed And euery of the said consecrated breades shalbe broken in twoo peces . . . Iesu Christ.* [p. 716] *Note, that if it doth so chaunce, that the wyne halowed and consecrate dooth not suffice or bee ynough for theim that dooe take the Communion, the priest after the firste Cup or chalice be emptied, may go again to y^e^ aultare, and reuerentlie, and deuoutlie, prepare, and consecrate an other, and so the thirde, or more lykwise, begynning at these woordes.* Simili modo, postquam cenatum est, *and endyng at these wordes,* qui pro uobis & pro multis effundetur in remissionem peccatorū, *and without any leuacion or lifting vp.*' [cp. p. 703]. The important differences between the text of the *Order* and that of the pages referred to are noticed below. (4) It seems clear that the author of the exhortation *Derely beloued in the lorde* had before him, or was influenced by reminiscences of, the chapter *De Coena Domini* and the two exhortations (Cassel and Brandenburg-Nürnberg) of the preparation office (p. xlvii above) of the *Pia deliberatio* of Cologne. The opening seems to be suggested by that of the 2nd exhortation: 'Quandoquidem Charissimi in Domino . . . Sacratissimā Domini nostri Iesu Christi Cœnā celebrabimus . . . AEquum est, ut summo studio singuli sese explorent, sicut nos hortatur D. Paulus'; and then a word, a phrase, or a clause, is picked up here and there from one or other of the three documents: 'fidemque nostram in Christum confirmemus et excitemus' (*Pia delib.* f. 91), 'in hoc sanctissimo mysterio' (f. 86), 'pro nobis nostrique redemptione' (f. 91), 'Deum et hominem' (*ib.*), 'immensam et ineffabilem charitatem Dei' (f. 89^{b}), 'unici Saluatoris & Domini nostri' (f. 85), 'unicum Magistrum et Dominum nostrum' (f. 85^{b}), 'unicus Magister & Doctor noster' (f. 86), 'quantaque etiam beneficia nobis sua morte & resurrectione impetrarit' (f. 85^{b}), 'quæcunque nobis . . . sanguine suo impetrauit, & promeritus est' (f. 84^{b}), 'pignus' (f. 91), 'hoc enim sacramentum ad singularem consolationem et confirmationem datum est à Domino' (f. 90^{b}). (5) The warning *If any man here* is perhaps suggested by the long list of

those who are not to be admitted to communion at the end of the first exhortation in *Pia delib.* f. 90^{b}; but it has no verbal coincidences except 'blasphemer,' 'aduouterer.' (6) In the *Pia deliberatio* (f. 91^{b}), the order is confession, comfortable words, absolution; and these precede the introit of the Mass. In the confession, add to the parallels from *Pia delib.* 'id uero nobis ex animo dolet,' 'ueniam à te oremus [*sic*] omnium, quæ contra te admisimus,' 'in noua vita ad gloriam nominis tui . . . tibi seruiamus, & complaceamus' (f. 92). In spite of these borrowings, the contrast between the German and the English confession is to be noted. The opening of the absolution (see above and cp. p. 828 below) represents 'Quia Dominus noster benedictus, hanc Ecclesiæ suæ potestatem reliquit, ut eos à peccatis absoluat, & in gratiam Patris cœlestis restituat, quicūq; peccatorum pœnitentes Christo Domino vere credunt' (*Pia delib.* f. 92). (7) To the parallels to the *We do not presume* add: Dan. ix 18 'we do not cast our prayers before y^{e} in our owne ryghteousnesse: no, but only in thy great mercyes': *Lit. S. James* οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμὲν ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ (*Litt. E. and W.* i p. 46); Florus of Lyons *Expos. Missae* 109 non de ullis nostris meritis sed de multitudine miserationum tuarum sperantibus: Paschas. Radbert. *de Corpore et Sanguine Domini* 11 caro quidem carne pascitur . . . anima vero Christi sanguine reparatur; 19 totus enim homo qui ex duobus constat substantiis redimitur et ideo carne et sanguine saginatur: S. Thom. Aq. *Verbum supernum prodiens* 'Quibus sub bina specie | carnem dedit et sanguinem | ut duplicis substantiae | totum cibaret hominem'; and the passages collected in Scudamore *Notitia eucharistica* pp. 545 sqq. and Dowden *Further studies in the Prayer Book* pp. 317 sqq. With 'made clean' and 'washed' cp. 'ut peccata que ex carne et sanguine contraximus, caro mundet, sanguis lauet domini nostri ihesu christi' (*Missale Westmonaster.*, ed. Legg, H.B.S. London 1893, c. 519: *Missale Hereford.* in Maskell *Anc. Lit. of Ch. of Engl.* p. 179; Scudamore and Dowden *locc. citt.*). (8) The Sarum form of administration for the sick, of course only in one kind, was 'Corpus domini nostri iesu christi custodiat corpus tuum et animam tuam in vitam eternam' (see Maskell *Mon. rit.* i p. 114). This form is here (a) in part reduplicated, in part redistributed, so that 'body' may answer to 'corpus,' and 'soul' to 'sanguis,' as in the preceding prayer; (b) expanded with 'whiche was geuen for thee' and 'whiche was shed for thee,' adapted from the Words of Institution. Corresponding words are common in Lutheran usage: e.g. the Prussian *Kirchenordn.* 1525 'Nym hyn vnd yss (trinck), das ist der leyb der (d. blut das) fur dich gegeben (vergossen) ist' (Richter i p. 30); Brandenburg-Nürnberg 1533, Brandenburg 1540 'Nyme hyn vnd yss (trinck), Das ist der leib Christi der (das blut des n. T. das) für dich geben (dein sünde vergossen) ist' (*ib.* pp. 207, 327); Cologne 1543 'Nim hin vnd iss (drinck) zu deinem heil, den leib Christi, der (das blut des n. T., das) für dich gegeben (fur deine sunde vergossen) ist' (*ib.* ii p. 44). Cp.

Rietschel *Lehrb. d. Liturgik* i p. 440. (9) The note directing that, if the chalice be spent, another (not the same) and a third or a fourth, if necessary, be consecrated, seems to be an adaptation of the *Cautela* of the Sarum Missal (ed. Dickinson cc. 653 sq.) as to what is to be done if the celebrant after consecration finds that there has been no wine in the chalice; when he is directed to consecrate wine, beginning from *Simili modo*. (See H. A. Wilson *The order of communion* pp. xvi sq.)

3. Before 1549 Cranmer was making experiments in the reform of the Divine Service. Two such experiments survive, marking two stages in the progress of his ideas, contained in the MS Reg. 7 B. iv in the British Museum collection.

Attention was first called to this MS and its importance by Dom Gasquet and Mr. Edmund Bishop in *Edward VI and the Book of Common Prayer*, London 1890, where the MS is described and discussed in Appendix i, the most important of its contents printed or described in Appendices ii-iv, and their liturgical character and relations discussed in chaps. ii and iii.

(i) The first scheme (*Horarum canonicarum series*), which probably belongs to the last years of the reign of Henry VIII, includes all the canonical hours from Matins to Compline, and in respect of structure follows closely the second recension of Quiñones's *Breviarium Romanum*,[1] while deriving its material almost wholly from the Sarum Breviary.

On the date of this scheme, see Gasquet and Bishop, pp. 25 sqq. This scheme (ff. 133-150) departs from Quiñones in some points. (*a*) While Quiñones abolished the *Kyrie eleison*, *Pater noster* and *preces* altogether, Cranmer retains them at Prime, None and Compline, using for *preces* however, not those of the Breviary, but the more concise form of the Bidding of the Bedes for the living,[2] and in these substituting for *Domine fiat pax in virtute tua* the antiphon of the memorial for peace *Da pacem Domine* of the *Horae B.M.V.*, and omitting *Domine exaudi*. (*b*) Cranmer retains the first vespers of sundays and festivals,[3] while Quiñones ignores them. (*c*) *Memoriae* at Lauds and Vespers, the recitation of the Penitential Psalms in Lent, and the Office of the Dead, are omitted. (*d*) On Christmas day, Innocents, Easter-Monday to Wednesday, Low Sunday, and Whit-Monday to Wednesday, Matins has a 4th Lesson; Lauds and Vespers have each a Lesson every day in place of a *capitulum*; and all Lessons are from Holy Scripture, the histories of the Saints being read, instead of the Martyrology, after Prime, and the commemoration of the

[1] See above p. xxvii. [2] *Processionale Sarum*, ed. Henderson, p. 7.
[3] Gasquet and Bishop's statement to the contrary, p. 24, is a mistake.

Saints being confined to this, except on the three days after Christmas. In the Lectionary (ff. 151 sqq.), the greater part of the Old Testament is read in continuous course in the first two Lessons of Matins and in Vespers, except Prov., Eccles., Wisd. and Ecclus. which are read at Lauds, and Chron., Canticles, Ezek. and Maccabees, which are omitted altogether; the New Testament, except Rom., 1 Cor. and Apoc., is read in the 3rd Lesson of Matins. Whether the distribution of the Psalter was that of Quiñones is unknown, since while reference is made to the 'order' (f. 133), it is not described in the MS.

(ii) In the second experimental scheme, which perhaps is to be dated as of 1547, the Hours are reduced to two, Matins and Evensong; partly, it is explained,[1] because the existing order involved much unnecessary repetition, partly because the ancient distribution of the hours of the day had fallen into disuse and in practice the Service was accumulated at two points in the day. The scheme is preceded by a preface, largely reproduced from that of the first recension of Quiñones.

'Canon' (f. 9) prescribes the monthly recitation of the Psalter, the reading of the Gospels, Epistles and Acts three times a year, and the rest of the Bible once; the Old Testament, except the Prophets, being read in the first lessons, morning and evening, the Prophets and Apocalypse in the second lesson of Matins, the Gospels and Acts in the third; while the Epistles are assigned to the second lesson at Evensong. In regard of the structure of the service (f. 11): both offices begin with the Lord's Prayer in English, followed by *Domine labia* at Matins and *Deus in adiutorium* at Evensong, with *Gloria Patri* etc. *Venite* is not said daily, but only as it occurs in the course of the Psalms. The Hymn follows, and three Psalms: then the Lord's Prayer in English, and, in Matins, three lessons, in Evensong, two, with blessings before and *Tu autem* with a new response after; and then *Te Deum* in the morning and *Magnificat* in the evening. At Matins a fourth lesson is read on sundays, great festivals and saints' days. All these lessons are to be in English and to be read from the pulpit. After *Benedictus* at Matins and *Magnificat* at Evensong follows *Dominus vobiscum*, the collect of the day, and *Benedicamus Domino* with the response *Laudemus et superexaltemus nomen eius in saecula. Amen.* On sundays after Matins is to be said *Quicunque vult* and the final *preces* of Prime from *Ostende nobis* onward and the Prime collect *Domine sancte Pater*, with *Dominus vobiscum*, and *Benedicamus Domino* and response as above. A Kalendar, containing,

[1] ff. 11b sq.

besides a singular series of names of Saints for which no service is provided, a table of Lessons, is prefixed to this scheme (f. 4). The table of Lessons carries out in detail what is generally prescribed in the 'canon,' and assigns the lessons to the days of the civil year, Genesis, Isaiah, S. Matthew, and Romans being begun on Jan. 1.

There is also (f. 157) another Kalendar and table of Lessons, providing 3 Lessons for Matins, and one for Vespers, which corresponds to neither scheme of Service, and assigning Gen.-Job to the first and second Lessons of Matins, Prov.-Amos to Vespers, from Jan. to Nov.; Isaiah to the first and second of Matins and to Vespers in Dec.; and the New Testament to the 3rd of Matins throughout the year.

VIII

1. In pursuance of the purpose expressed in the Proclamation prefixed to the *Order of Communion* 'to trauell for the reformation & setting furthe of suche godly orders, as maye bee moste to godes glory, the edifiyng of our subiectes, and for thaduauncemente of true religion,' [1] and 'to the intent a uniform quiet and godly order should be had,' in place at once of the variety of traditional use, and of the 'much more divers and sundry forms and fashions' 'now of late' prevailing, the king 'appointed the Archbishop of Canterbury, and certain of the most learned and discreet bishops, and other learned men of this realm, to consider and ponder the premises.' [2] The outcome of the consideration of this commission was *The booke of common prayer and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of England*, commonly called 'The First Prayer-Book of Edward VI'; which was enforced by the Act of Uniformity finally passed on Jan. 21 1548-9, requiring the book to be in exclusive use on and after the following Whitsunday (June 9). The earliest known printed copy of the book is dated March 7 1549; and, in the same year, at least 5 other editions in 13 impressions were issued, the last being dated July 30.

[1] *The order of the Communion* f. A iii.

[2] Act of Uniformity 1549, Gee and Hardy *Documents* lxix, p. 358.

On what is known or conjectured of the authorship of the book and of its compilation, and on the question whether or not it was submitted to Convocation, see Gasquet and Bishop *Edward VI and the Book of Common Prayer* chaps. ix, x; Procter and Frere *New history of the Book of Common Prayer* pp. 45 sqq.; on the bibliography, J. Parker *History of the successive revisions* pp. xxiv sqq.

2. Of the materials used in the compilation of the rite, these points may be noticed.

(1) The Holy Scriptures, which of course supply by far the greatest part, are quoted or referred to for the Psalms, however used, and for all Lessons, Epistles and Gospels (except one), according to the version of the Great Bible.

See above pp. l sqq. The Canticles (except *Benedicite*), and many of the Offertories, 'Postcommunions,' anthems and incidental quotations, and the Gospel at Baptism, are independent of the Great Bible or depart from it more or less.

(2) The traditional Latin rite, according to the Use of Sarum, is the source of the structure of the several offices; for the most part, of the particular selection of the passages drawn from the Holy Scriptures, except the lessons of the Divine Service; and, by way of translation, paraphrase, or adaptation, of most of the rest of the content, apart from the didactic and hortatory matter.

(3) The Mozarabic and the Eastern Orthodox rites contribute some small part.

See pp. 738, 740; 690, 692, 694.

(4) Of continental Catholic reforming documents, the Breviary of Quiñones, and the *Encheiridion* and the *Antididagma* of Cologne, have made some impression on the book.

See pp. 34 sqq., 690, 692, 694, 734, 778, and notes pp. lxxxiv sqq. below.

(5) The Litany of 1544, with the omission of the invocations of the saints and of three of the collects, and the *Order of Communion* of 1548, are incorporated bodily with little further change; the ritual reforms already mentioned are perpetuated; and many of the documents described above (pp. li sqq.) have had some influence on the text.

(6) The Lutheran *Kirchenordnungen* make a contribution, which is considerable but not strictly measurable, since similarity between the books, apart from actual quotation, does not of necessity imply—and where the similarity is one of omission there is no means of showing—that the one has borrowed from the others. But in any case the following points are to be noted.

(*a*) The *Kirchenordnungen* which have been here identified as influencing the English book are those of Electoral Brandenburg, 1540, and Cologne, 1543; in a lesser degree that of Albertine Saxony, 1540; and probably those of Calenberg, 1542, and Pfalz-Neuburg, 1543. That is to say, those which have been influential include the most conservative Orders.

It has commonly been said that Cranmer made use of the Brandenburg-Nürnberg Order of 1533; but there appear to be no signs of the use of it, except indirectly through the Brandenburg and Cologne Orders. The quotations from the Order of Albertine Saxony on pp. 748, 750, 760 might well be indirect, through the Brandenburg Order; but the direct use of the Alb.-Sax. Order seems to be implied in the passages referred to in the notes on pp. 604, 732, 734 (below pp. xcvii sqq.). By far the largest use is made of the Cologne Order (*Einfaltigs bedencken*, *Pia deliberatio*, *Consultation*); here sometimes the German is followed, sometimes the Latin; while perhaps in most cases (see especially notes on pp. 732, 806) the influence of the English translation can be detected.

(*b*) To the German Orders is due, no doubt the suggestion, certainly sometimes part of the wording, of the didactic and hortatory element of the English book. But, as we have seen (p. xxviii above), such instructions were desired by the Council of Cologne in 1536, were supplied in the later French and German diocesan *Ritualia* and *Agendae*, and were enjoined by the reformed Roman *Rituale*.

(*c*) The debt of the English book to the Lutheran Orders is in matter of practice, not of doctrine. There is no 'Lutheranism' in the book; and the differences and avoidances should be noted as carefully as the likenesses and borrowings. And even in matter of practice, what is borrowed is often a traditional practice or an adaptation of a traditional practice, not mere innovation.

The positive contributions of the *Kirchenordnungen* may be divided into three classes.

(1) Traditional practice or adaptation of it: the explicit direction for the people to offer money at the Mass (p. 662: for which see Scudamore, *Notitia eucharistica* p. 350: Dowden *Further studies* pp. 186 sqq.); 'table prayers' (an adaptation of the *missa sicca*; see note on p. 714); S. Mk. x 13 sqq. at Baptisms (see note on p. 730); Baptism in private houses, which materially only sets out at length what is directed in the *Manuale*, and may well have been translated by Cranmer only to save himself the trouble of writing it out for himself (pp. 748 sqq.); and the declaration of marriage, traditional in Germany (p. 806).

(2) New practice: the separation of the communicants from the general congregation at Mass (p. 662); the use of the Litany throughout the year, and not only at Rogationtide, in Lent, and on special occasions (p. 714); and the communion of the sick, if possible directly from the altar (which is primitive, S. Just. Mart. *Apol.* i 65, 67), or otherwise with a celebration in the house (p. 843).

(3) Incidental matter, of no special significance.

German influence on the Litany and on the *Order of Communion* has been noticed above (pp. lxxiii sqq.).

On Lutheran influence on the Book of Common Prayer, H. E. Jacobs *The Lutheran Movement in England*, London 1892, ch. xvii-xxiii, is exaggerated and misleading.

3. In reference to the general character of the new rite, the following points may be noted.

(1) The books are reduced to three, the Psalter, the Bible, and the composite book which combines in a single volume a Breviary (without the Psalms and Lessons), a Processional, a Missal, and a Manual. Since no pontifical office is provided, except Confirmation, which also formed part of the Manual, presumably the unreformed Pontifical continued in force.

(a) The *Psalter*, of the Great Bible version, pointed and provided with the Table (p. 48), was printed by R. Grafton in Aug. 1549 and March 1552, and by J. Oswen in Sept. 1549 (J. W. Legg *The Clerk's Book* pp. xii, xiv; p. 900 below). The *Great Bible* was reissued with 'A Table to finde the Epistles and Gospels vsually read in the Churche, accordyng vnto the booke of Common prayer,' printed by E. Whitchurch in 1549 and 1550; and with also the table of Psalms, the Kalendar, and 'The order of commen prayer for Mattins and Euensonge,' *Quicunque*, and the tables of proper Psalms and Lessons; the collects of sundays and saints' days, the collects for the king, the confession, 'We do not presume,' and thanksgiving, of the Mass; and the Litany; printed by N. Hyll in 1552 (Darlow and

Moule *Historical Catalogue* nos. 49, 56, 68: cp. 62). (b) According to the title-page, *The booke* combines (1) *the common prayer*, strictly the Divine Service (p. 34; Act of Uniformity *passim*), here perhaps including the Litany, and the Mass considered apart from the communion (see art. 'Common Prayer' in *Journ. Theol. Studies* x pp. 497 sqq.); thus corresponding to contents of the Breviary, the Processional, and the Missal: (2) the *administracion of the Sacramentes*; viz. Communion pp. 696-702, Baptism p. 724, Confirmation p. 790, Penance p. 828, Matrimony p. 800, Extreme Unction p. 834; (3) *and other rites and ceremonies*; viz. Purification of women p. 880, Visitation of the sick p. 818, Burial of the dead p. 848, and the penitential office of Ash Wednesday p. 886; (2) and (3) thus corresponding to the Manual. The book thus reproduces the rites *of the churche*, but *after the vse of the Churche of England* which thus becomes one, in place of the diversity hitherto prevailing. (c) The *Pontificalia* were not among 'the bokes of seruice, the keping wherof shold be a let to the vsage of the said boke of commene prayers,' which accordingly the order in council of Dec. 25 1549 and the subsequent act of Parliament required to be brought in, defaced and abolished (Cardwell *Doc. Ann.* i p. 74). (d) There was printed, also, for the use of the parish clerk, a selection from the Book of Common Prayer: *The Psalter . . . Hereunto is added, diuerse thynges as maie appere on the next side, where is expressed the contentes of this boke* (R. Grafton, Aug. 1549: reprinted in J. W. Legg *The Clerk's book of 1549*, H. B. S., London 1903); containing the directions how the Psalter is to be read, and the table of Psalms; Matins and Evensong, and Litany; all that appertains to the clerk in the Mass, Matrimony, Visitation of the Sick, Burial, Purification, and on Ash Wednesday; and the Psalter. Another book, under almost the same title (R. Grafton, March 1552), is the same in contents, except that, in place of the items from Matrimony to Ash Wednesday, it has the Introits and Collects, proper Psalms and lessons for certain holy days, the collects for the king and the confession of the Mass, 'We do not presume,' the thanksgiving and blessing after communion, and the collects appended to the Mass (Legg *op. cit.* pp. xiv. sq.). Of this book it is difficult to discern the purpose.

(2) The whole is in English.

For a stage in the process by which this result was arrived at, see the questions submitted to the bishops (1547 or 1548) in Burnet *Reformation* pt. II bk. i record xxv: Gasquet and Bishop, ch. vi.

(3) Rite and ceremony are simplified.

Marked examples of simplification are to be found in the structure of Divine Service and of the Order of the Burial of the Dead; in the directions for the preparation, the offertory, and the conclusion, of the Mass, and in the detailed ceremonies throughout the Mass; and in the omission of the

dramatic ceremonies, not only those already abolished (p. lxx), but also the salt, spittle and *effeta*, oil and taper at Baptism.

(4) Metrical hymns find no place in the book.

This omission was probably caused, not by any hostility to metrical hymns, but by the difficulty of obtaining them in English. There was no growth of hymnology in England like that which followed Luther's appeal in Germany (p. xxxii). Coverdale had paraphrased some of the Lutheran hymns etc. and composed one or two of his own before 1539 (*Goostly Psalmes and Spirituall Songes drawen out of the holy Scripture*, printed by J. Gough: reprinted in *Remains of Myles Coverdale*, Parker Soc., Cambridge 1846, pp. 533 sqq.). These are of no merit; and the translations in the King's *Primer* of 1545 are worse. Cranmer was conscious of his own inability to write verse (p. lxi), and the version of *Veni Creator* in the Ordinal of 1550, if it is his, confirms his judgment, and if not, shows that his colleagues were as incapable as himself. Thomas Sternhold's *Certayne Psalmes, chosē out of the Psalter of Dauid and drawē into Englishe metre*, which was published in 1547 or 1548, and in an enlarged posthumous ed. in 1549, seems to mark the best that was attainable. See Julian *Dict. of Hymnology* art. 'English Hymnody, Early.'

(5) All benedictions of things, except of course of the matter of some of the sacraments, are omitted.

Those involved in the minor and dramatic ceremonies vanished along with the ceremonies themselves. That of the marriage-ring is adapted to another purpose (p. 806); all allusion to incense, and therefore to the blessing of it, is omitted; and there is nothing to correspond to the section of Benedictions in the Manual. Those of the Pontifical are so far explicitly not affected. According to Daniele Barbaro's 'Report of his legation to England' 1551 (*Calendar of State Papers: Venetian* v p. 348), the chrism (p. 742) and the oil of the sick (p. 834) used under the Book of 1549 were unconsecrated.

(6) Invocations of the Saints and all allusion to their merits and intercessions are excluded.

In contrast with the usage of the Orthodox East, invocation had comparatively little place in the ritual of the West. On the other hand 'comprecation' or prayers to God for the intercession of the saints, and petition for a share in their merits, were general characteristics of prayers at commemorations of saints. The rejection of these implied the general rewriting of the collects of Saints' days; and the type of the old collects of the Conversion of S. Paul (p. 560) and of S. Bartholomew's day (p. 614) was followed.

(7) Two matters of form may be noted: (a) the book is printed almost wholly in black; and (b) no musical notation is provided.

(a) The Latin books were printed with rubrics in red throughout; and the Litany of 1544 had its initials, responses, and lines of the musical stave in red; but the book of 1549 has red only in the preliminary matter and the kalendar, as below pp. 2-124, the rubrics elsewhere being distinguished only by smaller type. (b) The printed Latin Missals and Manuals contained the music required by the celebrant or officiant, the Processionals that of the choir; while some MS Missals included the whole music of the Gradual and the Sequential. Luther's *Deudsche messe*, and some at least of the *Kirchenordnungen*, supplied a musical notation. John Merbecke, a clerk of S. George's, Windsor (for his history see Foxe *Acts and Monuments*, ed. Pratt, v pp. 474 sqq.) provided plainsong, partly traditional, partly new, for the Divine Service, the Mass, and the Burial and Mass of the Dead, of 1549, in *The booke of Common praier noted*, R. Grafton, 1550 (reprinted by C. Whittingham for W. Pickering, 1844), in which there is more of monotone than was traditionally customary, and the principle of a note to a syllable is applied much more stringently than Cranmer had desiderated in his letter to Henry VIII (above, p. lxi).

Notes. **P. 34.** The Preface, except in the last paragraph (pp. 36, 38), deals only with 'the common prayers,' 'commonly called diuine seruice,' not with the whole book. Cranmer had already in his second scheme of Divine Service paraphrased in Latin much of the preface to the first recension of Quiñones's Breviary. See the parallel columns in Gasquet & Bishop, pp. 356 sqq. The extraordinary statement about the division of the Psalter, which may contain a reminiscence of the passage quoted from Radulph of Tongres, is corrected by Radulph's actual words. **P. 36.** 'muche agreable to the mynde,' &c., was more or less true of Quiñones's Breviary, but much less true either of Cranmer's second scheme or of the Divine Service of 1549. **P. 38.** Cp. *Rationale* (ed. Cobb p. 31) 'It is also laudable and convenient that (except sickness, or any other reasonable impediment or let) every bishop, priest, and other having orders, and continuing in their administration, shall daily say divine service.' Unless they refer to religious who had adopted lay life on the suppression of the religious houses, the words 'continuing in their administration' seem to imply the same exemption as is given in the text. **Pp. 38-44.** The essay 'Of ceremonies' as is indicated by the enclosing { }, is placed here for convenience, but belongs to the end of the book: see p. 900. As to ceremonies of human institution, two attitudes are discernible in England in the 16th cent. Both are agreed that they are alterable by authority, and are not to be regarded 'as works or workers of . . . salvation but as godly policies and ordinances made and devised by Christian governors, to the intent (as Saint Paul saith 1 Cor. 14) that things should be done and used amongst the Christian congregation with an honest reverence and a decent order' (*Rationale*, ed. Cobb, pp. 3 sq.; cp. Wilkins *Concilia* iii 842). But then the two views diverge: the one would keep the traditional ceremonies as they are and take care to explain them

to the people; the other would reduce them to a *minimum* of obvious meaning. The one view is expressed by the *Ten Articles* and the *Rationale* (cp. the Council of Cologne, above p. xxviii); the other by the *Thirteen Articles* and the present essay. Cp. *Confessio Augustana* xv and the paragraph on Ceremonies in the Hanover *Kirchenordnung* 1536 in Richter i p. 275. To the sources add, p. 38, *Ten Articles* 'Of images,' 'the same hath entered by deuotion, and fallen to custom'; and *Thirteen Art.* xi, 'Ritus ceremoniae et ordinationes ecclesiasticae humanitus institutae'; p. 40, *ibid.* 'reuocandos penitus et abolendos esse iudicamus,' and 'tamen in illarum obseruatione ea libertatis christianae ratio habenda est vt nemo se illis ita teneri putet quin eas possit omittere, modo adsit iusta violandi ratio et causa et absit contemptus'; p. 42, 'quae Christi gloriam ac beneficium laedunt atque obscurant'; 'quoniam ordo et tranquillitas Ecclesiae absque ritibus et ceremoniis conseruari non potest'; and 'ita nec sine ritibus ac traditionibus Ecclesiae ordo seruari, confusio vitari . . . potest'; p. 44 *ibid.* v, 'traditiones vero et ritus atque ceremoniae quae vel ad decorem vel ordinem vel disciplinam Ecclesiae ab hominibus sunt institutae, non omnino necesse est vt eaedem sint vbique aut prorsus similes. Hae enim et variae fuere et variari possunt pro regionum et morum diuersitate, vbi decus ordo et vtilitas Ecclesiae videbuntur postulare' (cp. *Articles of Religion* xxxiii of 1553, and xxxiv of 1571). On the situation with relation to ceremonial in the 16th cent. see Cobb *The Rationale of Ceremonial* introduction. **P. 50.** The rubric of the Pian missal is quoted here only because it would perhaps be difficult to find an earlier general statement of what of course was the practice everywhere. **Pp. 79 sqq.** The plan of adapting the scheme of lessons to the civil, rather than to the ecclesiastical, year, and of attaching the Table of Lessons to the Kalendar, was adopted by Quiñones for the 3rd lesson of ferial matins, and in Cranmer's 2nd and 3rd experimental lectionaries (pp. lxxvii sq. above). On the holy days retained see below p. xciii. **Pp. 132 sqq.** The following table exhibits the relation of the Divine Service of 1549 to the traditional service and to contemporary reforms. The traditional service is represented in its ferial shape. On Sundays and on all festivals 'of ix Lessons' (see Kalendar) (a) at Matins two further nocturns are added, each with 3 psalms and 3 lessons, each lesson being followed by a respond except the last, which is followed by *Te Deum*: (b) *Kyrie eleison*, *Pater noster*, and preces, at Lauds and Vespers, are omitted. The Calenberg-Göttingen service of 1542 (Richter i p. 363) is cited as approximating the most closely, of the German Services which I have noticed, to the English Service, and as perhaps, so far as it goes, the pattern on which the latter was constructed. Variables are enclosed in { }. In columns 4 and 5 features described in Latin are said in Latin, those in English are said in English (in the Calenberg Order it does not appear precisely how much is, or may be, said in German).

SARUM	QUIÑONES II	CRANMER I
AD MATUTINAS.	AD MATUTINUM.	AD MATUTINAS.
Pater noster. Aue. Credo.	*Pater noster. Aue. Confiteor* & absolutio.	*Pater noster.*
Domine labia. *Deus in adiutorium.* *Gloria. Sicut.* *Alleluia.*	*Domine labia.* *Deus in adiutorium.* *Gloria. Sicut.* *Halleluia.*	*Domine labia.* *Deus in adiutorium.* *Gloria. Sicut.* *Haleluya.*
Venite with {Invitatorium}. {Hymnus}. {12 Psalmi with 6 antiphonae}. {℣ & ℟}.	*Venite* with {Invitatorium}. {Hymnus}. {3 Psalmi with antiphona}.	*Venite* with {Invitatorium}. {Hymnus}. {Psalmi with antiphona}.
Pater noster. Aue. {Benedictio} {Lectio I} *Tu autem.* ℟ *Deo gratias.* {Respons. I}.	*Pater noster* Benedictio {Lectio I} *Tu autem* & ℟.	Benedictio {Lectio I} *Tu autem* & ℟.
{Benedictio} {Lectio II} *Tu autem* & ℟. {Respons. II}.	Benedictio {Lectio II} *Tu autem* & ℟.	Benedictio {Lectio II} *Tu autem* & ℟.
{Benedictio} {Lectio III} *Tu autem* & ℟. {Respons. III}.	Benedictio {Lectio III} *Tu autem* & ℟.	Benedictio {Lectio III} *Tu autem* & ℟.
		(On certain days Benedictio {Lectio IV} *Tu autem* & ℟.).
Te Deum (as noted above).	*Te Deum* (or, in Advent and from Septuages. to Maundy Thursday, *Miserere*).	*Te Deum* (or, in Advent and from Septuages. to Wednesday in Holy Week, *Miserere*).
AD LAUDES.	AD LAUDES.	AD LAUDES.
{℣ & ℟} *Deus in adiutorium.* *Gloria. Sicut.* *Alleluia.*	*Deus in adiutorium.* *Gloria. Sicut.* *Halleluya.*	*Pater noster.* *Deus in adiutorium.* *Gloria. Sicut.* *Haleluya.*
Ps. 1 (li), {Ps.}, Pss. lxii (lxiii), lxvi (lxvii), {Canticum}, Pss. cxlviii-cl : with 5 {antiphonae}.	{3 Psalmi} and	{Psalmi}.
{Capitulum}. ℟ *Deo gratias.*		{Lectio}. ℟ *Deo gratias.*
{Hymnus} ℣ & ℟}.		

CRANMER II	1549	CALENBERG
OFFICIUM MATUTINUM.	ORDRE FOR MATTYNS.	FRÜHMESSE.
Our Father.	*Our Father.*	
Domine labia. *Deus in adiutorium.* *Gloria. Sicut.* *Alleluia.*	*O Lorde, open.* *O God, make spede.* *Glory be. As it was.* *Prayse ye* (& *Alleluya*).	*Deus in adiutorium.* *Gloria. Sicut.*
	O come let vs.	*Venite* with {Invitatory}.
{Hymnus}. {3 Psalmi}.	{Psalms}.	{3 Psalms} with one or more antiphons.
Our Father. Benedictio {Lesson I}. *Tu autem* & ℟.		
Benedictio {Lesson II}. *Tu autem* & ℟.	{Lesson I}.	{Lesson I}.
Benedictio {Lesson III}. *Tu autem* & ℟.		
Te Deum.	*We praise thee, O God* (or, in Lent *O all ye works*).	*Te Deum.*
{Lesson IV} if one occurs *Tu autem* & ℟.	{Lesson II}.	{Lesson II with comments}.

Sarum	Quiñones II	Cranmer I
Benedictus with {antiphona}	*Benedictus* under one {antiphona}.	*Benedictus* with {antiphona}.
Kyrieleison, Pater noster and preces.		
Domine exaudi.	*Domine exaudi.*	
Dominus vobiscum		*Dominus vobiscum*
Oremus & {Oratio}.	*Oremus* & {Oratio}.	*Oremus* & {Oratio}.
Dominus vobiscum		
Benedicamus.		
{Memoriae}	Memoriae	
Dominus vobiscum		*Dominus vobiscum*
Benedicamus.	*Benedicamus*	*Benedicamus.*
	Fidelium anime.	
Ad Primam.	Ad Primam.	Ad Primam.
Pater noster &c.	*Pater noster. Aue.*	*Pater noster.*
Deus in adiutorium.	*Deus in adiutorium.*	*Deus in adiutorium.*
Gloria. Sicut.	*Gloria. Sicut.*	*Gloria. Sicut.*
Alleluia.	*Halleluia.*	*Haleluya.*
Hymnus.	Hymnus.	Hymnus.
9 Psalmi under one {antiphona}.	{3 Psalmi} and, on Sundays,	{Psalmi} and, on Sundays,
Quicunque vult with {antiphona}.	*Quicunque vult*, under one {antiphona}.	*Quicunque vult* with antiphona (on ferias *Credo*).
	On ferias, *Credo.*	
{Capitulum}.		
{Respons.}		
and ℣ and ℟.		
Kyrieleison, Pater noster, Credo, preces, confession, &c.		*Kyrieleison, Pater noster* and preces
Domine exaudi	*Domine exaudi*	
Dominus vobiscum		*Dominus vobiscum*
Oremus	*Oremus*	*Oremus*
Oratio *Domine sancte, Pater omnipotens.*	Oratio *Domine Deus omnipotens.*	Oratio *Domine sancte, Pater omnipotens.*
	Benedicamus	
	Fidelium anime.	{Lectio of the feast}, if so be.
Preciosa est.	*Preciosa*	*Preciosa est*
		Oremus
Sancta Maria mater.	*Sancta Maria &c omnes.*	*Sancta Maria mater.*
. . . . .	*Dies et actus nostros.*	
Dominus vobiscum		*Dominus vobiscum*
Benedicamus.		*Benedicamus.*
Ad Vesperas.	Ad Vesperas.	Ad Vesperas.
Pater noster &c.	*Pater noster. Aue.*	*Pater noster.*
Deus in adiutorium.	*Deus in adiutorium.*	*Deus in adiutorium.*
Gloria. Sicut.	*Gloria. Sicut.*	*Gloria. Sicut.*
Alleluia.	*Halleluia.*	*Haleluya.*

CRANMER II	1549	CALENBERG
Benedictus.	*Blessed be the Lord God of.*	*Benedictus* with {antiphona}.
Dominus vobiscum *Oremus* & {Oratio.}		
Benedicamus.		
On Sundays are added: *Quicunque vult*	*Whosoever will be saved* (on certain days).	
Preces *Domine exaudi* *Dominus vobiscum* *Oremus*	*Lord have mercy*, Creed, *Our Father* and 'prayers.' *The Lord be with you* *Let us pray*	
Oratio *Domine sancte, Pater omnipotens*	{Collect} Collect Collect *O Lord our heavenly Father.*	{Collect}
Dominus vobiscum *Benedicamus.*		*Benedicamus* *Da pacem.*
OFFICIUM VESPERTIN.	ORDRE FOR EUENSONG.	DIE VESPER.
Our Father.	*Our Father.*	
Deus in adiutorium. *Gloria. Sicut.* *Alleluia.*	*O God make spede.* *Glory be. As it was.* *Prayse ye* (& *Alleluya*).	*Deus in adiutorium.* *Gloria. Sicut.*

Sarum	Quiñones II	Cranmer I
{5 Psalmi with ant'ae}.	{Hymnus}. {3 Psalmi} and	{Hymnus}. {Psalmi} and
{Capitulum}.		
{Responsorium}.		
{Hymnus} {℣ & ℟}.		
Magnificat with {ant.}.	*Magnificat* under one {ant.}.	*Magnificat* under one {ant.}. Benedictio. {Lectio}, *Tu autem* &c.
Kyrieleison, Pater noster & preces		
Domine exaudi	*Domine exaudi*	
Dominus vobiscum		*Dominus vobiscum.*
Oremus & {Oratio}	*Oremus* & {Oratio}	*Oremus* & {Oratio}.
Memoriae &c. as at Lauds.	Memoriae &c. as at Lauds.	
Ad Completorium.	Ad Completorium.	Ad Completorium.
Pater noster &c.	*Pater noster. Aue.*	*Pater noster.*
Conuerte nos.	*Conuerte nos.*	*Conuerte nos.*
Deus in adiutorium.	*Deus in adiutorium.*	*Deus in adiutorium.*
Gloria. Sicut.	*Gloria. Sicut.*	*Gloria. Sicut.*
Alleluia.	*Halleluia.*	*Haleluya.*
	Hymnus.	{Hymnus}.
4 Psalmi with {ant.}.	{3 Psalmi} and	{Psalmi} and
Capitulum.		
{Hymnus} ℣ & ℟.		
Nunc dimittis with {ant.}.	*Nunc dimittis* under one ant.	*Nunc dimittis* under one ant.
Kyrieleison		*Kyrie eleison*
Pater noster ℣ & ℟ *Credo* ℣℣ & ℟℟ *Confiteor* & absolutio		*Pater noster*
Preces		Preces
Domine exaudi	*Domine exaudi*	
Dominus vobiscum		*Dominus vobiscum*
Oremus	*Oremus*	*Oremus*
Oratio *Illumina.* *Dominus vobiscum* *Benedicamus.*	Oratio *Visita.* *Benedicamus* *Fidelium anime.*	Oratio *Illumina.* *Dominus vobiscum.* *Benedicamus.*

CRANMER II	1549	CALENBERG
{Hymnus}.		
{3 Psalmi}.	{Psalms}.	{3 Psalmi with ant.}.
Our Father.		
Benedictio		
{Lesson I}, *Tu autem* &c.	{Lesson I}.	
Benedictio		
{Lesson II}, *Tu autem* &c.		
		{Hymnus}
		℣ & ℟.
Magnificat.	*My soul doth magnify.*	*Magnificat* with {ant.}
		{Lectio & Exposition}.
Dominus vobiscum		
Oremus & {Oratio}.		{Collecta}.
		Benedictio.
	{Lesson II}.	
	Lord now lettest thou.	
	Lord have mercy	
	I believe	
	Our Father	
	'Prayers'	
	The Lord be with you	
	Let us pray	
	{Collect}	
	Collect	
	Collect *Lighten.*	

P. 132. In the Breviary the *Pater noster* was and is a private devotion said inaudibly. The first ℣ and ℟ (Ps. li 15) follows the Great Bible, except that with Marshall's, Hilsey's, and the King's Primer, it is put in the imperative, and with Marshall and Hilsey 'forth' is added. On the rendering of *Gloria Patri* see p. lxvii. In the Breviary *Alleluia* simply was used every day except from Septuagesima to Easter Even: from Sept. to Wednesday in Holy Week *Laus tibi domine rex eterne glorie* took its place. **P. 136.** *The ministre that readeth* &c. Hermann *Pia delib.* f. 91^{b} 'quæ [epistola] tali loco legi debet (uertente Lectore faciem ad populum) ut exaudiri & intelligi à tota Ecclesia possit.' The translation of *Te Deum* is practically that of the King's Primer. See further Julian *Dict. of Hymnology* s.v. 'Te Deum laudamus': Dowden *Workmanship of the Prayer Book* pp. 88 sqq. **P. 138.** The version of *Benedicite* (in the Breviary, the Sunday Canticle among the Psalms at Lauds) is from the Great Bible 'The songe of the thre chyldren,' there transferred from Dan. iii to the 'Apocrypha.' **P. 142.** The version of the King's Primer. **P. 146.** The Creed follows Ps. cxix 175 sq. after *Pater noster* of Prime in the Breviary, and precedes *Kyrieleison* in Cranmer's first scheme. The *preces*, except 'O God make clean' &c., are those of Cranmer's first scheme, and, except for the omission of a petition for the dead, are the same in scope as those of ferial Lauds, Terce, Sext, Nones, and Vespers, but shorter (*Brev. Sarum*, ed. Wordsworth and Procter 89). Down to 'hereditati tue' they come from the Bidding of the Bedes for the living (*Processionale Sarum*, ed. Henderson, p. 7, and below p. 1052); 'Da pacem . . . noster' is the ant. of the *Memoria de pace* (of which the collect at Lauds is 'Deus auctor,' at Vespers 'Deus a quo') of the Office of the B.V.M. (*Brev. Sar.* 286); 'O God make clean' &c. is from the *preces* of Prime (*ib.* 52). **P. 158.** The version of *Magnificat* is that of the King's Primer. **P. 160.** The version of *Nunc dimittis* is that of the King's Primer, except that the latter has 'thy people,' 'for to lighten,' and 'of Israel.' **Pp. 168 sqq.** Cranmer's first Breviary scheme has '*symbolum Athanasij* Quicunque vult,' the second simply '*symbolum* Quicunque vult' (Gasquet and Bishop pp. 321, 375). The version of *Quicunque vult* is that of Hilsey's *Primer* (Burton *Three Primers* p. 325) considerably emended: (1) language and rhythm are improved; e.g. in verses 2, 7, 11, 26 ('together' for 'to themselves'), 27, 32; in 17 'lykewyse' is an addition for the sake of sound; 29 'furthermore' is paraphrase; (2) the language is made to follow the Latin more closely: 5 'for' added, 10 sq. 'eternal,' 27 'as it is aforesaid,' 'is to,' 32 'subsisting,' 35 'flesh,' 38 'dead,' 41 'good'; excrescences are removed in 3, 20, 24, 35, 37; while in 26 'the whole' is nearer to the Latin than 'all the,' but is curious as English; (3) the sense is emended: rightly, perhaps in 17 ('Lord' for 'the Lord'), certainly in 40 ('shall' for the absurd 'must'); wrongly, perhaps in 6 ('godhead' for 'divinity'), 19 (order of words), 33 ('as touching' for 'by'), 34 ('he is not' for 'is there not'); certainly in 28 'must,' 29 'in

the incarnation,' 42 'a man' for 'every man'; (4) in several places the text is emended in accordance with the Greek version in the Ὧραι τῆς ἀειπαρθένου Μαρίας (p. liii above): viz. 2 'undefiled' ἀμώμητον, 4 'dividing' μερίζοντες, 7-10, 15, 17 'and' καί, 9, 12 'incomprehensible' ἀκατάληπτος, 12 'as also' ὥσπερ οὐδέ, 29 'rightly' ὀρθῶς, 30 'for' ἔστι γάρ, 31 omission of 'He is,' 32 'and' καί, 33 'inferior' ἐλάττων (perhaps), 39 'the father, God almighty . . . from whence' τοῦ πατρὸς καὶ θεοῦ . . . ὅθεν, 40 'works' ἔργων, 42 omission of 'and steadfastly.' But defects have been left in the version: 1 'hold' instead of 'hold fast' (teneat, κρατεῖν); but no doubt 'hold' had a stronger meaning in the 16th cent. than it has now (Dowden *Workmanship* pp. 115 sqq.): 27 should have 'the vnitie is to be worshipped in trinitie and' &c.; 36 for 'One altogether, not' should be read 'One, altogether not' or 'One, not at all'; while 23 imports a new inaccuracy in 'and *of* the son.' 'Holy' in v. 2 is no doubt a misprint; while the readings, v. 25 'nor after,' 33 'touching' without 'as' in the second clause, in which the text differs from one or both of the other cols., are peculiar to the impression of the Book here followed; 27 'as it is,' to this and one other impression (see J. Parker *The first Prayer Book of Edward VI* p. 96). **Pp. 174 sqq.** The Litany is printed here for convenience of comparison with the later columns; in the book it occurs as indicated on p. 722; or, in some copies printed by Grafton, after the Commination (see Parker *History of revisions* pp. xxv sq.). On the Litany see pp. lxv sqq. What is enclosed in square brackets occurs in 1544 and is omitted or changed in 1549. These changes and omissions are already made in one of the two issues of *The Primer set forth by the King's majesty* printed by Grafton and dated Nov. 30 1547 (see above, p. lx). **P. 188.** With the omission of the title *A Prayer of Chrysostome* (1544) cp. that of the name of Athanasius in the title of *Quicunque vult* p. 168. **Pp. 200-637.** As to the days for which proper masses are here provided: (1) the cycle *de tempore* is unaffected, except that the 13th cent. festival of Corpus Christi, the vigils of Christmas, Epiphany and Pentecost, weekdays in Lent (except Ash Wednesday and Holy Week), all octaves (except for Monday and Tuesday in Easter- and Whitsun-weeks), Ember days and Rogation days (but the Rogation processions, within the churches, continued in use: see *Grey Friars' Chronicle*, Camden Soc., pp. 56, 77) are omitted: (2) in the *Sanctorale*, except for All Saints, the commemorations are reduced to those of New Testament names, including two feasts of the B.V.M., all Apostles and Evangelists, and SS. Stephen, Innocents, John Bapt., Mary Magd., and Michael: (3) the feast of the Dedication of a church and all votive masses are omitted: (4) the feasts retained are fewer by 12 than those of the list of holy days to be kept with cessation of work, *i.e.* of 'holidays', to be observed in the whole province of Canterbury, issued by the archbishop Simon Mepham in 1332 (which excludes Conv. S. Paul and S. Barnabas, and includes Corpus Christi, Wednesday in Easter- and Whitsun-week, 3 more festivals of the

B.V.M., 2 of the Cross, 2 of S. Thomas of Canterbury, SS. Nicolas and Laurence, and Dedication and Patronal festivals: Wilkins *Concilia* ii 560); and fewer by 19 than the similar list of Tho. Arundel in 1400 (which adds to Mepham's list SS. Chad, Gregory, Augustine, Anne, and Katharine, and All Souls [the omission of Corpus Christi must be a mistake]: *ib.* iii 252); and the same in number with those enjoined by the *Interim* of 1548 (Corpus Christi, Lawrence and Martin being here included, and Innocents, Mark and Luke omitted), except that the *Interim* also enjoins the local patron-saints (Kidd *Documents* p. 360). The German *Kirchenordnungen* commonly retain the cycle *de tempore* in the main (Brandenburg retains Corpus Christi), one or two days after Easter and Pentecost, 3 feasts of the B.V.M., the Apostles, and S. John Baptist, with varying selections of other days (Richter i 211, 332, 364, ii 17, 49). **Pp. 200 sqq.** Notice the omission, here and elsewhere, of any provision for first vespers of Sundays and Festivals, as in Quiñones. The scheme of the Introits is exhibited in the following table:—

Advent 1	Ps. i	Easter 2	lxx
„ 2	cxx	„ 3	lxxv
„ 3	iv	„ 4	lxxxii
„ 4	v	„ 5	lxxxiv
Christmas	xcviii	Ascension	xlvii
„	viii	Sunday	xciii
S. Stephen	lii	Whitsunday	xxxiii
S. John	xi	„ mond.	c
Innocents	lxxix	„ tuesd.	ci
Sunday	cxxi	Trinity	lxvii
Circumcision	cxxii	„ 1-22	cxix
Epiphany	xcvi	„ 23	cxxiv
„ 1	xiii	„ 24	cxxv
„ 2	xiv	„ 25	cxxvii
„ 3	xv	S. Andrew	cxxix
„ 4	ii	S. Thomas	cxxviii
„ 5	xx	S. Paul	cxxxviii
Septuag.	xxiii	Candlemas	cxxxiv
Sexag.	xxiv	S. Matthias	cxl
Quinquag.	xxvi	Annunciation	cxxxi
Ash Wed.	vi	S. Mark	cxli
Lent 1	xxxii	SS. Phil. & Jac.	cxxxiii
„ 2	cxxx	S. Barnabas	cxlii
„ 3	xliii	S. Jo. Bapt.	cxliii
„ 4	xlvi	S. Peter	cxliv
„ 5	liv	S. M. Magd.	cxlvi
„ 6	lxii	S. James	cxlviii
Good Friday	xxii	S. Barthol.	cxv
Easter Even	lxxxviii	S. Matthew	cxvii
Easter Day	xvi	S. Michael	cxiii
„ „	iii	S. Luke	cxxxvii
„ Mond.	lxii	S. Sim. & Jude	cl
„ Tuesd.	cxiii	All Saints	cxlix
„ 1	cxii		

It is obvious (1) that appropriate Psalms are first chosen for the chief feasts and holy days: (2) selected Psalms are then assigned to Sundays

and Saints' days down to S. James *in the order of their occurrence in the Psalter*, except in so far as the order is here and there slightly varied to secure more appropriateness: (3) the group cii-cxviii, having been neglected in order to begin cxix on Trinity 1, is used, after cxlviii, for S. Barth.–S. Mich.: (4) there are some exceptional selections: (α) on Adv. 2, the subject of Coll., Ep. and Gosp. being the Holy Scriptures and 'My words,' Ps. cxx is no doubt the plaint of the 'scriptural' reformer among opponents: (β) Ps. cxxi on Sunday after Christmas seems to have the new year in view: (γ) on Epiph. 4, Ep. treating of obedience to rulers, and Gosp. being lengthened to include the allaying of spiritual as well as of physical tumult, Ps. ii contemplates Christ the King confronted with the tumult of the world: (δ) Ash Wed.–Lent 2, three of the Penitential Psalms: (ε) Ps. cxiii is assigned to Michaelmas for the sake of v. 7; 'the princes of his people' being commonly interpreted to mean the angels (see Hugo, Nic. Lyr., R. Rolle, Ludolph. Sax., Lorinus *in loc.*, S. Bernard *in Cantica* vii 7, *pro Dom. i Nov. serm.* i 4: so much for the criticism in Gasquet and Bishop p. 191 note[1]). The Roman Introits were originally whole Psalms, sung through so far as required, with an antiphon repeated at the beginning, after each verse and after the *Gloria* (see Duchesne *Origines* p. 155). Luther had expressed the desire for the use of whole Psalms (*Formula missae* 8). **P. 200.** With the Collect, cp. *Greg.* 138 'ut qui de adventu unigeniti Filii tui secundum carnem laetantur, in secundo, quum venerit in maiestate sua, praemium aeternae vitae percipiant': *Miss. Vesont.* (Neale and Forbes *Gallican Masses* 355) 'ut cum in maiestate sua unigenitus tuus advenerit ad immortalitatis gloriam resurgamus': S. Athan. *de Incarn.* 56. **P. 204.** Collect: cp. *Homilies* i (Cranmer) 'let vs reuerently heare and read holy Scripture,' 'I say not nay, but a man may prosper with onely hearing, but hee may much more prosper, with both hearing & reading.' For 'the blessed hope' &c. see Tit. ii 13, iii 7. **P. 212.** Collect: cp. Ps. lxxix (lxxx) 3 (2). **P. 220.** Collect: see *Journal of Theol. Studies* xiii p. 562. **P. 244.** The change of collect and epistle, and the choice of lessons, has emphasised the Circumcision, which had hitherto been noticed only in the Gospel and the lessons of Matins, and altered the proportions of things, and in fact turned the day into a commemoration of circumcision, rather than of the Circumcision of our Lord; not to edification. With the Collect: cp. *Hereford Breviary*, ed. Frere, H. B. S., i p. 180 note [b] *Lect. i ad Mat.* 'Christus autem fratres . . . circumcisionem non respuit ut nos spiritu circumcideremur, quoniam circumcisione cordis delectatur': and Col. iii 5, Tit. ii 12, 1 Pet. ii 11. **P. 266.** Rom. xiii 8-10, the Sarum Ep., has already been prefixed to the Ep. of Adv. Sunday, p. 202. **P. 270.** Collect: notice the mistranslation of *pietate*='fatherly affection': cp. Trin. 22, 23. **P. 286.** 'the bonde of . . all vertues': cp. Col. iii 14. **P. 290.** Collect: cp. *Missale Sarum* f. xxx, *in capite ieiunii* 'Omnipotens sempiterne Deus qui *misereris omnium & nichil odisti eorum que fecisti, dissimulans peccata*

hominum propter poenitentiam' (Wisd. xi 23, 24): Ps. li 10, 17. **P. 294.** Collect: cp. Hermann *Pia deliberatio* f. 116 eam . . . abstinentiam, qua spiritui caro magis subiiciatur, & morigera reddatur. **P. 298.** As to the line omitted in the Ep.: the *textus receptus* omits καθὼς καὶ περιπατεῖτε; but the omission of ἵνα περισσεύητε μᾶλλον seems to be a mistake of the Great Bible. **P. 326.** 'Haceldama, that is,' is in small type and enclosed in brackets in the Gt. Bible, being a note derived from Acts i 19. **P. 330.** It is difficult to account for the transference of the Lesson of Monday to Tuesday, and of that of Wednesday to Monday. **P. 352.** The omission of 'after supper' is a misprint (not Great Bible). **P. 372.** Collects: transferred from the *Orationes solennes*, the litany following the Gospel, the use of which since the 9th cent. has survived only on Good Friday, and is otherwise represented only by the isolated *Oremus* before the Offertory (Duchesne *Origines du culte chrétien* p. 164). **P. 386.** Easter Even so treated, as a commemoration of the Burial and the Descent into hell, is a novelty. Hitherto, as still in 1549 on Tuesday and Thursday, the Burial had been commemorated as a sequel to the Passion. **P. 390.** The Burial in S. Matt. is omitted p. 330. **P. 402.** Whereas in the *Missale* every day both of Easter- and of Whitsun-week has a proper mass, here only Monday and Tuesday are so provided. This means besides that the holy days, on which work is to be suspended, are reduced to two in place of the three traditional since the 14th cent. (Wilkins *Concilia* ii 560, iii 252: but W. de Cantilupe in 1240 orders only two in the diocese of Worcester, *ib.* i 678). But the Wednesdays continued partially in some sense to be kept till the observance was suppressed in 1552 (*Grey Friars' Chronicle* p. 74; *Wriothesley's Chronicle* ii pp. 14, 69). The *Kirchenordnungen* of Electoral Brandenburg and Calenberg have two days both at Easter and Pentecost (Richter i 332, 364), Cologne two at Easter, one at Pentecost (*ib.* ii 49), Brandenburg-Nürnberg and Hall one at each (*ib.* i 211, ii 17). **P. 418.** For the new collect see Heb. x 12, 26, and Epistle. **P. 432.** Notice omission of Rogation days. **P. 442.** Collect: 'holy comfort' as in Cranmer's first scheme (Gasquet and Bishop p. 347). **P. 444.** The Gospel S. Jo. xiv. 15-21 is that of Whitsun Eve in the Missal. **P. 446.** See on p. 402 above. **P. 504.** Line 13 sq.: the omission of a line in the Gospel appears to be a misprint in the Great Bible. **P. 512.** Epistle: if, as seems not unlikely, the next paragraph to that of the traditional lectionary was substituted in order better to illustrate the subject of the Gospel, viz. unity of aim, it follows that the revision of the lectionary-system was carried out with serious thoughtfulness. **P. 538.** Notice here again the mistranslation of *pietate*: cp. on p. 270. **P. 548.** 'and sayd: damosel aryse': in Gt. Bible in small print, in brackets, and asterisked: from Mk. v 41. **P. 566.** Perhaps Mal. iii 1 sqq. was omitted as the Ep. because it is assigned as the first Lesson of Matins of S. John Baptist, p. 590. **P. 578.** Collect: see Ep. **P. 592.** In the Kalendar of Hilsey's *Primer* Is. xl is

assigned as the Ep., whence derived, does not appear. **P. 598.** In *Sacr. Greg.* (Muratori ii 102) and subsequently, June 29 is devoted almost exclusively to S. Peter, June 30 to S. Paul; e.g. in the Sarum books there is scarcely any allusion to S. Paul on 29 except in collect and sequence. Hence, though the change in the title of the day (which however is only 'Natale sancti Petri' in *Greg.*) is unfortunate, it corresponds approximately to the traditional ritual facts. **P. 600.** Collect: cp. S. Jo. xxi 15-17. **P. 604.** The Collect, perhaps the worst in the book, seems to be not independent of that of the *Kirchenordnung* of Albertine-Saxony, 1540 (Sehling *Kirchenordnungen* i 279) 'Barmherziger ewiger gott . . . und sie uns zu einem exempel der buss und deiner gnade fürgestellt, verleihe uns gnediglich, das wir auch reu und leid uber unsere sünde haben und mit rechtem glauben die vergebung derselben bei deinem liben son Iesu Christo suchen . . .' **P. 616.** '(and that . . . infirmities)': in Gt. Bible in small print, in brackets, asterisked: an addition in DE Vulg. **P. 618.** Ep. seems to be chosen for the sake of the last verse, as explaining the compelling force of our Lord's call (cp. Jer. *in Mat. ix 9*; Ludolph. Sax. *Vita Christi* i 31; Taverner *Postil* in die). **P. 620.** Hitherto Sept. 29 had in its title been dedicated to the commemoration of S. Michael alone: but both Mass and Service had treated of the angelic hierarchy generally: and hence Cranmer's second Breviary-scheme has 'Michael cum omnibus Angelis.' Cp. the Prussian *Kirchenordnung* 1544 (Richter ii 70). **P. 628.** Ep.: S (*Brev.* 950) identifies Jude with 'Judas zelotes' i.e. apparently Thaddaeus, whom the *Golden Legend* (in die) further identifies with the brother of James the Lord's brother. **P. 632.** For the 1st lesson see 'communio' of the vigil (Wisd. iii 1, 2, 3[b]), 6th lesson of matins (4-6), 3rd ant. of first vespers (7), and *alleluia* (8): for the 2nd lesson, see 6th lesson of matins (Heb. xi 36-38[a]). With the collect cp. that of the vigil: 'Domine deus noster multiplica super nos gratiam tuam: & sanctorum tuorum quorum preuenimus gloriosa solennia, tribue subsequi [in] sancta professione letitiam.' **P. 638.** The requirement that notice of intention to communicate be given is expressed or implied in several *Kirchenordnungen*: e.g. Brandenburg-Nürnberg (Richter i p. 208), Albertine-Saxony (*ib.* 313), Brandenburg (*ib.* 327), Pfalz-Neuburg (*ib.* ii 29), Cologne (*ib.* 41). The use of the cope as an alternative for the 'vestment' (on the meaning of which see Scudamore *Notitia eucharistica* ed. 2, pp. 72 sqq.) may have been suggested by the direction in the Brandenburg and Pfalz-Neuburg *Kirchenordnungen* (Richter i p. 327, ii 29: cp. p. 714 below) that only the cope should be used at 'table prayers.' **P. 640.** The relation of the Mass of 1549 to the traditional order and to some Lutheran orders is exhibited in the following table. It is not always clear, in the general directions of the Lutheran Orders, how much is intended to be included: e.g. in the Brandenburg Order, whether 'the accustomed preface' includes *Sursum corda* &c., and the varying proper prefaces. It is assumed here that these, and the like, are implied.

Missale Sarum (ed. Dickinson 577)	1549	Cologne (Richter ii 42 ; *Pia delib.* 91b)
[In the vestry] Vesting, with *Veni Creator*, ℣ & ℟, *Deus cui omne.* *Introibo*, Ps. xlii (xliii), *Gloria*, *Introibo* *Kyrie eleison*, *Pater noster*, *Ave Maria.*	Vesting.	
{Officium (introit)}	{Office (introit)}	
[During Officium : before the altar]	[During Office :	
		I will confess Confession 'Comfortable words' Absolution.
Confitemini *Confiteor* *Misereatur* *Absolutionem.* *Adiutorium nostrum* Osculum pacis.		
[at the altar] *Oremus. Aufer a nobis.*	at the altar] *Our Father.*	
Censing of the altar.	*Almighty God, to whom.*	
		{Introitus}.
Kyrie eleison.	*Lord have mercy.*	*Kyrie eleyson.*
Gloria in excelsis.	*Glory be to God on high.*	*Gloria in excelsis.*
Dominus vobiscum *Oremus* {Orationes}.	*The Lord be with you* *Let us pray* {Collects}.	*The Lord be with you* *Let us pray.* {Collect}.
Lectio ep. b. Pauli . . . {Epistola}.	*The Epistle of S. Paul . .* {Epistle}.	{Epistle}.
{Graduale} {Alleluia and		{Alleluia or Graduale or
Sequentia ; or Tractus}.		Sequentia} {Hymn}.
Evangelium secundum... *Gloria tibi Domine* {Evangelium}.	*The holy Gospel is . . .* *Glory be to thee, O Lord* {Gospel}.	{Gospel}.
		Sermon. Prayer for all conditions.
Credo in unum.	*I believe in one.*	Creed.
	[Bidding of Bedes, &c.] Sermon.	
	Exhortation to Communicants.	

PFALZ-NEUBURG (Richter ii 27)	BRANDENBURG (Richter i 326)	LUTHER 1526 (Richter i 38)
Vesting.	Vesting.	Vesting.
Confiteor or psalm.	*Confiteor.*	
{INTROITUS}. *KYRIE ELEYSON.* *GLORIA IN EXCELSIS.*	{INTROITUS}. *KYRIE ELEISON.* *GLORIA IN EXCELSIS.*	{HYMN or PSALM}. *KYRIE ELEISON.*
The Lord be with us all *Let us pray* {COLLECTS}.	*Dominus vobiscum* *Oremus* {COLLECTA}.	{COLLECT}.
{EPISTLE}.	{EPISTLE}.	{EPISTLE}.
{GRADUALE : or TRACTUS : or ALLELUIA with SEQUENTIA : or HYMN}.	{HYMN : and ALLELUIA with SEQUENTIA ; or TRACTUS}.	{HYMN}.
{GOSPEL}.	{GOSPEL}.	{GOSPEL}.
CREDO IN UNUM.	CREED.	CREED.
SERMON.	SERMON.	SERMON. Paraphrase of *OUR FATHER*, or COMMON PRAYER.
EXHORTATION TO COMMUNICANTS.		EXHORTATION TO COMMUNICANTS.

Missale Sarum	1549	Cologne
Dominus vobiscum *Oremus.*		
{Offertorium}.	{Offertory}	
Oblation of gifts, with *Suscipe sancta Trin.* *In nomine* Censing of gifts &c. Lavatory *In spiritu humilitatis.* *Orate fratres.* [Bidding of Bedes, &c.] [Sermon].	Offering of Alms, &c. Preparation of gifts.	
{Secretae}.		
Dominus vobiscum *Sursum corda* *Gratias agamus* *Vere dignum . . . . .* *aeterne Deus* {Praefatio} {*Et ideo cum angelis*} *Sanctus* *Osanna* *Benedictus.*	*The Lord be with you* *Lift up your hearts* *Let us give thanks* *It is very meet . . .* *everlasting God* {Preface} {*Therefore with angels*} *Holy* *Osanna* *Blessed is he.*	*The Lord be with you* *Lift up your hearts* *Let us give thanks* *It is very meet . . .* *everlasting God* Preface *with all thy holy angels* *Sanctus, holy* *Osanna, help, O Lord* *Blessed be he.*
Canon :	Canon : *Let us pray for the whole*	
1. *Te igitur*	1. *Almighty & everliving*	
2. *Memento domine*	2. *And to all thy people*	
3. *Communicantes* [See 10]	3. *And here we do give*	
4. *Hanc igitur* }	4. *We commend unto thy*	
5. *Quam oblationem* }	5. *O God heavenly Father*	
6. *Qui pridie* with elevations &c.	6. *Who in the same night*	*Our Lord Jesus Christ in the same night* with *Amen.*
7. *Unde et memores*	7. *Wherefore, O Lord*	
8. *Supra quae*	8. *Entirely desiring*	
9. *Supplices te*	9. *And here we offer* [See 4]	
10. *Memento etiam*	10. *And although we be*	
11. *Nobis quoque*	11. *By whom and.*	
12. *Per ipsum et.*		
Oremus *Praeceptis salutaribus*	*Let us pray* *As our Saviour Christ*	*Let us pray*

Pfalz-Neuburg	Brandenburg	Luther 1526
	Dominus vobiscum. {Offertorium}.	
	Dominus vobiscum *Sursum corda* *Gratias agamus* *Vere dignum . . .* *aeterne Deus.* {Praefatio} {*Et ideo cum angelis*} *Sanctus* *Osanna* *Benedictus.* *Merciful heavenly* (for rulers) *Almighty gracious* (for clergy) *Merciful* (for unity) *Almighty merciful* (for forgiveness).	
Lord Jesus Christ, eternal *Our Lord Jesus Christ in the same night* with elevations. *Sanctus.* *Merciful heavenly* (for rulers) *Almighty gracious* (for clergy) *Merciful* (for unity).	*Our Lord Jesus Christ in the same night* with elevations. Hymn.	*Our Lord Jesus Christ in the same night* with elevations.
Let us pray	*Let us pray* *As the Lord Christ Jesus*	

Missale Sarum	1549	Cologne
Pater noster *Libera* & Fraction.	*Our Father.*	*Our Father.*
Pax Domini sit.	*The Peace of the Lord be.*	*The Peace of the Lord be.*
Agnus Dei [& meanwhile] *Haec sacrosancta* *Domine sancte* *Pax tibi* and Osculum pacis.		
	Ye that do truly. Confession Absolution Comfortable words. *We do not presume.*	
{Communio} [& meanwhile] *Deus Pater fons et* *Domine Iesu Christe* *Corporis et sanguinis*	*O Lamb of God* [& meanwhile]	*Agnus Dei* & Hymns [& meanwhile]
The Communion of the priest. *Gratias tibi ago*	The Communion.	The Communion.
[Exhortation Confession and absolutio. Communion of the people].		
	{'Postcommunion'}	
Ablutio : *Quod ore sumpsimus* *Haec nos communio.* Handwashing.		
Dominus vobiscum *Oremus* {Postcommuniones}.	*The Lord be with you* *Let us pray* *Almighty & everlasting.*	*The Lord be with you* *Let us pray* *O almighty everlasting* or, *We thank thee, almighty.*
Dominus vobiscum. *Ite missa est.* [Benedictio].	*The peace of God . . .* *the blessing of God.*	*The Lord bless you and keep you.*
Placeat tibi. *In nomine Patris.*		

PFALZ-NEUBURG	BRANDENBURG	LUTHER 1526
OUR FATHER.	*OUR FATHER.*	
	THE PEACE OF THE LORD BE.	
AGNUS DEI & {HYMN} {COMMUNIO}	*AGNUS DEI*	
	Domine Iesu Christe qui *Domine Iesu Christe* *Sacramentum corporis.* Exhortation to communicants.	
DISCUBUIT IESUS or {HYMN} [& meanwhile] The COMMUNION of the people.	*DISCUBUIT IESUS* and HYMNS [& meanwhile] The COMMUNION.	with COMMUNION in each kind after the consecration of it: while {HYMNS} are sung.
Communion of the priest.		
Let us pray *O almighty everlasting.*	*O almighty everlasting.*	*We thank thee, almighty.*
	Corpus tuum domine *Quod ore sumpsimus.*	
The Lord bless you and keep you.		*The Lord bless thee and keep thee.*

P. 640. 'As they call it': 'officium missae' was used in England for the Roman 'introitus.' Notice that *Our Father* and the collect are private prayers of the priest said while the choir sings the introit. **P. 644.** *Gloria in excelsis*: 'on high' is from the Great Bible; in the 3rd par. the addition of 'God' and the omission of 'Iesu' are unaccounted for. **P. 646.** The indication of the chapter in the announcement of the Ep. and the Gospel follows Lutheran precedent: see Richter *Kirchenordnungen* i pp. 115, 206. The omission of Gradual, and Alleluia or Tract, is a serious departure from the traditional and even from the Lutheran order; but possibly it corresponded to much parochial practice; at present, if I am not mistaken, they are often not sung, except by skilled choirs. **P. 648.** In the Creed: '*his* father' has no ground in the original texts: the omission of the clause 'cuius regni' &c. has no satisfactory explanation; perhaps it is a mere mistake: the omission of 'the' before 'geuer' is unfortunate; the comma after 'together' is perhaps only a printer's blunder, since 'simul adoratur' simply represents συμπροσκυνούμενον; 'I believe one,' i.e., apparently, 'that there is one,' no doubt rightly represents the 'et unam' of the version of Dionysius Exiguus and of the Latin liturgical version (for the interpretation implied see Rufinus *in Symb. apost.* 39; Luther *Enchiridion* f. 124^{b}; *Institution of a Christian man*, ed. Lloyd, p. 52); but the Greek has εἰς μίαν, and other Latin texts 'in unam.' See Hahn *Bibliothek d. Symbolen* pp. 165 sq.; A. E. Burn *Facsimiles of the Creeds*, H.B.S. 1909, p. 17 and plates xii sq.; Dowden *Workmanship of the Prayer Book* pp. 105 sq. The omission of 'holy' represents a current Latin reading (see evidence in Dowden pp. 104 sqq.; to which add Burn, plates xii sq.). **P. 648.** Normally the place of the Sermon is immediately after the Gospel (S. Just. Mart. *Ap.* i 67: Duchesne *Origines* pp. 163, 188), and this was enjoined by the Pian Missal of 1570 (*Rit. celebr.* vi 6); in medieval English practice it was after the *Offertorium* and the 'preces consuetae' i.e. the Bidding of the Bedes (Lyndwood *Provinciale* v 5 n. 1, ed. 1679, p. 291: *Processionale Sarum*, ed. Henderson, p. 8: Chaucer *Prologue* 710 sqq.); but Durandus (*Rationale* IV xxvi 1) places it after the Creed, and this usage is followed by Luther and the Lutheran *Kirchenordnungen*, and here. While preaching on the part of the English parish-priest in the middle ages appears to have been comparatively infrequent (Scudamore *Notitia eucharistica*, ed. 2, pp. 314 sqq.; Gasquet *Parish Life* pp. 211 sqq.), the *Homilies* of 1547 are directed to be used every Sunday (p. lxix above), and the rubrics of 1549 (here and p. 710) provide for a sermon every sunday and festival. Cp. the questions on the subject addressed to bishops in Jan. 1548 and their answers in Burnet *Reformation* ii 1 record 25 n. 8. **Pp. 650-658.** See p. lxxiv above. **P. 656.** Cp. Luther *Formula missae* 34 (Schling i p. 8) De confessione vero privata ante communionem sentio, sicut hactenus docui, esse eam scilicet nec necessariam nec exigendam, utilem tamen et non contemnendam. **Pp. 658-662.** The Offertory is essentially (1) the offering on the part of all the faithful of material gifts for all the purposes of the Church, including the bread and wine

immediately to be consecrated; (2) the preparation of these last and the disposition of them on the altar by the ministers. In the Roman rite as we first know it in detail, the whole action it covered by the singing of the *Offertorium*, and (2) is followed by the handwashing and the recitation of the collect *Secreta*, a verbal offering of the gifts. By the 16th cent. (1) had long been represented only by an occasional offering of money (cp. Burkard *Ordo missae* in Legg *Tracts on the Mass* p. 149), for which the offerings in kind had been commuted by the 12th cent. (Honorius of Autun *Gemma animae* 66 [Migne *P.L.* clxxii 564]); while (2) had been enlarged by a series of prescribed private prayers of the celebrant, and censings, etc., which along with the older elements made up the 'canon minor.' See Scudamore *Notitia eucharistica*, ed. 2, pp. 344 sqq.; Thalhofer *Handbuch d. katholischen Liturgik* ii pp. 132 sqq.; Gasquet *Parish Life* pp. 129 sq. Here the balance is, perhaps too violently, redressed; and the offertory becomes the offering of alms and accustomed offerings and of the price of the bread and wine (p. 716) by the people during the singing of an 'Offertory,' and the preparation of the eucharistic gifts and the setting of them on the altar without prescribed prayers or further ceremonies, the whole of the 'canon minor' being omitted. On the efforts made, especially in the 16th cent., to encourage the bringing of alms and oblations on the part of the people see Thalhofer *Handbuch* ii pp. 150 sq. For Luther on 'tota illa abominatio,' the offertory, see *Formula missae* 15 sq.; his rubric is 'omnibus illis repudiatis quæ oblationem sonant . . . apparetur panis et vinum ad benedictionem, ritu solito,' but he doubts whether the chalice should be mixed. The Brandenburg Order retains the *Offertorium* (Richter i 326). P. 658. The traditional *Offertoria* are, like these, verses of Holy Scripture; but they seldom if ever have any relevancy to what is being done; they bear on the commemoration of the day or season. The Offertories here in general follow the Great Bible, but in detail they often forsake it. P. 662. On 'the poore mennes boxe' see p. lxix. Cp. *Pia deliberatio* f. 95 'constitui uolumus in singulis templis locum aliquem insignem, non procul ab altari, qui adiri decenter ab omnibus possit, in quem fideles oblationes suas coram omni Ecclesia palam offerant.' On 'the offerynge daies' (in Germany called 'offertoria': *Constt. Conc. Mogunt.* 1549, c. 75) see p. lvii above. For the rubric as to the wine and water see above p. lxxiii. 'If the Chalice wil not serue': the medieval Gothic chalice was made only for the communion of the celebrant: a fact forgotten in modern days. P. 682. 'Lift vp,' 'We lift them vp': cp. Lam. iii 41: *Lit. Mozarab.* (Migne *P.L.* lxxxv 547) 'Levemus ad Dominum,' and *Einfalt. bedencken* (Richter ii 43) 'Erheben,' 'Wir erheben.' 'Our Lorde God' should be 'the Lord our God.' P. 684. 'Holy Lord, Father almighty, everlasting God' represents the Latin: with the English, cp. *Einfalt. bedencken* (Richter ii 43) 'O heiliger Vater, ewiger Gott.' The Alb.-Saxon *Kirchenordnung* (Sehling i 281) reduces the current 10 proper prefaces to 6; viz. these 5 and that of the Epiphany. The effect of the limitation of propers

to 5 days in the year, is that the days on which only the framework of the preface is said are increased by about 130 as compared with Sarum usage. The *Pia deliberatio* f. 96 has a single fixed preface of an early and oriental type. **Pp. 686-694.** The Canon (for the title see p. 844) is an eloquent paraphrase and expansion of the Roman Canon (1) adjusting it clearly to the conception of the Eucharistic Sacrifice as threefold: viz. (a) as a commemoration of our Lord's *historical* self-oblation in His Death upon the Cross; (b) as a sacrifice of praise and thanksgiving for the benefits of redemption so secured; and (c) as the offering of the Church, of ourselves, our souls and bodies: and concentrating all sacrificial language on these three moments. With this cp. *Encheiridion Colon.* f. cv 'Quatenus ergo ecclesia verum corpus & verum sanguinem Christi deo patri offert, sacrificium mere representatiuum est eius quod in cruce semel est peractum. Quatenus vero seipsam (quæ est corpus Christi mysticum) per Christum offert, seque ac sua omnia per Christum deo dedicat, verum, sed spirituale sacrificium est, hoc est, sacrificium eucharisticum, laudis, gratiarum actionis, & deo propriæ, debitæ obedientiæ': cp. f. cvii^{b}; *Antididagma Colon.* as above p. xlix: (2) combining the Eastern with the Western conception of the 'form' of consecration by the addition of the Invocation of the Holy Ghost, while avoiding the difficulties this might involve for a western, by placing the Invocation before, instead of after, the recital of the Institution. **P. 686.** The clause of the Sarum rubric '*et primo*' etc. (which only occurs in the editions of Dickinson's group D, to which ed. 1534, here used, belongs: see *Missale Sarum* p. xvii and c. 324) answers a question which has been raised, and shows that 'whole state' means 'universal' and not 'healthy' 'state.' **Pp. 688, 690.** This corresponds to the paragraphs *Te igitur—Communicantes* and *Memento etiam* of the Roman Canon, which is followed so far as it goes; but the intercession for the living is also influenced by the prolix prayer 'pro omnibus hominum statibus, & necessitatibus Ecclesiæ' of *Pia deliberatio* ff 91^{b} sqq., recited after the sermon, itself derived from the *Kirchenordnung* of Cassel (Richter i p. 299). Add therefore to col. 1: 'Omnipotens sempiterne Deus . . . qui per . . . Apostolos mandasti . . . pro seruis tuis . . . Rege nostro, pro aliis Regibus, Principibus, et Magistratibus omnibus . . . ut . . . uitam agamus placidam et quietam, cum omni pietate et honestate . . . tibi seruiamus in omni iustitia et sanctitate . . . Oramus te . . . pro omnibus . . . quoscunque et afflictione aliqua castigas . . . egestate . . . morbis aliisque calamitatibus & infortuniis . . . Consolare. . . . Postremo oramus te . . . pro nobis, qui hic in conspectu tuo, ad tuum uerbum, orationem & Sacramenta, conuenimus.' **P. 690.** 'possesse . . . begynning': S. Mt. xxv 34 κληρονομήσατε . . . καταβολῆς: 'inheret . . . begynnynge' (Gt. Bible): *Missale Sarum* in die plur. mart. *Communio* 'possidete . . . initio'; Erasmus *Nouum Instrument.* in loc. 'possidete . . . exordio': Old Lat. 'possidete . . . origine'; Vulg. 'possidete . . . constitutione.' See below p. cxxviii. **P. 692.** The first paragraph corresponds to *Hanc igitur* and *Quam oblationem*, or rather to *Hanc igitur* . . .

accipias [*et*] *in omnibus benedictam* &c. as must have been read before S. Gregory's addition of *diesque nostros* &c. (Bede *H.E.* ii 1); but (1) substitutes for the oblation of the material gifts a commemoration of our Lord's Self-oblation and of the Institution, expressed in words corresponding to those of the *Antididagma Coloniense* ('one oblation': one of the Grafton issues of March 1549 has 'awne oblation,' and 'own' is read by the 1597 ed. of the Elizabethan book and some later ones [*Liturgical Services* p. 194]; by Sanderson's 'Liturgy' [Jacobson *Fragmentary illustrations* p. 26]; by the 1665 8° ed. of the book of 1662; and by the Scottish 'Communion Office' from 1755 onwards [Dowden *Historical account of the Scottish and American Communion Offices* p. 209]); (2) alters the form of the petition ('oblationem . . . benedictam . . . acceptabilemque facere digneris') and makes it a prayer for the consecration of the 'gifts' (here not the *dona* of *Te igitur*, the δῶρα of S. Basil, viz. our gifts to God, but the *tua dona ac data* of *Unde et memores*) by the Holy Ghost (S. Basil) and the divine word (S. Aug. *Serm.* ccxxvii: 'sanctificatus per verbum Dei': cp. 1 Tim. iv 5); (3) renders *fiat* by 'may be' (but from Cranmer's comments on the passage ['Answer to Gardiner' in *Writings and disputations*, ed. Parker Soc., pp. 79, 271] it does not appear that this has any special significance). Gasquet and Bishop, *Edward VI and the Book of Common Prayer* pp. 444 sqq., are at pains to argue that the Institution, 'Who in the same night' &c., is derived from that of the Brandenburg-Nürnberg *Kirchenordnung*, approximately reproduced in the Latin version of the Nürnberg Catechism made by Justus Jonas, and thence in Cranmer's adaptation of Justus Jonas, *Catechismus That is to say a shorte Instruction into Christian Religion for the synguler commoditie and profyte of childrē and yong people* Gualt. Lynne 1548 (re-edited by Burton and reprinted with the Latin, Oxford 1844). The formula is as follows (for the *Kirchenordnung* see Richter i pp. 200, 207; for J. Jonas and Cranmer, Burton pp. 181, 195):

B.N. *Kirchenordnung.*	Justus Jonas *Catechismus.*	Cranmer *Catechismus.*
Vnser herr Iesus in der nacht do er verraten wardt, Nam er das brot, dancket vnd brachs, vnd gabs seinen Iüngern vnd sprach, Nemet hyn vnd esset, Das ist mein leyb der für euch gegeben wirdt, das thut zu meinem gedechtnuss. Desselben gleichen nam er auch den Kelch nach dem Abentmal vnd dancket, vnd gab jn den vnd sprach, Trincket alle darauss, das ist mein blut des newen Testaments, das für euch vnd für vil vergossen wirdt zur vergebung der sünden, Solchs thut so offt jrs trinckt, zu meinem gedechtnuss.	Dominus Iesus in ea nocte qua tradebatur accepit panem gratias agens fregit deditque discipulis suis et dixit, Accipite edite: hoc est corpus meum quod pro uobis datur hoc facite in meam commemorationem. Similiter accepit et calicem postquam cenauit, gratias agens dedit eis et dixit: Bibite ex hoc omnes, hic est sanguis meus noui testamenti qui pro uobis et multis effundetur in remissionem peccatorum. Hoc facite quotiescunque bibitis in mei commemorationem.	Our Lord Jesus Christ the same night that he was betrayed, took bread and giuing thanks break it and gaue it to his disciples and said Take, eat, this is my body which is giuen for you. Do this in remembrance of me. Likewise he took the cup after he had supped and giuing thanks gaue it to them and said: Drink of this all ye. This is my blood of the new testament, which is shed for you and for many for the forgeuenes of sins. Do this as often as ye drink in remembrance of me.

It is quite likely that, in spite of certain differences, the form of 1549

is dependent on this text, or rather, on that of the Brandenburg Order, which retains *gebenedeiet es* and *vnd benedeiet in* in the respective institutions (Sehling iii p. 69). But it is not necessary to suppose this. For (1) assuming, what is obvious, that the aim was to weave a form out of all the four New Testament records, if we put these records in parallel columns and italicise the words in them which are found in the form of 1549, these italicised words will be found to form almost the fullest possible combined record of our Lord's acts and words, and one which might quite naturally have been arrived at by two persons independently. Thus (the text is that of the Great Bible, to be found below, pp. 318 sqq.):

1 Cor. xi (p. 360)	S. Lk. xxii (p. 353)	St. Mt. xxvi (p. 318)	S. Mk. xiv (p. 336)
For the Lorde Iesus *the same night* in whiche *he was betrayed, tooke bread, and when he had geuen thankes he brake it and* sayd: *Take* ye & *eat, this is my body, whiche is* broken *for you. This do* ye *in* the *remembraunce of me.* After the same manner also *he toke the cup* when *supper* was done	And he *toke bread, & when he had geuē thankes he brake it and gaue* vnto them, *saying*: *This is my body, which is geuen for you: This do in* the *remembraunce of me. Lykewyse* also when he had *supped he tooke the cuppe*	When they were eatyng, Iesus *tooke bread, and when he had geuen thankes, he brake it and gaue it to* the *Disciples* and sayde: *Take, eate, this is my bodye.*	And as they dyd eate, Iesus *toke bread, & when he had geuen thankes he brake it, and gaue to* them, and sayd: *Take, eate, this is my body.*
saying: this cup is the newe testament in my bloud *This dooe, as oft as* ye *drinke it, in remembraunce of me.*	*saying*: This cup is the newe testamente in my bloude, *which is shed for you.*	And *he toke the cup, and* thanked and *gaue it them, saying*: *drinke ye all of this. For this is my bloude* (whiche is *of the newe testamēt*) that *is shed for many, for* the *remission of sinnes.*	And *he toke the cup, and when he had geuen thankes he* toke *it to them,* and they all dranke of it. And he sayd vnto thē: *This is my bloud of the newe testamente, whiche is shed for many.*

(2) The form in the Roman canon is also composite, being a combination of the four N.T. records, along with the dramatic non-scriptural embellishments which had been traditional at least since the *Apostolic Constitutions* of about 375 (see *Liturgies E. & W.* i p. 20) and [S. Ambrose] *de Sacramentis* 21 sq. of about 400. The Mozarabic form is without these embellishments and for the most part reproduces 1 Cor. xi 23 sqq. The N.T. features of Roman and Mozarabic combined would account for the form of 1549. The following table exhibits the relation of the English to the Roman and the Mozarabic forms. The non-scriptural features of the Latin are included in square brackets: the N.T. (Vulgate or O.L.) sources of both Roman and Mozarabic are indicated by the type (*Mat.*, MARK, **Luke**, **1 Cor. xi**); and what is italicised in the middle column occurs in one or other of the Latin columns:

Roman Canon	1549	Mozarabic (Migne *P. L.* lxxxv 550)
[Qui pridie quam pateretur] *accepit panem* [in sanctas ac uenerabiles manus suas] *et* [eleuatis oculis in	*Who in thesame nyghte that he was betrayed: tooke breade,* *and*	**in qua nocte tradebatur** *accepit panem* *et*

Roman Canon.	1549	Mozarabic (Migne *P. L.* lxxv 550)
celum ad te deum patrem suum omnipotentem tibi] **gratias agens** *benedixit*	*when he had blessed, and geuen thankes:*	**gratias agens** *benedixit*
fregit deditque discipulis suis **dicens** *Accipite et* **manducate** [ex hoc omnes]. *Hoc est* [enim] *corpus meum.*	*he* **brake** *it, and gaue it to his disciples, sayinge: Take eate, this is my bodye whiche* is *geuen for you: do this in remembraunce of me.*	et **fregit** *deditque discipulis suis,* **dicens** Accipite et **manducate** **Hoc est corpus meum quod pro uobis tradetur. Quotiescumque** manducaueritis **hoc facite in meam commemorationem.**
Simili **modo posteaquam cenatum est** *accipiens* ***et*** [hunc praeclarum] *calicem* [in sanctas ac uenerabiles manus suas item tibi] GRATIAS AGENS [benedixit] *dedit*que [discipulis suis] *dicens* [Accipite et] *bibite ex* eo *omnes. Hic est enim* **calix** *sangu*inis *mei noui* [et eterni] *testamenti* [mysterium fidei] *qui* **pro uobis** [et] *pro multis effundetur in remissionem peccatorum.* Hec **quotiescumque** feceritis **in mei memoriam facietis.**	*Likewyse after supper he toke the cuppe and when he had geuen thankes he gaue it to* them *saying: drinke ye all of* this. *For this is my bloude of the newe Testament which* is *shed for you and for many for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.*	Simili**ter et calicem postquam cenauit** dicens **Hic est calix noui testamenti in meo sanguine** *qui* ***pro uobis*** [et] *pro multis effundetur in remissionem peccatorum.* **Quotiescumque biberitis hoc facite in meam commemorationem.**

Here, besides 'bread' (not 'das brot'), the English (a) agrees with the Latin as against Brand.-Nürnb. in 'blessed and,' 'saying,' 'of me,' 'after supper he took the cup' (order), 'when he had given thanks,' 'for,' 'shall drink': (b) deserts the Latin, where the German follows it, in 'Take, eat': (c) agrees with the German in 'is geuen,' 'is shed,' and 'to them,' but in each case with Gt. Bible; in 'after supper,' 'nach dem abentmal' (as Luther *Deudsche messe*), but this is a natural translaion of the Roman 'posteaquam cenatum est' (S. Aug. *Ep.* liv 7 has 'post coenam'); and in the substitution in part of the record of Mt.-Mk. for Lk.-Paul, at the Institution of the chalice. (3) A like result is reached if the English formula is compared with the Orthodox rite of S. Chrysostom and S. Basil, when the traditional non-scriptural embellishments are removed from the latter. Thus (the italics in col. 2 mark words [Lk. xxii 19, 1 Cor. xi 24, Mt. xxvi 28, 1 Cor. xi 25] not represented in the Greek):

Lit. S. Chrys. 1328	1549	*Lit. S. Bas.*
ὃς . . . τῇ νυκτὶ ᾗ παρεδίδοτο [. . .] λαβὼν ἄρτον [ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶν]	Who in the same nyght that he was betrayed tooke breade	τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν [. . .] λαβὼν ἄρτον [ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν
εὐχαριστήσας καὶ εὐλογήσας, [ἁγιάσας] κλάσας ἔδωκε τοῖς [ἁγίοις] αὐτοῦ μαθηταῖς [καὶ ἀποστόλοις,]	and when he had blessed and geuen thankes: he brake it, and gaue it to his disciples,	καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ] εὐχαριστήσας εὐλογήσας [ἁγιάσας] κλάσας ἔδωκε τοῖς [ἁγίοις] αὐτοῦ μαθηταῖς [καὶ ἀποστόλοις]
εἰπών· Λάβετε φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον [εἰς ἄφεσιν ἁμαρτιῶν.]	sayinge: Take eate, this is my body whiche is *geuen* for you: *do this in remembraunce of me.*	εἰπών· Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον [εἰς ἄφεσιν ἁμαρτιῶν.]
Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι	Likewyse after supper he toke the cuppe and when he had geuen	Ὁμοίως καὶ τὸ ποτήριον [ἐκ τοῦ γεννήματος τῆς ἀμπέλου] λαβὼν [κεράσας] εὐχαριστήσας [εὐλογ-

Lit. S. Chrys. 1528	1549	*Lit. S. Bas.*
λέγων· Πιέτε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν, καὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἁμαρτιῶν.	thankes he gaue it to *them* saying: drinke ye all of this. *For* this is my bloude of the newe Testament which is shed for you and for many for remission of sins. Do this *as oft as you shall drinke it*, in remembraunce of me.	ἡσας ἁγιάσας] ἔδωκε [τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις] εἰπών· Πιέτε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

(4) Again, how obvious the form is may be judged from S. Basil *de Baptismo* i 3 § 2 λαβὼν οὖν . . . ἄρτον καὶ εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπε Λάβετε φάγετε· τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πιέτε ἐξ αὐτοῦ πάντες· τοῦτο γάρ μου ἔστι τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν: which so far as it goes is almost verbally identical with the English form. P. 694. 'Renderynge vnto thee': cp. *Antididagma* f. lx^{b} 'cum primis autem debet ista gratiarum actio fieri & offerri, pro eximijs beneficijs nobis impetratis et impertitis, per sacrificiū Christi semel in cruce oblatum.' With 'Entyerly desyringe' &c., which corresponds to *Supra quae*, cp. *Encheirid. Colon.* f. cviii 'ergo non suam oblationem applicat [Ecclesia], sed fructum oblationis Christi, quam recolendo rememorat, per fidem sibi applicari petit'; Rom. iii 25 'through faith in his blood' (but 'in his blood' should go with 'obteigne,' not with 'faith'); the prayer *Domine sancte* (*Missale Sarum*, ed. Dickinson, c. 624) 'ut merear . . . remissionem omnium peccatorum meorum accipere.' 'And here wee offre' &c. answers to *Supplices te*, one interpretation of which identified *haec* with the Mystical Body: Alexander of Hales *Summa* IV xxvii p. 2 m. 3 art. 3 (repeated in Durandus *Rationale* IV xliv 9) '*Iube haec*, i.e. significatum per has formas visibiles, hoc est corpus Christi mysticum, *perferri* i.e. associari, *in sublime altare tuum* i.e. in ecclesiam triumphantem quae dicitur altare.' (For another interpretation see below.) For the offering of the mystical body see S. Aug. *de civ. Dei* x 3, 6, 20, *Ep.* cxlix 16. Cp. *Encheirid. Colon.* f. cviii 'Denique quatenus ecclesia seipsam deo consecrat & per Christum hostiam laudis & gratiarū actionis breuiter fidei spei & charitatis, offert, reddit vota sua æterno deo, viuo & vero.' 'Vns selb' &c.: *Einfalt. bedencken* f. 69^{b}: *Pia delib.* f. 60 has 'Porro per Christum offerimus Deo Patri & corpora & animas nostras, acceptum Sacrificium per fidem in laudem & gloriam nominis eius. Ad quod nos hortatur D. Paulus Roma. xii. cùm inquit, Obsecro vos fratres per misericordiam Dei, ut præbeatis corpora uestra, hoc est, uos ipsos & totam uitam uestram, hostiam uiuentem, Sanctam, acceptam Deo.' (Cp. Dowden *Further studies in the Prayer Book* pp. 238 sqq.) Cp. the 7th lesson at Matins of All Saints day (*Brev. Sarum* ed. Proctor and Wordsworth iii 973) 'in mensa altaris sacra Christi corporis et sanguinis mysteria celebrantes in

sui cordis penetralibus hostiam vivam Deoque placentem, id est semetipsos, . . . offerre non desistant' (Bede). 'And although we be vnworthy' &c. corresponds to *Nobis quoque peccatoribus*, of which, besides the general sense of the opening words, only the last clause is retained; while for the body of the paragraph is substituted (a) 'yet we beseeche' &c.: cp. 'Hanc igitur oblationem servitutis nostrae . . . quaesumus Domine ut placatus accipias'; (b) 'and commaunde' &c. from the paragraph *Supplices te*, with a second current interpretation of *haec*: Innocent III *de sacro altaris Mysterio* v 5 (Migne *P. L.* cxvii 841) '*iube haec*, vota fidelium scilicet et preces, *perferri per manus sancti angeli tui*, hoc est, per ministerium angelorum.' For 'thy holy Tabernacle' see Apoc. xv 5. **P. 696.** With 'As our sauiour' &c. cp. Brandenburg *Kirchenordnung* (Richter i p. 327) 'wie vns der herr Christus Iesus befohlen hat, das wir aus rechter zuuersicht vnd vertrawen dorffen sagen.' Notice omission of directions for the fraction (which however is ordered p. 716), and of the commixture and the kiss of peace. The formula 'Christ our Pascal lāb e' corresponds to nothing in the older rites, unless it be in a measure to the Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε of the Orthodox Greek rite (*Litt. E. & W.* i p. 395). For 'once for al' see Heb. x 10 'by the offrynge of the body of Ieus Chryst ones for all'; for 'sinnes' see *Agnus Dei* and *Gloria in excelsis*. For 'Here the prieste . . . fourme afore written' (p. 700) see above pp. lxxiv sqq. Notice that the confession etc. are now said before the priest's communion (p. 700), not after as in 1548. **P. 702.** On 'thy peace' see above p. lxvii. **P. 702-704.** These 'sentences' (which do not, except in some cases, apparently by accident, agree with the text of the Great Bible) correspond to the traditional *Communio*, but are called 'Postcommunions' because no doubt in practice then as now the *Agnus Dei* (originally covering the fraction) covered the communion, and the *Communio* was sung during the ablutions. Perhaps also Mt. xxvi 30, Mk. xiv 26 'hymno dicto' was also in view. **P. 708.** The fixed thanksgiving takes the place of the variable *Postcommunio* of the Latin rite. With its opening words and general structure, cp. the priest's thanksgiving, *Missale Sarum* f. ciiij (ed. Dickinson, 626): 'Gratias tibi ago domine sancte pater omnipotens eterne deus: qui me refecisti de sacratissimo corpore et sanguine filij tui domini nostri iesu christi et precor vt . . .': and Hermann *Pia delib.* f. 96^{b} (=Brandenburg-Nürnb., Richter i p. 207) 'Omnipotens æterne Deus, gratias agimus immensæ benignitati tuæ, quòd nos corpore & sanguine unigeniti Filii tui Domini nostri cibasti, & potasti, Et oramus supplices . . .' With 'and hast assured vs' &c. cp. *Enchir. Colon.* f. cx 'qui hoc sacramento digne communicat, certus sit se in Christi corpore esse.' **P. 710.** The Blessing, which is an anticlimax after communion, and no doubt came into use just because the people had not as a rule communicated in the Mass (cp. Bernold of Constance *Micrologus* 21), never found its way into the English Missals, though it was sometimes used. It appears in the first edition of the Roman Missal, 1474 (*Missale*

Romanum: Mediolani 1474, ed. Henry Bradshaw Soc. i p. 211). The Exeter Pontifical (Barnes *Lib. Pontif. of Edmund Lacey* p. 153) is quoted here, not as the immediate source of the English form, but as a convenient reference for a form of the traditional benediction. The rule that *Gloria in excelsis* be omitted 'on the worke-daye' roughly corresponds to Sarum usage, except that it was there omitted on all days in Advent and from Septuagesima to Easter Even (see Frere *Use of Sarum* i 91): the rule as to the Creed is practically the Sarum rule (see *Missale*, ed. Dickinson, 15); but in both cases the Sarum direction is absolute, not permissive. **P. 714.** 'After suche forme' i.e. kneeling, without perambulation: see pp. lxii sq. The prohibition of Mass when there are none to communicate with the celebrant and the provision of an alternative service is borrowed from Lutheran usage: see above pp. xxxix sqq. (for other forms than these, see the *Kirchenordnung* of Prussia 1525 [Richter i p. 30] and Brunswick 1540 [*ib.* p. 115]); but the alternative service has something more than a precedent in the traditional *missa sicca* or mass without consecration and communion, with which Bucer (*Censura* p. 458) evidently identifies it; and Tho. Cartwright *Second Admonition to Parliament* 1571, p. 42, describes it as 'the dry communion, as they call it.' (See also J. W. Legg *Tracts on the Mass*, Henry Bradshaw Soc., pp. 173, 250.) **P. 716.** On the Holy Loaf see Rock *Ch. of our fathers*, ed. Hart and Frere, i 110 sqq.; Gasquet *Parish life in mediaeval England* p. 157 sq. It had been abolished in 1548; see above p. lxx. **P. 718.** 'Diuine seruice' is apparently here used in the large sense, as including the Mass. Cp. *Journ. Theol. Studies* x p. 516. Notice that it is not assumed that the people will listen to the service in detail, but rather the contrary: with the wording cp. also 'The king's proclamation for uniformity' 1536 (Wilkins *Concilia* iii p. 811) 'virtuously and devoutly to hear their divine services and masses, and use that time in reading or praying with peace and silence, as good christian men ought to do.'

P. 724. Cp. *Concil. Colon.* 1536 'de administr. sacrament.' 7: 'Magna certe ratione ecclesiasticis patribus visum est, vt baptismus in conspectu ecclesiæ in loco sacro recipiatur, nisi tamen imminens necessitas fieri aliud suaserit. Quamobrem displicet nobis quod quidam fastuosi templum dñi despicientes, ambiunt magis suos infantes in domibus priuatim baptizari. Quod deinceps, nisi necessitas idipsum exiget & causæ cognitio præcesserit, indulgeri nolumus.' Cp. Sarum *Manuale* (Maskell i p. 33) 'Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed duntaxat in ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emerserit propter quam ad ecclesiam accessus absque periculo haberi non potest': but this says nothing of *in facie ecclesiae*. With the text cp. the Hall *Kirchenordnung* of 1526 (Richter i 41) 'Es muss frey sein das man an allen orten zu yder zeyt nach erfordrung der noturfft moge tauffen. . . . Es warn in der ersten kirchen allein zwo zeyt dem Tauffen bestimpt,

Ostern vnd pfingsten . . . Aber . . . sol ein ordnung . . . gehalten werden . . . das die . . . kinder biss auff die versamlung der kirchen am feyertag zu Tauffen gespart wurden darmit nit allein dem kind ein guthat bewyssen durch gemein gebet Sonder auch idermann seins tauffs sich desselbigen gemess in seinem leben zu halten ermant wurde . . . Ist es nit allein [vn]nutzlich sonder auch vnuernüfftiglich in fremder sprach zu tauffen'—which may be in part the source of the English. In line 3, 'commölye' = 'publicly' (see first col.). **Pp. 726-746.** The relation of the English to the traditional and to contemporary baptismal rites is exhibited in the table on the following pages. The order of the *Gelasianum* (I lxxi, xxx-xxxiii, xxxiv-xxxvi, xlii, xliv) is given because it marks the articulation of the rite, which originally and at the date of the *Gelasianum* and later consisted of several acts distributed over some time (Duchesne *Origines* pp. 284 sqq.). The second col. exhibits the rite of some German diocesan *Agendae*, by way of illustrating Luther's sources. The *Agendae* cited are those of Naumburg 1502 (N), Cologne of about 1485 (C), and Schwerin 1521 (S): printed in Schönfelder *Liturgische Bibliothek* Paderborn 1904, 1906. The third col. gives the rite of Luther's *Taufbüchlein* of 1523, with the features omitted in that of 1526 enclosed in [ ]. The fourth col. gives the rite of Hermann's *Einfaltigs bedencken*: the *Pia deliberatio* differs from it so far that the short exorcism precedes the signation and so corresponds to the traditional *Exi immunde*; and, as in the English of 1549, a short exhortation follows the Gospel. In the 1549 col. features omitted later are enclosed in [ ]. As compared with Sarum, the English omits the salt (with Luther), and spittle, oil and torch (with Luther's revised book); while omitting where they stand the prayers 'over the elect,' at the beginning of the rite utilises Luther's emended form of *Deus patrum nostrorum* for the same purpose; reduces the exorcisms to a single formula; shifts the charge to the godparents to the end; and adds 3 exhortations. **P. 726.** Hermann's 'Lieben freunde' is from Alb.-Saxon *Kirchenordn.* (Richter i 309). The prayer *Almechtiger ewiger* is here quoted from Luther *Taufbüchlein* (Sehling i 18), since the English is closer to this than to the Latin of the *Pia delib.* (from which however perhaps come 'armie,' *virtute eius bellica*, and 'al other,' *cæteras*). The prayer is an expansion, apparently by Luther, of the 'Deus patrum nostrorum . . . te supplices exoramus vt hunc famulum tuum N. respicere digneris propitius . . . quatenus sit semper domine spiritu feruens, spe gaudens, tuo nomini seruiens . . . vt cum fidelibus tuis promissionum tuarum eterna premia consequi mereatur' (*Gel.* i 32). On a possible origin of it see P. Drews *Beiträge zu Luthers Liturg. Reformen* pp. 112 sqq. **P. 728.** The passage of the *Rationale* is derived from *Encheir. Colon.* f. lxxx^{b} 'signū crucis fit principio in fronte, ad significandū, quod baptizandus nomē dat Christo crucifixo, in quo confidat & quē publicitus confiteri, nunquam erubescat.' **P. 730.** The Exorcism is mostly made up of fragments from 4 of the Latin formulae. S. Mark x 13-16,

Gelasianum	Agendae	Luther
Ad Catechumenum Faciendum.	Ad Benedicendum Catechumum.	Tauff Buchlin.
Catechismus.	*Abrenuncias* &c. *Credis* &c. (C).	
Exsufflation.	Exsufflation : *Exi immunde.*	[Exsufflation] : *Go forth, thou unclean.*
Signation : *Accipe signum crucis.*	Signation : *Accipe signaculum s. crucis* (S) *Accipe signaculum* N. *dei patris* (N) *Signum crucis* (C).	Signation : *Receive the sign.*
Te deprecor.		
Administration of Salt. *Domine sancte, Pater.*		
Orationes s. electos	*Dominus vobiscum* (C)	
Omnipotens sempiterne	*Oremus* *Omnipotens sempiterne*	*Let us pray* [*O almighty everlasting*] *O God, thou immortal.*
Preces nostras *Deus qui humani.*	*Preces nostras* (SC) *Deus qui humani* (SC).	
Benedictio salis &c. *Exorcizo te creatura* *Accipe sal sapientiae* *Deus patrum nostr.*	*Exorcizo te creatura* *Accipe salem sapientiae* *Deus patrum nostr.*	[*Receive N. the salt of*] *Almighty everlasting.*
Exorcismi s. electos *Deus Abraham, Deus* *Ergo maledicte*	*Deus Abraham, Deus* *Ergo maledicte*	[*Therefore thou grievous*]
	Deus, immortale *Ergo maledicte*	(see above)
Audi maledicte	*Audi maledicte* *Ergo maledicte* (N)	[*Hear now thou*]
Exorcizo te *Ergo maledicte* *Aeternum ac iustiss.*	*Exorcizo te* *Ergo maledicte* (SC) *Aeternam ac iustiss.*	*I adjure thee* [*Holy Lord, Father almighty*].
Aurium apertio	*Dominus vobiscum*	[*The Lord be with you*]
	Euangel. s. Mat. (N) *Euangel. s. Marc.* (SC) *Gloria tibi domine* (S)	*Saint Mark's Gospel* [*Glory be to thee, o Lord*]

Einf. Bedencken	1549	Sarum
Form of Catechism.	Publike Baptisme.	Ad Faciendum Catechumenum.
Dear friends in Christ.	*Deare beloued, forasmuche.* *Almightie and euerl.*	
Catechism (renunciation and faith). Exhortation to people.		
Signation : *Receive the sign.*	Signation : *N. Receiue the signe.*	Signation : *Signum saluatoris.*
Exorcism *I command in the Name.*		
The Lora be with you *Let us pray* *O almighty everlasting.*	[*Let vs praye*]	*Dominus vobiscum* *Oremus* *Omnipotens sempiterne* *Preces nostras* *Deus qui humani.*
Almighty everlasting.		*Exorcizo te creatura* *Accipe sal sapientiae* *Deus patrum nostr.*
		Deus Abraham, Deus *Ergo maledicte*
	Almyghtie and immort.	*Deus, immortale*
		Audi maledicte
	[*I commaunde thee*].	*Exorcizo te* *Ergo maledicte* *Aeternam ac iustiss.* *Nec te latet.*
The Lord be with you *Hear the gracious words . .*	*The Lord be with you* *Heare nowe the Gospell*	*Dominus vobiscum* *Euang. sec. Matt.*
out of . . of Mark, x.	*written by S. Marke.*	

Gelasianum	Agendae	Luther
Traditio Evangeliorum	Evangelium *Per istos sermones* (NS)	Gospel
Traditio Symboli Traditio Orat. Domin.	*Pater noster* *Ave Maria* *Credo.* Charge to godparents (SC).	*Our Father.*
Nec te latet. Spittle and *Effeta.* Unction with oil. *Abrenuncias Satanae* & *Credo.*	*Nec te lateat.* Spittle and *Effeta.*	[Spittle and *Ephthah*].
	Entry into church : *Dominus custodiat* (N) *Ingredere in templum* (S).	Entry into church : *The Lord preserve.*
Benedictio Fontis (below p. cxx)	[Benedictio Fontis]	
	Quis vocaris? (NS) *Abrenuncias Sathanae?* &c.	*N. Dost thou renounce* &c.
Credis in Deum &c.	*Credis in deum* &c. Unction with oil and *Et ego te linio*	*Dost thou believe* &c. [Unction with oil and *And I annoint thee*].
	Vis baptizari?	*Wilt thou be baptized?*
Baptism.	*Ego te baptizo.*	*And I baptize thee.*
Unction with chrism, & *Deus omnipotens, pater.*	Unction with chrism, & *Deus omnipotens, pater.*	[Unction, with] *The almighty God and.*

EINF. BEDENCKEN	1549	SARUM
Gospel	Gospel	Evangelium.
	Exhortation.	
		Spittle and *Effeta.*
Our Father	[*Our Father*]	*Pater noster*
		Ave Maria
I believe.	[*I beleue*].	*Credo.*
Pss. cxiv, cxv, or Ps. cxxxv.		
The Lord be with you		
Let us pray		
Almighty God, heavenly.	*Almightie . . God, heauenly.*	
Blessing.		
		Signation of hand, with *Trado tibi signaculum.*
On the following day after the Creed in the Mass ADMINISTRATION OF BAPTISM.	[Entry into church :	Entry into church :
	The Lorde vouchesafe].	*Ingredere in templum.*
		Charge to godparents.
	BENEDICTION OF THE FONT (below p. cxx)	BENEDICTIO FONTIS (below p. cxx)
		RITUS BAPTIZANDI
Dear friends in the Lord.	*Welbeloued frendes.*	
	N. Doest thou forsake &c.	*N. Abrenuncias Sathane?* &c.
		Unction with oil and *N. Et ego linio te.*
	Doest thou beleue &c.	*N. Credis in Deum* &c.
Epistle : Tit. iii 4-8[a].		
Gospel : S. Mt. xxviii 18-20.		
The Lord be with you		
Let us pray		
Almighty and merciful God.		
	What dost thou desire?	*Quid petis?*
	Wilt thou be baptised?	*Vis baptizari?*
I baptize thee.	*N. I Baptize thee.*	*N. Et ego baptizo te*
		Unction with chrism, &
The almighty God and.		*Deus omnipotens, pater.*

Gelasianum	Agendae	Luther
	Accipe vestem candidam.	[*Take the white, holy*].
	Pax tecum (NS).	*Peace be with thee.*
	Communion of neophyte (SC).	
	Accipe lampadem.	[*Take this burning torch*].
	Pax tecum (S).	

instead of S. Mat. xix 13-15, comes directly from Hermann and Luther, who inherited it from their local uses: it is common in German and Scandinavian *Ritualia*; see e.g. those of Cologne, Münster, Schwerin, Skara. The text of the Gospel is not precisely that of the Great Bible ('*lytle* children,' '*and* forbyd,' '*to* suche belongeth,' '*litle* childe'). **P. 732.** For the opening of this exhortation see Alb.-Sax. *Kirchenordnung* (Sehling i p. 266 note 2) 'Lieben freunde Christi, wir hören in diesem kurzen evangelio . . . das Christus . . so ganz bereit und willig ist, den kindern, so im zugetragen werden . . . gnediglich zu helfen, also das er auch drüber unwillig wird, das man sie hindert und nicht treulich zu im fodert . . . und leget seine . . . hand auf sie . . . und segenet sie.' The prayer *Almechtiger Gott* seems to be original in Hermann. The translation is almost exactly that of the *Consultation*. The conclusion of the exhortation and this prayer, besides being incoherent with the context of the rite, tend to disguise the fact that the Gospel, *Pater noster* and *Credo* represent the tradition of the mysteries to the catechumen; but perhaps this only completes what had been begun long before in the substitution of the Gospel of the Children for the beginnings of all four Gospels (*Gel.* i 34). **P. 734.** Add to the sources of the exhortation 'Welbeloued,' Alb.-Sax. *Kirchenordnung* (Sehling i 266) 'Lieben freunde, ir habt dieses kindlein dem herrn Christo zugetragen, gebeten, das ers annehmen wolt, seine hand auflegen, segnen und im auch das himmelreich und ewiges leben geben. So habt ir auch gehört das unser herr Christus . . . alles im evangelio zugesagt hat, welches er auf seiner seiten alles also wil halten . . . So sol im das kind auf solche zusage durch euch als seine paten und mittelperson . . . auch ein festen glauben zusagen . . . und dem teufel auch allen seinen . . . werken absagen.' **P. 736.** The third renunciation is no doubt added to complete the triplet—devil, world, flesh—which becomes very frequent in 16th cent. writings. The substitution of the whole *Apostolicum* for the

Einf. Bedencken	1549	Sarum
	[*Take this whyte vesture*].	*N. Accipe vestem candidam.*
	[Unction with chrism, and *Almightie God the father*].	
	Charge to godparents.	*N. Accipe lampadem.*
Peace be with you all. Hymn.		
The Lord's Supper proceeds.		

traditional baptismal confession has partial precedents in the Alb.-Sax. and Brandenburg *Kirchenordn.* (Sehling i 267, iii 58) and Hermann's rough paraphrase. **P. 738.** The consecration of the font is put here for convenience of comparison with the 3rd and 4th cols.: for its position in the book see p. 760. The relation of the English form to the Gelasian, Sarum and Mozarabic forms is exhibited in the table on the following page. Features of col. 3 later omitted are enclosed in [ ]. 'Adsiste quesumus . . . Vt per ministerium . . .' occurs also in *Missale Gallicanum vetus* (Muratori *Lit. rom. vet.* ii 740; Neale and Forbes *Gallican masses* p. 190), without the 'Amen,' and with variations of reading with some of which the English agrees, as against the Mozarabic; viz. the omission of 'hic' after 'moriatur,' 'confesse *thee*,' and the inversion of the order of the two clauses 'Quicunque hic se' and 'Quicunque hic tuus.' The consecration of the water is omitted by Luther and the Lutheran *Kirchenordnungen* (see Rietschel *Lehrbuch* ii p. 75). **P. 744.** To the 1st col. add *Pia delib.* f. 77^{b} 'Quare uobis . . . incumbit . . . efficere, ut hic infans Dei, ubi primum per ætatem liceat . . .' For the quotations from *Pia delib.* see f. 73. Notice the omission of the Sacraments in the English: see p. xxxvi. With the end of the charge cp. *Encheirid. Colon.* f. lxxxiii 'Baptismi ergo vis & effectus tota vita in nobis ad hunc modum . . . exercendus est, atque ita viuendum, vt vitali huic moriamur vsui, vt seipsum homo sibi abneget, & totus mutetur, imitans Christum ducem.' **P. 748.** The *Manuale* is more concerned to secure that lay-people know how to baptize in case of necessity than that they do not use their knowledge without necessity (Maskell i p. 31). The directions are the same as those of the *Manuale*, except in requiring prayers and *Our Father*. **Pp. 750 sqq.** This Order only sets out in detail what the *Manuale* directs generally (Maskell i pp. 31 sqq.) except (a) in directing that the interrogation be made in church, instead of beforehand; (b) in adding 'I certifye you . . .'; (c) in omitting (it would seem fittingly) the whole

GELASIANUM (I xliv)	SARUM (Maskell *M.R.* i 15)	1549 (pp. 738, 740)	MOZARABIC (Migne *P.L.* lxxxv 461)
	Litaniae.		Litania.
		[*O most merciful God . . .*	*Exorcizo te . . . his qui in te vel ex te . . .*
			Humiliate vos bened.
	Dominus vobiscum		*Dominus sit semper*
	Oremus		
Omnipotens sempit.	*Omnipotens sempit.*		*Deus qui solus . . .*
		be present at this . . .]	*adsiste quesumus . . .*
			Fiat locus
		O merciful God, graunt	*Sepeliatur hic*
		Graunt that all carnall	*Moriatur hic*
			Exuantur
			Quicunque in Christo
		Graunte to all them	*Quicunque hic ren.*
		[*Whosoeuer shallconf.*	*Quicunque in hoc*
		Grant that all sinne	*Sic in hunc*
			Sic invalescant
			Mittant fontes
			Totus hic horror
		Graunte that whoso	*Quicunque hic se*
		Graunt that all they]	*Quicunque hic tuus*
		Graunt that whoso. . . throughe thy mercy.	*Vt per ministerium Per misericordiam.*
	Dominus vobiscum	*The Lorde be with you*	*Dominus sit semper*
	Sursum corda		
	Gratias agamus		*Oremus*
	Vere dignum et . . .		
Deus qui invisibili	*. . . qui inuisibili* [2]		
[1] *Vnde benedico te*	*Ben(✝)edico te*	*Almightie euerliuing*	*Te deprecamur.*
Haec nobis praecepta	*Haec nobis praecepta* [3]		
Descendat in hanc	*Descendat in hanc* [4]		
			Dominus sit semper
	Coniunctio olei		*Signo te sacratissime.* [6]
	Fecundetur et		*Dominus sit semper*
	Coniunctio chrismatis [5]		*Abiecti et humiles.*
			Dominus sit semper
			Et benedictio Dei

[1] Here the water is signed. [2] During which the water is signed 5 times and some of it is scattered to the 4 quarters. [3] During which the consecrator breathes on the water. [4] With which he drops wax from the taper cross-wise into the water and signs the water with the taper. [5] He pours in oil, then chrism, then both together at these several formulas respectively. [6] The consecrator pours in oil and chrism.

of the *Ordo ad faciendum catechumenum* except the Gospel. Why the chrism (p. 742) is omitted on p. 756 does not appear. The Alb.-Sax. *Order* (Sehling i 268) which is reproduced generally by Hermann, and so far as it goes is closely followed by the English, has only a short prayer and a dismissal after the Gospel. **P. 760.** Alb.-Sax. and Hermann reject conditional baptism and in case of doubt direct that the child be baptized unconditionally (*ibid.* 268, cp. 222; *Pia delib.* f. 78).

P. 776. Public profession after catechetical instruction practically took the place of confirmation in many or most of the Lutheran com-

munities, and the most conservative required it as a condition (e.g. Brandenburg: see below p. 790), with the consequent postponement of confirmation. In view of the ignorance, which both otherwise and in hearing confessions he had found to prevail, Erasmus in 1522 had suggested the institution of catechetical instruction, and of a public profession of baptismal obligations on the part of children of competent age, in the presence of the bishop; see *Paraphrasis in Matthaeum* preface: 'illud mihi videtur non mediocriter ad hanc rem conducturum, si pueri baptizati, quum jam ad pubertatem pervenerint, jubeantur hujusmodi concionibus adesse, in quibus illis dilucide declaretur, quid in se contineat professio baptismi. Deinde diligenter privatim examinentur à probis viris satis ne teneant, ac meminerint ea, quæ docuit Sacerdos. Si comperientur satis tenere, interrogentur ratum ne habeant, quod susceptores illorum nomine polliciti sunt in baptismo. Si respondeant se ratum habere, tum publice renovetur ea professio, simul congregatis æqualibus, idque cerimoniis gravibus, aptis castis, seriis, ac magnificis: quæque deceant eam professionem, qua nulla potest esse sanctior. . . . Quæ quidem hoc plus habebunt auctoritatis, si tractentur per ipsos Episcopos, non per Parochos, aut conductos suffraganeos.' (Cp. Rietschel *Lehrbuch* ii p. 147). But Erasmus does not suggest that this ceremony should accompany confirmation. **P. 778.** The startling statement made under 'Thirdely' (a) may possibly, though it is scarcely conceivable, represent a misunderstanding of *Decretum* III v 6 'ut ieiuni ad confirmationem veniant perfectæ ætatis,' which means, not that all who come to confirmation are to be 'perfectæ ætatis,' but that grown up candidates are to come fasting (see Dowden *Further studies* pp. 280 sqq.); but (b) more probably is meant to reproduce *Pia delib.* f. 78 'Et in ueteri, & in nouo Testamento mos hic obseruatus est . . . ut qui prima infantia recepti essent in gratiam Domini . . . ubi primum acceptum hoc Dei beneficium cognouissent, et fidem in Deum solidam concepissent, ipsi fidē suam in Ecclesia profiterentur, & se ipsi obedientiæ Dei atque Ecclesiæ addicerent. Ad quam confessionem . . . confirmari etiam in religione ab Ecclesia solleniter solebant, per orationem & aliquod diuinæ corroborationis Symbolum . . . Florēte Euangelio, impositione manuum, & communione Cœnæ Domini'; or Brandenburg *Kirchenordn.* (Richter i 325) 'Wollen wir das die Confirmation *nach dem alten brauch* gehalten werde, Nemlich also, Wenn die getaufften zu jren jaren kommen, das sie wissen, was sie glauben vnd beten . . . sollen, Sollen sie in der Visitation des Bischoffs erfordert vnd verhöret werden, Vnd wo befunden, das sie des glaubens vnd Christlichen wandels guten bericht haben, Sol, als obstet, der Bischoff mit aufflegung der hende, Gott . . . bitten . . . vnd sie also darauff Confirmiren.' But neither of the three statements, express or implied, is precisely true of the west, still less of the east. The last three lines of the paragraph seem to be derived from *Pia delib.* as quoted above: 'ipsi fidē . . . addicerent.' **P. 778.** The admirable opening, in the first four questions and answers, which are perhaps quite

common feature of German *Ritualia* and was thence inherited by Luther and his followers: see e.g. in those of Meissen and Naumburg: 'Matrimonium inter vos contractum deus confirmet: et ego illud in facie ecclesiæ solennizo: In nomine Patris' etc. (Schönfelder *Ritualbücher*, Paderborn 1904, pp. 26, 62): cp. that of Schwerin (Schönfelder *Die Agende d. Diözese Schwerin*, Paderborn 1906, p. 22). Hermann's form is approximately that of Luther's *Traubüchlein*. **P. 810.** 'O God of Abraham' (cp. Tobit vii 15 vulg.) combines the 2nd and 3rd of the Sarum collects, the first and fourth being omitted. The prayers *Propitiare* and *Deus qui potestate* (the second of which includes the 'benedictio sacramentalis,' viz. *Deus qui tam . . . nuptiarum*) in Sarum use are recited over the parties, prostrate at the altar-step under the *pallium*, immediately before the *Pax Domini* of the Mass: in German uses, the whole section within the church, corresponding to pp. 808-812, is commonly said after the Mass, before or after the second Gospel; see e.g. the *Ritualia* of Cologne, Meissen, Naumburg, Schwerin (Schönfelder *Ritualb.* 97, 26, 63; *Agende* 23); the Electoral-Brandenburg *Kirchenordnung* of 1540 has within the church only *Propitiare* and *Deus qui potestate* (in German) after Mass (Richter i p. 331). 'O merciful Lorde' combines *Propitiare* with the penultimate clause *sit fecunda . . . progeniem* of the *Deus qui potestate*. **P. 812.** The blessing *Omnipotens sempiterne* has been removed from its place after the collects before the Mass, p. 810. **Pp. 814, 816.** This admonition was no doubt suggested by the Lutheran Orders: Luther *Traubüchlein* (Sehling i p. 24) '*Für den altar uber den bräutgam und braut lese er gottes wort*: Gen. ii 18, 21-24. *Darnach wende er sich zu ihnen beiden, rede sie an also* Weil ihr euch beide in den ehestand begeben habt, in gottes namen, so höret aufs erste das gebot gottes uber diesen stand: So spricht St. Paulus: Eph. v 22-29: Zum andern horet auch das kreuz, so gott auf diesen stand gelegt hat. So sprach gott zum weibe: Gen. iii 16. Und zum mann sprach gott: Gen. iii 17-19. Zum dritten, so ist das euer trost, dass ihr wisset und gläubet, dass euer stand fur got angenehme und gesegnet ist: denn also stehet geschrieben Gen. i 27, 28, 31ª. Darum spricht also Salomo Prov. xviii 22.' Brandenb.-Nürnb. order has the same passages with Mat. xix 3-9 added after Gen. ii 24, and Eph. v in the order 25-29, 22-24 (Richter i p. 209); and Hermann has Gen. ii 18, 21-24; Mat. xix 3-9, Eph. v 25-29, 22-24, followed by an exhortation of the usual Bucerian prolixity. Compare also *Encheirid. Colon.* f. ccxv: 'Debent aũt presbyteri, dum copulant coniuges, eos de matrimonij institutione ex Genesi (Gen. 2.), de sacramenti sanctitate & efficacia ex Euãgelio (Matth. 19. Marci. 10. Lucæ. 16. 1. Cor. 7.), deque sacramenti mysterio & officio coniugali ex Paulo. Ephe. v. denique de matrimonij molestijs, tanquam originalis peccati reliquijs, æquo animo tolerandis ex Genesi (Gene. 3.), commonefacere, vt sciant, quid apprehenderint, & qua ratione in ea vocatione viuere debeant.' **P. 816.** In the Sarum rite the mass is

that of Trinity Sunday except that the Ep. is 1 Cor. vi 19, 20; the Sequence is different; and the Gospel is Mt. xix 3-6; and proper Collect, Secret, and Postcommunion are added to those of Trinity Sunday (Maskell *Mon. rit.* i pp. 64 sqq.).

Pp. 818-830. The structure of the Sarum Order of Visitation and the principal contents are retained, the number of alternative or duplicated forms being reduced. **P. 818.** *In eundo*, viz. to the sick person's house. **P. 822.** The collects are reduced to the 9th and the 3rd of the 9 Sarum collects. The first part of the exhortation, on the uses of sickness, is very much expanded as compared with the Sarum form; while the last part of the Sarum form, on charity and repentance, which is of considerable length, is here replaced by rubrics merely directing the priest to deal with these topics; and the topic of hope is omitted. **P. 824.** The quotation from Hermann is from the chapter 'De cruce et afflictionibus' of the *Pia deliberatio* f. 44. **P. 826.** Sarum has also a form of 14 interrogations on the faith, in the framework of the *Quicunque*, for clerks. **P. 828.** Sarum has the ordinary short absolution *Misereatur tui* before the *Dominus noster*. On the clause of the absolution derived from Hermann see pp. lxxiv sq. above. Before *Deus misericors* Sarum has a collect and the blessing, and after it a collect and a final absolution. **Pp. 830-834.** The Order of Extreme Unction is greatly simplified, as compared with the Sarum, which has a collect after Ps. lxx (lxxi), 7 applications of the oil to different members, each with a formula of administration and a psalm, a concluding formula and psalm, the prayer *Domine deus saluator*, and, after communion, the final prayer *Deus qui peccatoris* and a solemn blessing. **P. 834.** The prayer *As with this* is largely made up of fragments of the collect *Omnipotens sempiterne* after Ps. lxx, the prayer *Domine deus saluator* and the formulae of administration. For unction with a single form and perhaps a single application of the oil, see Martène *de ant. Eccl. rit.* I vii 4, ordines vi, viii, ix; with a single form, but several applications of oil, *ib.* iv, v, x, xiii. **P. 836.** Ps. xiii (xii) is the first of the 8 Psalms of the Latin order said by the clerk during the administration. **Pp. 842-846.** In the Sarum order the sick person is communicated in the reserved sacrament immediately after the unction, first making an act of faith in the sacrament: and after the communion follows a collect and Ps. cxlv (cxlvi). The Lutheran *Kirchenordnungen* generally provide for consecration, with the recital of the institution simply, and communion, in the sick person's house; the Brandenburg order, which is so far here followed, is exceptional in providing for communion in the reserved sacrament if Mass is said that day in the church, and in the careful directions for reverent administration ('Der Priester aber, sol ein sonderlichen kilch darzu verordnet an einem bequemen ort haben, sampt einem Corporal, vnd in einem futter die partes, darzu auch ein gefess zum wein, Auch ein sonderlich palla, damit er den Tisch ferner bedecke, Item auch ein Korrock, vnd liecht'—and be accompanied by his sacristan: Richter i p. 329):

the celebration still consisting, after the general confession and absolution, of nothing but consecration by recital of the institution, and communion, followed by Psalms, the blessing, and a commendation of the sick to God.

P. 844. No direction is given as to what is to follow the communion; but presumably the thanksgiving was to be said, as on p. 842. In the first col. add from the Brandenburg order (Richter i p. 328) 'Auff den fall aber, so ein krancker des Priesters vnd hochw. Sacraments begeret, vnd in der eyl nicht haben mocht, So sollen die Prediger offtmals das volck vnterrichten, wie in solchen nöten, seine negste verwandten, nachbarn, vnd sonst einer den andern trösten, vnd guts vorsagen sol, Vnd das nicht desterminder, ob sie das hochw. Testament Christi, nach gehabtem fleiss nicht bekomen können, gleichwol darumb nicht verzagen, sondern den worten, der zusage des Herrn festiglich glauben, darauff vertrawen, vnd es also geistlich geniessen, Vnd sich damit in des Herrn hende befehlen sollen.'

Pp. 848-878. I. The Sarum offices of the dead (*Commendatio animarum*, *Seruitium mortuorum*, *Missa pro defunctis*, *Inhumatio defuncti*) form a long and highly-articulated series, involving much practical repetition. The following is a scheme of them, omitting some details.

i. In the death-chamber:
  1. The Commendations:
    a. Respond *Subuenite*: 2 collects.
    b. Ps. cxiii (cxiv) with ant. *Suscipiat te*: collect.
    c. Pss. cxv (cxvi)-cxviii (cxix) with ant. *Chorus angelorum*: collect: bidding, *Pater noster*, preces and 3 collects.
  2. The composing of the body: during which
    a. Vespers of the dead (*Placebo*).
    b. Pss. v, vi, cxiv (cxvi 1-9), cxv (cxvi 10-16), cxxix (cxxx), cxli (cxlii), with ant. *Requiem eternam*: *Kyrieleison*, *Pater noster*, preces, 2 collects.

ii. Procession to the church:
  a. on setting out: *Kyrieleison*, *Pater noster*, preces, 2 collects.
  b. on the way: anthem *Subuenite*, Pss. cxxix (cxxx), cxiii (cxiv).
  c. on entering cemetery: resp. *Libera me.*

iii. In church:
  a. on entering: resp. *In paradisum*: *Kyrieleison*, bidding, *Pater noster*, preces, collect.
  b. Mattins and Lauds of the dead (*Dirige*).
  c. Mass for the Dead (*Requiem eternam*).
  d. Censing of the body:
    Ant. *Circumdederunt*: *Kyrieleison*, collect.
    Resp. *Qui Lazarum*: *Kyrieleison*, collect (*Deus cui omnia*).
    Resp. *Heu mihi*: *Kyrieleison*, collect.
    Resp. *Libera me*: *Kyrieleison*, *Pater noster*, preces, collect.

iv. Procession to the grave, with
  Pss. cxiii (cxiv), xxiv (xxv), with ant. *In paradisum*; bidding (*Piae recordationis*) and collect (*Te domine*).

v. At the grave:
  1. Opening of the grave; during which
    Ps. cxvii (cxviii) with ant. *Aperite michi*: 2 collects.
  2. Blessing of the grave:
    Collect, preces and 2 collects.
  3. Deposition and covering of the body:
    a. Ps. xli (xlii) with ant. *Ingrediar*: bidding, collect and absolution.
    b. Ps. cxxxi (cxxxii) with ant. *Haec requies mea*: 2 collects (*Deus apud quem*, *Tu domine deus*).
    c. Ps. cxxxviii (cxxxix) with ant. *De terra plasmasti*: *Commendo* and 2 collects.
  4. Thanksgiving and intercession:
    a. Pss. cxlviii-cl with ant. *Omnis spiritus*: bidding.
    b. *Benedictus* with ant. *Ego sum resurrectio*: *Kyrieleison*, *Pater noster*, preces, 2 collects (*Deus origo* and *Tibi domine commendamus*).
    c. Ps. 1 (li) with ant. *Requiem eternam*: *Pater noster*, preces and collect.

vi. Return from the grave:
  Penitential Pss. (or *De profundis* alone) with ant. *Requiem eternam*: *Kyrieleison*, *Pater noster*, preces, collect.

II. The Lutheran orders are of a different character. The following will serve as examples.

Brandenb.-Nürnb. (Richter i 210)	Brandenburg (*ib.* 329)	Calenberg (*ib.* 365)	Cologne (*Pia delib.* f. 108b)
At the grave.	On the way to and at the grave.	In procession and at the grave.	On the way to and at the grave.
Benedictus or Ps. xc. *Media vita* or *Ego sum resurrectio* or a Germ. hymn.	*Media vita* (lat. & germ.) *De profundis* (germ.) or resp. *Libera me.*	*Media vita* (germ.) *De profundis* (germ.)	*Media vita* or *De profundis* or the like.
[Burial]	[Burial]	[Burial]	[Burial]
Sermon (here or in the house)		Sermon	
		Lesson (S. Jo. xi 16-44)	Lesson (1 Cor. xv 20-28, 50-58, Phil. iii 20, 21, or Rom. vi 8-11)
		Invitation to alms.	Exposition
	In church.		In church.
	a. *Nunc dimittis* (germ.)		Lesson (1 Th. iv 12-17, Jo. xi 21-27, Lk. vii 11-15, or Mt. ix 18, 19, 23-26)
	b. One or more lessons (from Job or 1 Cor. xv) & between them responds or german hymns.		Sermon.
	Benedictus with ant. *Ego sum resurrectio*		*Pater noster*
	Collect (germ.)		*Dominus vobiscum.*
	c. Resp. *Si bona suscepimus*		*Oremus*
	Collection of alms		2 collects.
	Off. *Si enim credimus*		
	Ep. 1 Th. iv 12-17		
	Ev. S. Jo. xi 21-27		
	Resp. *Si bona suscepimus.*		

Here (1) there is no ceremonial deposition of the body, and no commendation or intercession for the departed, still less a Mass; (2) the only interest is the edification of the living; and in the Brandenburg and Cologne orders such fragments of the *Seruitium mortuorum* and the *Missa pro defunctis* as are retained, relate only to this. See Rietschel *Handbuch d. Liturgik* ii pp. 316 sqq. III. The English follows the traditional order, while reducing it to its essential elements—Procession (Sarum ii, iv); Deposition of the body and symbolical covering of it, with intercessory prayers and thanksgiving (v 3, 4); Service of the Dead, reduced to a single office, with 3 Psalms, lesson, *Kyrieleison*, Lord's Prayer, preces and collect (i 2 a, iii b); and Mass (iii c). The matter is mostly Sarum, the Lutheran orders suggesting only the use of *Media vita*, not hitherto used in this connexion; part of the 2nd prayer on p. 860; and the use of 1 Cor. xv in service. **P. 848.** The processional ants. approximately, but not exactly, follow the Great Bible. *Ego sum resurrectio* is the ant. of *Benedictus* both in *Dirige* and in *Inhumatio.* **P. 858.** 'Manne that

is borne': Great Bible, except 'staye' for 'state.' On the history and use of *Media vita* see Julian *Dict. of Hymnology* s.v. It was pointed out by Dr. J. Dowden (*Workmanship of the Prayer Book* pp. 162 sq.) that the English version has been strongly affected by the first stanza of Coverdale's translation, 'In the myddest of our lyuynge,' of Luther's paraphrase, 'Mytten wir ym leben synd.' Luther (A. Leitzmann *Martin Luthers Geistliche Lieder* p. 6) has '. . . Heyliger herre Got, Heyliger starcker gott, Heyliger barmhertziger heyland du ewyger Gott, las vnns nicht versyncken yn des pittern todes nott,' which Coverdale (*Remains*, ed. Parker Soc., pp. 555) renders 'O Lord God, most holy, O Lord God, most myghtie, O holy and mercyfull Sauioure, Thou most worthy God eternall, Suffre vs not at our last houre For any death from the to fall.' 'Eyes' is obviously a misprint for 'ears.' 'Who shall chaunge': approximately Great Bible, except for the addition of 'mightie.' *Audiui vocem* is the ant. to *Magnificat* in the *Placebo*. **P. 860.** 'Receyue . . . before the begynnyng . . .' So 'percipite . . . ab origine . . .' in Introit of Wed. in Easter week and ant. to *Benedictus* of 1st Mon. in Lent; S. Ans. *Med.* xvii 12; from the African version (Cyp. Opt. Aug. &c.): see *Journal of Theol. Studies* xiv pp. 552 sqq. Cp. note on p. 690 above. The opening of the first collect is from 'Tibi domine commendamus animam famuli tui N.' of Sarum (v 4 b of scheme above). The second is constructed after the second collect of Hermann (*Pia delib.* f. 112[b]) 'Gratias agimus tibi omnipotens Deus . . . quod hunc fratrem nostrum . . . in tuum Regnum euocare, ac transferre dignatus sis. Concede nobis quæsumus . . .' **P. 862.** *Domine probasti* also in *Inhumatio defuncti* (v 3 c above). **P. 872.** The *preces* are those of *Inhumatio defuncti* (iii d above). The collect is composed of fragments from *Deus apud quem* (v 3 b), *Piae recordationis*, *Te domine sancte* (iv), and *Deus cui omnia* (iii d); and perhaps from *Suscipe domine* (*Missale Westmonast.* c. 1286, *Magdalen Coll. Pontifical* p. 195, edd. Henry Bradshaw Soc.) 'in sinibus patriarcharum tuorum abrahe ysaac et iacob collocare digneris vt . . inter suscipientes corpora in die resurrectionis corpus suum suscipiat.' **P. 874.** On the end of the collect see notes on pp. 690, 860 above. *Quemadmodum*: in *Inhum. defunct.* (v 3 a). **P. 876.** For the sources of the later petition of the collect see *Deus cui omnia* (iii d above) 'et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetue glorie tue percipere portionem'; *Te domine sancte* (iv) 'cum magnus ille dies resurrectionis aduenerit resuscitare eum digneris vna cum sanctis et electis tuis . . . tecumque . . . vitam et regnum consequatur eternum: *de extr. Vnctione*, Litany, 'Vt ei gaudium et exultationem in regno tuo cum sanctis et electis tuis donare digneris . . . Dona ei pacem eternamque felicitatem' (Maskell *M.R.* i p. 128).

P. 880. Except for the change of place, and the consequent omission of *Ingredere in templum Dei* &c. at the end, the addition of the (ungrammatical) admonition, and the omission of the second Psalm and of the holy water, this order reproduces that of Sarum.

P. 886. This office, so far as to the end of the first collect, reproduces the Sarum penitential office preceding the blessing of the ashes, except that the fixed comminations and following exhortation are substituted for the sermon; *Miserere* alone, and not all the penitential Psalms with ant. *Ne reminiscaris*, and only the first and part of the sixth of the 7 collects, are said; and the final absolution is omitted. **P. 898.** The prayer 'O most mighty God' is composed of fragments of the two blessings of the ashes, of the 6th collect of the penitential office, and of the collect after the distribution of the ashes. **P. 900.** The conclusion of the 'antheme' is the first ant. sung during the distribution of the ashes.

P. 926. (1) The vestments of the Mass are provided for on p. 638 (on which see note). The present 'Note' makes no provision for Litany (see also p. 718), Matrimony, and Churching of women, or for Commination; while the Unction and Communion of the Sick fall under the permissive direction as to 'all other places' (for medieval use of the surplice here, see J. Myrc *Instructions for parish priests*, E. E. T. S., p. 60, and plates in Wordsworth and Littlehales *Old English Service-books* p. 297 and Gasquet *Parish Life in medieval England* p. 202). The rule as to hoods in cathedral and collegiate churches no doubt implies the abolition of almuces (see *Wriothesley's Chronicle* ii p. 14); but the use of the hood over the surplice was no novelty (see E. C. Atchley 'The hood as an ornament of the minister' in *Trans. of St. Paul's Ecclesiol. Soc.* iv pp. 313 sqq.: see also title-page of the Great Bible of 1539, where the preacher wears his doctor's hood over his surplice). The last clause of the paragraph means that, when they preach, all graduates everywhere shall wear their hoods over gown or surplice. (2) Notice that a bishop, according to traditional usage, wears his rochet, whatever else he adds; his crosier is 'borne or holden by hys chapeleyne' when his hands are otherwise employed; and no mention is made of the mitre (Cranmer celebrated at S. Paul's without mitre on July 21, 1549: *Grey Friars' Chronicle* p. 60). (3) The third paragraph evidently applies primarily to the ministers (Bucer *Censura* v. p. 465). (4) From the fourth paragraph it is evident that the project of a more or less complete *Processionale* in English (pp. lxi sq.) had not been abandoned. (5) In view of the rubrics on pp. 648, 710, the directions of the fifth paragraph are curious. The rubric on p. 648 already and naturally regards the Sermon and the Homily as alternative; while that on p. 710 provides for ferial Masses. This 'note' seems to provide that the ferial Mass may be used on any day when a sermon, instead of one of the Homilies, occurs.

IX

The *Book of Common Prayer*, which took the place of Breviary, Missal, Processional and Manual, contained no pontifical office except that of Confirmation, which had been already included in the Manual, perhaps to relieve the bishop of the necessity of always carrying about his own book. The Pontificals, therefore (which as we have seen were the property of bishops, not of churches, were never printed, and were not called in and defaced [1]) continued in use, except for Confirmation, so far at least as bishops chose to use them. But a year after the publication of the *Book of Common Prayer* a beginning had been made in the compilation of a new Pontifical in English. An Act of Jan. 31 1549-50 empowered the King to nominate six bishops and six other learned men to produce English forms of Ordination, to be set forth under the Great Seal before April 1 1550 [2]; and an Order in Council of Feb. 2 named the commissioners.[3] The work of the commissioners was done in a week,[4] a fact which can only mean that the compilation of the new order was already far advanced before the work of the commission began; and in fact it is possible that the 'Ordinal' [5] was already finished and had been used by Cranmer at S. Paul's before Dec. 31 1549.[6] This germ of an English Pontifical was published in March 1549-50 as *The fourme and maner of makyng and consecratyng of Archebisshoppes Bisshoppes, Priestes and Deacons*, printed by R. Grafton.

For the bibliography, see J. Parker *Introduction to the successive revisions* p. xxix.

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[1] Pp. xvi, lxxxii above. [2] Stat. 3 and 4 Edward VI c. 12.

[3] *Acts of the Privy Council* ii. 379. The names of the commissioners are unknown.

[4] Dixon *History of the Church of England* iii p. 322; Procter and Frere, p. 81.

[5] Perhaps the use of 'Ordinal' in this new sense first occurs in Bramhall *The consecration and succession of protestant bishops justified* 1656 (*Works*, Angl.-Cath. Libr., iii p. 96), and was first officially recognised in the bull *Apostolicae curae* of Leo XIII (1896) and the *Responsio* of the English archbishops (1897).

[6] Strype *Memorials of Cranmer* ii 11 (ed. Oxon. 1840, i p. 273).

The materials employed in the compilation of the rite, other than the New Testament, were two: the traditional Roman rite of the *Pontificalia*, and the *De ordinatione legitima ministrorum ecclesiæ reuocanda* of Martin Bucer.

(1) Like the rites of other sacraments, that of Ordination is in its essence quite simple and obvious. After the choice of the church is made, the elect are presented to the ordainer or ordainers, and he, or they, lay hands upon them and pray (Acts vi 5, 6 'elegerunt . . . hos statuerunt ante conspectum apostolorum, et orantes imposuerunt eis manus'). In the old Roman rite, the three lowest of the minor orders were not ordained publicly, if at all; acolytes and subdeacons were presented to the bishop, at the communion during Mass, received the characteristic instruments of their ministry, and were ordained with a benediction without imposition of hands (*Ordo Romanus* VIII in Mabillon *Mus. Ital.* ii p. 85). Deacons and presbyters, after being presented to the faithful for approval on the Ember Wednesday and Friday, were solemnly ordained before the Gospel of the stational Mass of Saturday night. After the Pope had recited the deed of their election, the archdeacon brought them before him; the Pope bade the prayers of the Church for them, and the Litany was recited, followed by a collect. Then the Pope ordained, first the deacons, then the priests, with imposition of hands and a solemn prayer; after which they were clothed, each with his characteristic vestment, and one of the new deacons read the Gospel (*Ord. Rom.* IX, *ibid.* pp. 89 sqq.). The procedure was essentially the same in the case of a bishop-elect. After election he resorted to Rome with representatives of his church, and there his election and his qualifications were scrutinised. If all was found satisfactory, he was consecrated on a Sunday. After the Gradual, the archdeacon went forth to the sacristy and clothed him in dalmatic, planeta and shoes; and then brought him before the Pope. The Pope proclaimed his election and bade the prayers of the faithful, and the Litany was sung; and after a collect followed the imposition of hands and the solemn prayer of consecration; and the Mass was resumed with the *Alleluia* (*Ord. Rom.* VIII, *ibid.* pp. 86 sqq.). The Gallican Ordinations were of the same general form as the Roman, except that the minor orders were all ordained publicly, with the delivery of the instruments by the bishop, a bidding and a prayer; during the solemn prayer and imposition of hands at the consecration of a bishop, two bishops held the book of the Gospels open on the head of the elect; and in the ordinations of presbyters and bishops, after the imposition of hands and the solemn prayer, their hands were anointed, with an accompanying formula (*Statuta eccl. antiq.* [Bruns *Canones* i pp. 140 sqq.]; *Missale Francorum* [Muratori *Lit. rom. vet.* ii 661 sqq.]; Duchesne *Origines* pp. 349 sqq.). The Pope ordained and consecrated alone: in all other cases everywhere, at the ordination of a presbyter all the presbyters

present, and at the consecration of a bishop all the bishops (who must of necessity be two at least besides the metropolitan), joined in the imposition of hands (Duchesne *Origines* pp. 348 sq., 357, 361).

In the course of the middle ages the rite became complicated and decentralised. (1) Already in *Gelasianum* I xcv sq., xcix the Roman and the Gallican rites are found combined, so that in the ordinations of deacons and presbyters the central prayers of both rites occur in succession. (2) Later, the hands of presbyters and bishops (and of bishops the head as well) were anointed. (3) The delivery of instruments was extended from the minor orders to the diaconate and the presbyterate, and each delivery had its appropriate formula. (4) Subdeacons, deacons, and presbyters were clothed each with his characteristic vestment, and the bishop invested with his insignia, viz. staff, ring and mitre, as a formal part of the rite, each delivery being accompanied by its formula. (5) The imposition of hands, in the case of deacons and presbyters, becomes detached from the Prayer, and in the case of priests a second imposition, with *Accipe Spiritum sanctum: quorum* (S. Jo. xx 23) is added at some point in the rite.[1] (6) The Litany is shifted from its original connexions, in the Ordination of deacons and priests; and *Veni Creator* is introduced into that of presbyters and bishops. (7) The whole series of ordinations, from that of doorkeepers up to that of presbyters, is dovetailed into the Mass of Catechumens of the Ember vigil-mass, the seven orders being conferred one before each of the five Lessons and before and after the Gospel. Among the consequences of some of these developments, perhaps the most significant was this, that differences of opinion, some of them certainly mistaken, emerged as to what is the essential act of Ordination; differences and mistakes which were not corrected till the 17th cent.[2]; and in fact they persisted till the 19th cent., and perhaps have not wholly vanished even now.

(2) Martin Bucer (Butzer), driven from Strassburg by the enforcement of the Interim of Augsburg (1548),[3] at Cranmer's invitation[4] came to England, April 1549. He was made Regius Professor of Divinity at Cambridge, and assumed his duties there at the beginning of the academical year. Meanwhile he was Cranmer's guest for three months; and no doubt it was during these months that he wrote the *De ordinatione legitima*,[5] in view of the project of English forms of Ordination, which must have been already in Cranmer's mind.

[1] For the various positions in the rite in which this formula is found, see H. A. Wilson *The Pontifical of Magdalen College*, H. B. S. 1910, p. 267.

[2] By the Oratorian, Jean Morin, in *Commentarius de sacris Ecclesiæ Ordinationibus* Paris 1655.

[3] Kidd *Documents* pp. 358 sqq.

[4] Cranmer *Miscellaneous writings*, ed. Parker Soc., p. 423; Strype *Memorials of Cranmer* ii 13.

[5] Bucer *Scripta Anglicana*, Basel 1577, pp. 238 sqq.

The tract consists of (*a*) an essay on the sacred ministry and the need and method of scrutinising ordinands; and (*b*) a rite of Ordination. The preliminary enquiries to be made about the ordinands, and the examination of the ordinands themselves, comprised under 32 heads, are characteristically detailed and inquisitorial, while at the end the ordinands are required to swear that they have answered truly; and the features of the rite are characteristically prolix. The examination over, on the Sunday preceding that of the Ordination, the names of the ordinands are announced in church. Since in Bucer's conception the distinction between the 'three orders of presbyters' is a vague one, he provides only a single form, while suggesting that things 'be done somewhat more at length and more weightily' (*aliquanto pluribus et grauius*) in the case of bishops, and that a like distinction be made between the ordinations of 'presbyters of the second and of those of the third order.'[1] After a sermon to the people on the sacred ministry, setting forth in what sort the Lord instituted it, in what honour He would have it held, and what He would confer on His people through it, and the duties of the minister to the Church, and commending the ordinands to the prayers of the Church; and after the 'common prayers' which customarily follow the sermon; the whole congregation is to sing the *Veni sancte Spiritus*[2]; and Pss. xl, cxxxii, cxxxv, the Epistle (Acts xx 17-35 or 1 Tim. iii) and the Gospel (S. Mat. xxviii 18-20, S. Jo. x 1-16, or S. Jo. xx 19-23) follow. The chief ordainer then delivers a long allocution to the ordinands and scrutinises them once more in a series of nine questions; and having presented them to the people and challenged objections, he bids the people pray for them in silence. The silent space over, he says *Dominus vobiscum*, *Oremus* and a long prayer; which ended, he and all the presbyters impose hands on the kneeling ordinands, while he says *Manus Dei omnipotentis*, *Patris*, *Filij*, *& Spiritus sancti sit super vos*, *protegat & gubernet vos*, *vt eatis*, *& fructum vestro ministerio quamplurimum afferatis*, *isque maneat in vitam æternam* [S. Jo. xv 16]. *Amen.* The Mass is resumed with the Creed, and the newly ordained remain where hands were laid on them till they have communicated.

These were the materials out of which the English rite was compiled; and the result may perhaps be sufficiently described as follows.

(1) The Minor Orders and the Subdiaconate, and with them the rites of their ordination, are abolished by a stroke of the pen, without even so much as the authority of the Act of Parliament, which provided for 'a form and manner of making and consecrating of archbishops, bishops, priests, deacons, and other ministers of the Church.'

[1] Bucer *Scripta Anglicana*, Basel 1577, p. 259. [2] Cp. p. xxxiv above.

(2) For the three highest of the Sacred Orders, the framework and arrangement of the traditional rite is preserved, with some shifting of individual features; in particular, of the presentations and of the Litany in the ordination of deacons and presbyters, and of *Veni creator* and *Accipe Spiritum sanctum* in that of presbyters; while in the consecration of bishops, the scrutiny and the oath of obedience are separated and differently placed, the imposition of hands and of the Gospels, for which latter the Bible is substituted, is placed after the consecratory prayer, and the ceremony as a whole is postponed till after the Gospel.

The standard of comparison in respect of order of parts here adopted is the rite of the Salisbury Pontifical printed by Maskell (*Mon. rit.* ii pp. 164 sqq.). But (1) in the existing English Pontificals of the 12th cent., two of which (those of Magd. Coll. Oxford and Trinity Coll. Dublin) are Canterbury books and may represent the traditional use of the archbishops with which Cranmer was familiar, the presentation of all orders at once, with the Litany immediately following, is placed after the Introit (H. A. Wilson *The Pontifical of Magdalen College* pp. 58 sq., 264); (2) in some of the same Pontificals marginal notes in later hands direct the addition of *Accipe Spiritum sanctum* and *Veni creator* at some point or points of the rite, the Magd. Coll. book placing both, the Dublin book *Veni creator*, immediately after the Gospel (*ibid.* p. 267). Thus the change, relatively to the order of the Canterbury books, of the position of the presentation and the Litany in the ordination of deacons, and in that of both deacons and priests when both are ordained together (as is implied in the rubric on p. 996), is very slight; while the position of *Veni creator* is unchanged.

(3) Whereas hitherto deacons and priests had been ordained in the course of the Mass of the Ember vigil, which had nothing to do with ordinations, the Mass is now in each case so far proper that it has its own Epistle and Gospel, and that of the ordination of priests its own Introit as well.

(4) The ordination of deacons and priests is in one respect assimilated to the consecration of bishops. Hitherto there had been no public scrutiny except in the case of bishops: now, those to be ordained deacons or presbyters are examined before the Church: the deacons with seven questions (4 of them derived from Bucer, one adapted from traditional material); the priests in 8 questions, all from Bucer.

On the examination of bishops, see the so-called Canons of the 4th Council of Carthage, or *Statuta antiqua ecclesiae*, in fact a collection of canons of the early 6th cent. belonging to the province of Arles (Bruns *Canones* i p. 140: Duchesne *Origines du culte* p. 337). There are sporadic instances of a short public scrutiny of presbyters: Martène *de ant. Eccl. rit.* I viii 11 ordines vii (Compiègne), viii (Salzburg), xiii (Cambrai), xvi (Mainz).

(5) While, among the universally observed elements of the Latin rite, there was no didactic element, except what was implied in the scrutiny of bishops, individual Pontificals might and did contain charges to be delivered to candidates for each order, varying from a summary *Diaconum oportet* (p. 950), to allocutions of considerable length. In the English rite this element is made normal and constant at the ordination of priests, in the allocution preceding the scrutiny. This allocution, which repeats in part what has already been provided for in the sermon, reproduces all but a few lines of that of Bucer, with the effect that the teaching-office and the personal life of the priest are didactically emphasised as they had not been in the Latin rite.

See the Admonitions to the several orders in Martène *de ant. Eccl. rit.* I viii 8 § 3, and Maskell *Mon. rit.* ii pp. 171 sqq. notes, and pp. 237 sqq. With the emphasis on personal life and teaching-office, cp. the ancient treatises on the priesthood: S. Greg. Naz. *Apol. de Fuga*; S. Chrys. *de Sacerdotio*; S. Jer. *Ep.* lii *ad Nepotianum*: S. Greg. M. *Liber regulae pastoralis.*

(6) The traditional multiplied and diffused acts of consecration are avoided, and the whole action is concentrated on a central imposition of hands and its accompanying formula. Here no doubt Cranmer and the rest were so far misled by current theory as to suppose the imperative formula to be the proper 'form' of Ordination, with the result that in the ordination of deacons they omitted the prayer originally accompanying the imposition of hands (only using parts of it in the post-communion collect); and in the ordination of presbyters they adopted a thanksgiving, including some general petitions, derived so far as it goes from Bucer, but omitting Bucer's most relevant clauses: in this perhaps again misled by the opening of the current Latin form (*Sursum*

corda, Vere dignum) so far as to suppose that the traditional prayer was only a eucharistic adjunct to the act of ordination. This is avoided in the consecration of bishops, where, after Bucer's introduction, the text of the prayer reproduces part of the ancient prayer. In Bucer's rite also the central action is concentrated on the imposition of hands with an imperative formula ; but here, at the decisive point, the English rite deserts Bucer's formula and retains the traditional and scriptural *Accipe Spiritum sanctum.*

(7) The unction of presbyters and bishops, and the formal vesting of all three orders is abolished, and the staff alone among his insignia is delivered to the bishop.

The imposition of the Bible on the head of the bishop, after the imposition of hands, is no doubt meant to represent both the imposition and the tradition of the Gospel.

The table on the following pages exhibits the relation of the English Ordinations of Deacons and Priests to those of the Pontifical and to Bucer's rite. Details which were afterwards omitted are enclosed in [ ].

NOTES. **P. 930.** The Mass of Ember Saturdays is in origin that of the vigil, anticipated for convenience' sake, and really belongs to Sunday. The last paragraph therefore essentially only restores the ancient usage. **P. 932 sqq.** On the position of the Presentation and the Litany, see p. cxxxiv above. **P. 934 sqq.** In the Pontifical, only the Litany itself is said (without *Pater noster* and the prayers following) and that in a somewhat shorter form than at Rogations. In the first col. the sources here enclosed in [ ] were omitted on pp. 174 sqq. (see pp. lxv sqq.). No doubt the whole English Rogation is said (unfortunately enough) to avoid the duplication which would otherwise be required by Injunction 24 of 1547 (pp. lxii sq.). **P. 944** col. 1 : from the *consummatio* (Maskell *M.R.* ii p. 208). **P. 946.** 'thine misters,' for 'the ministers,' is so printed in the copy here followed. **P. 950.** *Itaque quærendum est* is from the preliminary examination of the ordinand (*Scripta Anglicana* p. 248), not from the scrutiny at the time of ordination. Add to it the further question in the same examination 'An pro canonicis libris habeat quos vetus ecclesia canonicos agnovit iuxta canonem Irenæi, Origenis, Eusebii & Hieronymi'; which, along with the 'omnibus' of the former question, perhaps throws light on the real meaning of the question. **P. 954.** *Abundet in eis*: from *Vere dignum . . . honorum dator* (Maskell ii p. 208), the central prayer of consecration of deacons. **P. 974.** On this position of *Veni creator* see above p. cxxxiv. **P. 976.** The stanza *Da gaudiorum* is not in the texts of the Sarum Missal (ed. Dickinson c. 577) or Breviary (ed. Wordsworth and Procter c. mviii), but it is found in other texts (see

PONTIFICAL Maskell *M.R.* ii pp. 165 sqq.	1550: DEACONS (pp. 932 sqq.)	1550: PRIESTS (pp. 960 sqq.)	BUCER (*Scr. Ang.* pp. 238 sqq.)
Sermon.	Sermon.	Sermon.	Sermon.
	Presentation.		
	LITANY		*Veni sancte Spiritus.*
	Collect.		
OFFICIUM (de die).	[INTROIT (of day)].	[INTROIT (Ps. xl, cxxxii, or cxxxv)].	Pss. xl, cxxxii, cxxxv.
	Lord have mercy.	*Lord have mercy.*	
	Glory be to God on high.	*Glory be to God on high.*	
ORATIO I (de die).	COLLECT (of day).	COLLECT (of day).	
Presentation of ordinands.			
Ordination of minor orders and subdeacons, one before each lesson.			
EPISTOLA (de die).	EPISTLE (proper).	EPISTLE (proper).	EPISTLE (proper).
Tractus (de die).			
LITANIA.			
	Oath of supremacy.		
Diaconum oportet.	Examination.		
IMPOSITION OF BISHOP'S HAND with *Accipe Spiritum s.*	IMPOSITION OF BISHOP'S HANDS with *Take thou authority.*		
Oremus dilectissimi *Oremus. Flectamus* (silent prayers) *Levate* *Exaudi Domine.*			
Dominus vobiscum *Sursum corda* *Gratias agamus* *Vere dignum . . honorum dator . .*			
Tradition of Stole: *In nomine . . . accipe stolam.* *Pax tecum.*			
Tradition of Gospels: *In nomine . . accipe potestatem legendi.*	Tradition of N.T. *Take thou authority to read.*		
Dominus vobiscum *Oremus* *Domine sancte pater.*			
Tradition of Dalmatic: *Induat te dominus.* *Et sit in corde*	A deacon [puts on a tunicle and] reads the		
EVANGELIUM (de die).	GOSPEL (proper).	GOSPEL (proper).	GOSPEL (proper).
		Come holy ghost.	
		Presentation.	
		LITANY	
		Collect.	
		Oath of supremacy.	

PONTIFICAL	1550: DEACONS	1550: PRIESTS	BUCER
Sacerdotem oportet.		Allocution Examination.	Allocution Examination.
IMPOSITION OF HANDS OF BISHOP AND PRESBYTERS (in silence).			
Oremus dilectissimi *Oremus. Flectamus* (silent prayer). *Exaudi nos.*		Bidding (silent prayer).	
Dominus vobiscum *Sursum corda* *Gratias agamus* *Vere dignum . . . honorum dator. . .*		*The Lorde be with you* *Let us praie* *Almightie god and heauenly father.* IMPOSITION OF HANDS OF BISHOP AND PRESBYTERS *Receaue the holy Ghoste, whose.*	*Dominus vobiscum* *Oremus* *Deus omnipotens pater Domini.* IMPOSITION OF HANDS OF CHIEF ORDAINER AND PRESBYTERS *Manus Dei omnipotentis.*
Disposition of Stole: *Accipe iugum* *Pax tecum.*			
Tradition of Chasuble. *Accipe vestem.*			
Dominus vobiscum *Oremus* *Deus sanctificationum.*			
Veni creator.			
Blessing and unction of hands: *Dominus vobiscum* *Oremus* *Benedic . . has manus* *Consecrare . . manus istas.*			
Tradition of Paten and Chalice: *Accipe potestatem offerendi.*		Tradition of Bible [and Chalice]: *Take thou authority to preach . . and to minister the.*	
OFFERTORY to COMMUNION.	CREED. OFFERTORY to COMMUNION.	CREED OFFERTORY to COMMUNION.	CREED. Continuation to COMMUNION.
IMPOSITION OF BISHOP'S HANDS: *Accipe Spiritum sanctum: quorum.*			
ClothingwithChasuble. Kiss and *Pax domini.*			
Orate pro me.			
Benedictio Dei.			
POSTCOMMUNIO.	*Almightie and euerl.* *Almightie God, geuer*	*Almightie and euerl.* *Most mercifull Father.*	Prayer.
Benedicamus Domino.	Blessing.	Blessing.	Blessing.

Julian *Dict. of Hymnology* p. 1207), among them in that of a Christ Church, Canterbury, Psalter and Hymnal (Bodl. MS Ashmole 1525 f. 149). **P. 992.** On the omission of Bucer's clauses in this prayer ('et precamur vt sanctum Spiritum tuum in nomine filij tui opulente in hos ipsos tuos ministros effundas, eosque semper eos doceas et gubernes, quo tuo populo gregi boni pastoris nostri filij tui ministerium suum et fideliter et vtiliter præstent: ac eo quam plurimos gloriæ tuæ quotidie adducant') see above p. cxxxv. With Bucer's prayer cp. that of the Cassel *Kirchenordnung* of 1539 (Richter i p. 305), which is either the nucleus of Bucer's, or an abbreviation of it, unless both depend upon a common original. The rubric *Benedicente eos* precedes *Oremus dilectissimi* (pp. cxxxviii, 988). **P. 994.** On *Accipe Spiritum sanctum: quorum*, which was gradually adopted in Pontificals from the 12th or 13th cent. onwards, and came to be regarded as the 'form' of presbyteral ordination, see Morin *de Ordinationibus* III vii 6; Martène *de ant. Eccl. rit.* I viii 9 §§ 11 sq.; Denney and Lacey *de Hierarchia anglicana* §§ 101 sqq.; *Encheirid. Colon.* f. cxcviii; *Conc. Trident.* sess. xxiii can. 4. On its several positions in the rite, see above pp. cxxxii, cxxxiv; it most commonly occurs, with the imposition of the hands of the bishop alone, before the post-communion (Wilson *Pontifical of Magd. Coll.* p. 267; Maskell *Mon. rit.* ii p. 231). With the formula *Take thou aucthoritie* cp. the Brandenburg *Kirchenordnung* (Richter i p. 332) 'Man sol auch die misbreuch vnterlassen, als furnemlich da gesagt wird . . . *Accipe potestatem offerendi sacrificium pro uiuis et defunctis*, Das dem haubdartickel unserer Christl. Religion entgegen, An des stad sol jnen befohlen werden, Das h. Euangelium zupredigen, vnd die hochw. Sacramenta nach Christi einsetzung zureichen vnd auszuteilen.' With 'to heare and receaue' in the collect cp. 1 Thess. ii 13.

P. 998 sqq. The table on the following pages exhibits the English Consecration of Bishops, compared with the rite of the *Gelasianum* and *Ordo Romanus* viii, a medieval English Pontifical, and Bucer's rite of ordination. In col. 1, [ ] indicate the successive features of the Mass, inserted, in accordance with *Ordo Rom.* viii, into the Gelasian scheme; in col. 3, features altered or rejected later.

P. 998. *Cantor incipiat* should have ℣ in the margin, since the examination of the elect (p. 1006 sqq.) in the Pontifical precedes the Introit. In Maskell's Pontifical (*Mon. rit.* ii pp. 268 sqq.) the Mass is that of the day, with the collect *Adesto supplicationibus* added to that of the day; but in the Magd. Coll. Pontifical (Canterbury) the collect is *Adesto supplicationibus*, the Ep. 1 Tim. iii (as here), and the gradual *Immola deo* (Wilson p. 73). **P. 1006.** *That it may please thee:* the Magd. Coll. Pontifical has 'Ut fratrem nostrum N. electum pontificem in vera religione conseruare digneris' (Wilson p. 73). **P. 1012.** The detailed examination of the faith of the elect, after *Hec omnia*, is omitted. **P. 1012.** *Sint speciosi*: from the prayer *Hoc domine* following the unction (Maskell ii p. 279).

GELASIANUM (I xclx)	PONTIFICAL (Maskell *M.R.* ii pp. 254 sqq.)	1550 (pp. 998 sqq.)	BUCER (*Scr. Ang. pp.* 238 sqq.)
			Sermon. *Veni sancte Spiritus.*
	Examination with Oath of Obedience.		
[ANTIPH. AD INTROIT.]	OFFICIUM (de die).	[INTROIT (Ps. xl, cxxxii, or cxxxv)].	Pss. xl, cxxxii, cxxxv.
	Kyrie eleison.	*Lord have mercy.*	
[*Gloria in excelsis*].	*Gloria in excelsis.*	*Glory be to God on high.*	
[ORATIO].	ORATIONES.	COLLECT (of day).	
[EPISTOLA].	EPISTOLA (de die).	EPISTLE (proper).	EPISTLE (proper).
[GRADUALE].	GRADUALE (de die).		
[ALLELUIA].	ALLELUIA (de die).		
		GOSPEL (proper).	GOSPEL (proper).
	Vesting of elect.		
		Presentation. King's Mandate. Oath of Supremacy Oath of Obedience.	
	Episcopum oportet.		
Oremus dilectissimi [LITANIA].	*Oremus dilectissimi* LITANIA.	*Brethren it is written* LITANY Collect.	
			Allocution.
		Examination.	Examination.
	IMPOSITION OF THE GOSPELS AND OF THE HANDS of the Metropolitan and the Bishops, during *Veni creator Spiritus* and *Oremus*	*Come holy Ghost.*	
Propitiare domine.	*Propitiare domine.*		
	Dominus vobiscum	*The Lorde be with you*	*Dominus vobiscum*
	Sursum corda		
	Gratias agamus	*Let vs praie*	*Oremus*
	Vere dignum et . . .		
Deus honorum . . .	*honor omnium . . .*	*Almightie God and*	*Deus omnipotens, pater Domini . . .*
. . . . .	. . . . .	*most mercifull . . .*	. . . . .
fluore sanctifica.	*rore sanctifica.*	. . . . .	
	Unction of the Head with oil and chrism: *Unguatur & consecr. Pax tibi*		
Hoc domine copiose.	*Hoc domine copiose*		
. . . . .	. . . . .		
sint speciosi munere	*sint speciosi munere*	*that he may evermore*	
tuo	*tuo . . . . . .*	*be ready . . .*	
tempore necessario .	*tempore opportuno . .*	*in due season . . . .*	
Per.	*Per dominum nostrum Iesum Christum, filium tuum qui . . . .*	*through Iesu Christ our Lord who . . . .*	
		. . . . .	
	Pater sancte omnip. Spiritus s. septiform. Ant. *Unguentum in capite. Ecce quam. Gloria.* Unction of the Head with chrism: *Unguatur et cons.*		

GELASIANUM	PONTIFICAL	1550	BUCER
	Unction of Hands: *Unguantur manus Deus et pater Immensam clement.*		
		IMPOSITION OF THE HANDS of the Metropolitan and the Bishops: *Take the holy Ghost.* [IMPOSITION] OF THE BIBLE: *Geue hede vnto reading.*	IMPOSITION OF THE HANDS of the ordainer and the presbyters: *Manus Dei omnipot.*
	Blessing of Staff: *Sustentator human.* Tradition of Staff: *Accipe baculum.* Blessing of Ring: *Creator et conserv.* Tradition of Ring: *Accipe annulum.* Blessing of Mitre: *Deus cuius provid.* Tradition of Mitre: *Deus qui mitrae.* Tradition of Gospels: *Accipe euangelium. Pax tibi.*	[Tradition of Staff:] *Be to the flocke.*	
[EVANGELIUM]	EVANGELIUM (de die).		
[*Oremus* to POSTCOMMUNIO].	*Credo* to POSTCOMMUNIO.	CREED to THANKSGIVING. *Moste merciful Father.*	CREED to COMMUNION. Prayer.
[*Ite, missa est*].	*Ite, missa est.*	Blessing.	Blessing.

P. 1014. *Et ordinatore* should have ℣ in the margin: it occurs between the Litany and *Veni creator* (Maskell ii p. 272). On *Accipe Spiritum sanctum* as the form of episcopal consecration see J. Morin *de sacris Ordinationibus* III ii 2: none of the English Pontificals has it except Lacey's (Barnes *Liber pontificalis of Edm. Lacey, bishop of Exeter*, p. 95). 2 Tim. i 6, 7, which here determines the intention of 'Take the holy ghost,' was generally interpreted as referring to S. Timothy's consecration to the episcopate: e.g. *Glossa ordinaria*, S. Thomas Aq., Nicholas of Lyra, Erasmus, *in loc.* *Et duo episcopi:* viz. immediately after the Litany. The Scriptural citations on this page are perhaps influenced by the Great Bible, but none of them follows it exactly. P. 1016. The final collect follows the sense and order of the Inthronization prayer, but derives its wording from 1 and 2 Tim. (not according to the Great Bible). Cp. *Journ. of Theol. Studies* xiii p. 561.

X

1. The Book of Common Prayer was variously received. (1) It is possible, and even likely, that it was widely accepted as satisfactory on its merits, or at least silently acquiesced in. But what is more apparent is (2) that, on the one hand, many who welcomed it regarded it with only a relative satisfaction, as an instalment, and hoped for more drastic measures to follow; and, on the other hand, many disliked it, submitted to it only with open reluctance, and endeavoured to make the best of it; while (3) there were those on both sides who deplored and rejected it, from opposite points of view. The middle groups found their most notable representatives, for the present purpose, in Martin Bucer, on the one side, and Stephen Gardiner, bishop of Winchester, on the other.

(1) On June 4 1549 the Protector Somerset writes to Reg. Pole that 'a form and rite of service' has been 'allowed, set forth and established by act and statute, and so published and divulged to so great a quiet as ever was in England and as gladly received of all parts' (Pocock *Troubles connected with the Prayer Book of 1549*, Camden Soc., p. x); and on the next day, Dryander (the Spaniard Francisco Enzinas, †1552) writes from Cambridge to Heinr. Bullinger at Strassburg, 'A book has now been published a month or two back, which the English churches received with the greatest satisfaction' (*Original Letters*, Parker Soc., p. 350); but all this is before the book came into use, and both the writers are interested to make the best of the situation. On the other hand, the state of things revealed by the second Act of Uniformity (p. 9 below) presupposes the tyranny and violence which followed the fall of Somerset. (2) For relative approval, combined with criticism, see *Original Letters* pp. 266, 351, 535 sq., 635. But the tract in which Martin Bucer represents this attitude, while it is the only detailed estimate which survives, is also notable for its keen appreciation of the merits of the book and for the ability and moderation and discrimination of its criticism. *Censura Martini Buceri super libro sacrorum, sev ordinationis Ecclesiae atque ministerii ecclesiastici in regno Angliæ* (Bucer *Scripta anglicana* Basel 1577, p. 456 sqq.) was written in response to a request for his judgment on the book and was presented to Tho. Goodrich, bishop of Ely (1534-1554), Jan. 5 1550-1: (in the print it is described as addressed to Cranmer; on the facts see Gasquet and Bishop, p. 288 note [1]). In a summary, and apart from

the argument and exposition, it is impossible to do any justice to Bucer's criticisms; and the following attempt barely to state and to classify them must suffice. (Cp. the summary in Procter and Frere pp. 73 sqq.)

(a) The most important of them—he would extend the objection to the benediction of things to the sacraments and would eliminate the conception of 'consecration' from the Mass itself: accordingly he objects to the direction that only 'so much bread and wine' be prepared at the offertory 'as shall suffice for the' communicants (p. 662 below), and he would abolish the invocation and the sign of the cross, and the acts accompanying the recital of the Institution[1] (p. 692); and in Baptism, the hallowing of the water (p. 738), and with it the clause '& by the baptisme . . . of sinne' in the first prayer of the Order of Baptism (pp. 726 sq.): (b) he would abolish the exorcism at Baptism (p. 730) and proposes a prayer to take its place; and unctions, both the chrism of Baptism (p. 742) and the oil of the sick (p. 834): (c) he deprecates pictorial ceremonies; the mass-vestments (p. 638) and the expressive gestures allowed (p. 926); beginning the baptismal rite at the church-door (p. 726), the chrysom (p. 742) and consequently the returning of it at Churching (p. 884): (d) at the same time his instinct for verbal didacticism appears in his desire for further authorised Homilies; for the administration of Baptism, not in Divine Service (p. 726), but between the sermon and the communion, when most people are present; for an enlargement of the Catechism and extended catechising (p. 796); for the use of the Penitential Office four times a year, and not only on Ash Wednesday, and for a series of maledictions against violators of the Decalogue instead of the existing series (pp. 886 sq.); for detailed explanations of the ceremonies retained; and for a confession of faith to be added to the book, setting forth controverted points, for the help of the clergy: (e) his inquisitorial instinct reappears in his desire for new conditions of Confirmation; and for more stringent and comprehensive inquiries before Ordination: (f) he rejects a number of traditional usages: the use of the choir for Divine Service (p. 132); the exclusive use of wafer-bread (p. 716), the delivery of the Sacrament into the mouth, instead of into the hand (p. 718), the presence of non-communicants at the Mass (p. 662), and the celebration of two masses at Christmas and Easter (pp. 216, 394); all prayer for the dead (pp. 690, 858 sqq.); and offering on the part of the woman at Churching (p. 884); while he would limit the holydays to Sundays, Annunciation, Christmas, Circumcision, Epiphany, the Passion, Easter, Ascension, Pentecost, Visitation, S. Jo. Baptist, SS. Peter and Paul, the Martyrs (i.e. All Saints) and the Angels; and if the commemoration of any other individual Martyr or Apostle be kept, he would begin it only after noonday: (g) he

[1] Procter and Frere p. 74 are mistaken in saying that Bucer would abolish 'Who in the same night' &c.: see *Censura* ix p. 468.

also objects to two new directions: those relating to the use of a 'half-mass' when none have signified their intention to communicate (p. 714), and to the direction (p. 716) which allows representatives of households to provide substitutes to offer and communicate for them: (h) he makes certain prosaical criticisms: of the phrase 'the slepe of peace' (p. 690); of the reference to 'the ministerye of thy holy Angels' as bringing our prayers before God (p. 694: cp. Apoc. viii 3); of the description of infants as 'coming' to Baptism (p. 728); and of their being directly addressed (pp. 728, 734 sq.), and accordingly he proposes a prayer at the signing with the cross in place of the direct address (p. 728); and (j) lastly he would have the confession (p. 696) and 'We do not presume' (p. 698) said by the people with or after the minister. Peter Martyr (Pietro Martire Vermigli [1500-1562], a Florentine Augustinian canon, who, suspected of heresy, had fled from Italy, and came to England by way of Zürich and Strassburg in 1547, and was now Regius Professor of Divinity at Oxford) also presented a criticism to Cranmer, on the basis of such knowledge of the book as he had gained from a partial translation into Latin made by Sir Jo. Cheke; but, on learning more of it from the *Censura*, he approved and adopted Bucer's criticisms, and adding a further one, objecting to the reservation of the blessed sacrament provided for on p. 842, made a further report to Cranmer (see his letter to Bucer, Jan. 10 1550-1, in Strype *Memorials of Cranmer* app. lxi: the criticisms are no longer extant). The attitude of those who accepted the Book of Common Prayer reluctantly, but tried to make the best of it, is variously illustrated: by Edm. Bonner, bishop of London, who did not enforce the new rite in his diocese, and himself 'very seldom or never' officiated at it in his cathedral church (Cardwell *Doc. Ann.* i 66 sqq.; Foxe *Acts and Monuments*, ed. Pratt, v 729), till by order of the Council he 'dyd the offes at Powlles both at the processyon and the comunione dyscretly and sadly' on Aug. 18 1549 (*Greyfriars' Chronicle* p. 62); by those who continued to observe in the execution of the new rite all the ceremonial usages which were not expressly forbidden (Bucer *Censura* pp. 472, 493 sq.: *Original Letters* p. 72: Cardwell *Doc. Ann.* i p. 65); and, what is more important for the present purpose, by Stephen Gardiner. As a prisoner in the Tower from June 13 1548 till the beginning of the next reign, Gardiner had no public concern with the book; but he was willing to acknowledge that he could in conscience observe and enforce it (Foxe vi p. 114); and he was able to find in it a weapon which he could use in his controversy with Cranmer. In 1549 Cranmer published a work which he entitled *A defence of the true and catholike doctrine of the sacrament of the body and bloud of our sauiour Christ*.[1]

[1] A Latin version *Defensio veræ et Catholicæ Doctrinæ de Sacramento corporis et sanguinis Christi Servatoris nostri*, &c. London 1553 (reprinted at Emden 1557, and with *Writings and disputations of Thomas Cranmer*..

To this Gardiner in his prison wrote in reply *An Explication and Assertion of the true Catholick Faith, touching the most blessed Sacrament of the Aultar: with Confutation of a Book written against the same*, which he handed to Cranmer during his trial at Lambeth in Dec. 1550. Cranmer retorted in *An answver . . Vnto a craftie and Sophisticall cauillation, deuised by Stephen Gardiner Doctour of law, late Byshop of Winchester agaynst the true and godly doctrine of the most holy Sacrament, of the body and bloud of our Sauiour IESV CHRIST*, 1551, of which the text is as discourteous as the title-page. Gardiner's work is cited at length in this retort; and it was also printed at Rouen without printer's name in 1551. In the course of his reply Gardiner frequently appeals to the Book of Common Prayer as expressing or implying a doctrine different from that set forth by Cranmer. (a) 'in the book of common prayer it is truly said [below p. 716], in each part of the bread consecrate and broken to be Christ's whole body' (*Writings . . . of Thomas Cranmer . . . relative to the Sacrament of the Lord's Supper*, Parker Soc., p. 63: cp. 62); (b) 'the church by the minister, and with the minister, prayeth that the creatures of bread and wine, set on the altar (as the book of common prayer in this realm hath ordered [p. 692]), may be unto us the body and blood of our Saviour Christ' (*ib.* p. 83; cp. 79): (c) 'this persuasion,' (that in the mass we 'join' ourselves with Christ, 'presenting and offering Him') 'hath been duly conceived, which is also in the book of common prayer in the celebration of the holy supper retained [pp. 686 sqq.], that it is very profitable at that time, when the memory of Christ's death is solemnized [p. 688], to remember with prayer all estates of the church, and to recommend them to God' (*ib.* p. 84): (d) 'As touching the adoration of Christ's flesh in the sacrament . . . [it] is in my judgement well set forth in the book of common prayer [p. 698], where the priest is ordered to kneel and make a prayer in his own, and the name of all that shall communicate, confessing therein that is prepared there' (*ib.* p. 229: if this seems a strained interpretation, it must be remembered that for the priest to kneel before the blessed sacrament in the course of the Mass was quite unfamiliar and proportionately startling): (e) two of Gardiner's points, 'They' (the 'papists') 'agree in form of teaching with that the church of England teacheth at this day, in the distribution of the holy communion [p. 700], in that it is there said, the body and blood of Christ to be under the form of bread and wine' (*ib.* p. 51), and the 'teaching' 'that they receive with their bodily mouth the body and blood of Christ' is 'set forth' 'by the book of common prayer' (*ib.* p. 55), are controversially ineffective, since they

relative to the sacrament of the Lord's Supper, Parker Soc., 1844) was made either by Jo. Young, afterwards Master of Pembroke Hall, Cambridge (Strype *Cranmer* ii 25), or by Sir John Cheke, Edward VI's tutor and first Professor of Greek at Cambridge (Cranmer *Writings and disputations* p. xxx), or each of them made a version of his own (*ibid.*).

are only inferences and open to Cranmer's retort that neither is explicitly asserted in the Book. (3) The attitude of simple rejection is illustrated, on the one hand, by Jo. Hooper (†1558), now Somerset's chaplain, afterwards bishop of Gloucester, who wrote (March 27 1550) 'I am so much offended with that book, and that not without abundant reason, that if it be not corrected, I neither can nor will communicate with the church in the administration of the supper' (*Original Letters* p. 79); on the other, by the insurgents in Devon and Cornwall, who demanded a return to the situation as it was under Henry VIII and the Six Articles Act (see their Articles in Strype *Memorials of Cranmer* app. xl; and cp. Dixon *Hist. of the Ch. of England* iii pp. 56 sqq.).

2. At this time were published Latin versions of two service-books of foreign congregations settled in England.

(1) The one, *Liturgia Sacra seu Ritus Ministerii in ecclesia peregrinorum profugorum propter Euangelium Christi Argentinae. Adiecta est ad finem breuis Apologia pro hac Liturgia, per Valerandum Pollanum Flandrum* (London, Feb. 23 1551), was the rite of a company of Frenchmen and Walloons, who on the enforcement of the Interim migrated from Strassburg in 1550 and were settled by Somerset in the abbey buildings of Glastonbury, there to practise their religion under their pastor, Valérand Pullain, as 'Superintendent,' and to pursue their occupation as weavers. During his exile from Geneva (1538-1541) John Calvin had been pastor of the 'ecclesiola gallicana,' the congregation of French reformed refugees at S. Nicolas in Strassburg; and for the worship of his congregation he had translated or paraphrased the German reformed rite of Strassburg in the shape into which M. Bucer had developed it since he became 'Superintendent' in 1531. For a short time Valérand Pullain was Calvin's second successor in the charge of S. Nicolas; and the rite represented by the *Liturgia sacra* is practically identical, both in structure and in content, with what he inherited from Calvin.

On the 'ecclesiola gallicana' and its history, see E. Doumergue *Jean Calvin*, Lausanne 1902, ii pp. 357 sqq.; on Valérand Pullain, a well-born Walloon of the neighbourhood of Lille, of an excitable and turbulent temper, *ibid.* pp. 362 sq. Bucer's Strassburg rite is in *Psalter mit aller Kirchenübung, die man bey der christlichen Gemein zu Strass-*

burg vnd anderswa pflägt zu singen, Strassburg, W. Köpfel, 1539 (*ibid.* p. 493 note[4]); of Calvin's rite no copy of the original ed. remains, but it was reprinted by his successor, Pierre Brully, as *La manyere de faire prières aux églises francoyses . . . le tout selon la parolle de nostre Seigneur*, 1542, of which one copy is extant (*ibid.* p. 489 note). On the relations of the two rites, see A. Erichson *Die Calvinische und die Altstrassburgische Gottesdienstordnung* Strassburg 1894; Doumergue *op. cit.* pp. 494 sqq.; W. Walker *John Calvin* ('Heroes of the Reformation') pp. 222 sqq. On the Glastonbury community and their rite, see Strype *Mem. of Cranmer* ii 23; *Eccles. Mem.* II i 29, where an account of the rite is given; and R. Laurence *Bampton Lectures* 1805, p. 199, and Procter and Frere pp. 86 sqq. where the passages possibly important as bearing on the Book of Common Prayer are cited.

(2) The second foreign rite now published, was *Forma ac ratio tota ecclesiastici Ministerij, in peregrinorum, potissimùm uerò Germanorum Ecclesia: instituta Londini in Anglia, per Pientissimum Principem Angliæ &c. Regem Edvardum, eius nominis Sextū: Anno post Christum natum 1550* (without place of publication or date, but of 1551: reprinted, with an apologia as against certain calumnies, Frankfort a. M. 1555). This was the rite of a congregation of Germans, who, after the enforcement of the Interim in Friesland, emigrated from Emden in 1550 with their pastor John Laski, and on settling in London were incorporated by the crown, allowed the free exercise of their religion, and had assigned to them the church of the Austin Friars; while Laski was made 'Superintendent' of all the foreign congregations, German, French, and Italian, in London. The *Forma ac ratio* is a prolix, didactic, and tedious directory of worship and discipline, of which the ritual seems, in some respects at least, certainly to be derived from Guil. Farel's Genevan *La maniere et fasson . . . quon tient es lieux que Dieu de sa grace a visites*, 1533.

On John Laski (a Lasco), a Polish noble, a pupil of Erasmus, who was made bishop of Vesprim, and, on embracing extreme reforming opinions, left Poland and became pastor of a congregation at Emden, and on the publication of the Interim first came to England in 1548 to negotiate hospitality for his flock, see *Dict. Nat. Biog.* xxxii pp. 158 sqq.: on his community in London, see Strype *Mem. of Cranmer* ii 22; Dixon iii pp. 231 sqq., 424 sqq. Farel's *La maniere et fasson*, of which apparently only one copy is known to exist, in the Zürich Library, was printed by

Pierre de Vingle at Serrières; it is reprinted, from the Zürich copy, *verbatim et litteratim*, in J. G. Baum *Première Liturgie des églises reformées de France de l'an 1533* Strassburg 1859. It consists largely of directions as to procedure and topics of prayer, instruction, and exhortation, rather than of prescribed formulae. (It may be noted that Calvin's *La forme des prières et chantz ecclésiastiques* [*Corpus reformatorum* xxxiv pp. 161 sqq.; in Latin, Kidd *Documents* pp. 615 sqq.], adopted, after Calvin's return, as part of the ecclesiastical organisation of Geneva of 1542, which became the liturgical norm of all Calvinistic communities, is Farel's *La maniere et fasson* combined with much of the matter of Calvin's Strassburg rite.)

All that concerns us in these books is the Sunday morning service; and of this the following table exhibits the schemes of Calvin's (Strassburg) service, Pullain's, Farel's, and Laski's. It is to be noted that Farel prescribes only an order and general subject-matter, without formulae, except the Lord's Prayer, the Creed and the Ten Commandments.

Calvin.	Pullain.	Farel.	Laski.
	Lift up your heart. Decalogue i-iv (sung, in metre)		
**Our help is in.* *Admonition *Confession Absolution Decalogue i-iv (sung, in metre) Prayer Decalogue v-x (sung, in metre).	*Our help is in.* Admonition Confession Absolution Decalogue v-x (sung, in metre) Prayer.		
*Prayer	Prayer	Prayer Lord's Prayer	Bidding Prayer Lord's Prayer Psalm
Lesson *Sermon.	Lesson Sermon.	Lesson Sermon.	Lesson Sermon.
		Decalogue (recited by minister) Admonition Confession Absolution.	Decalogue (recited by minister) Admonition Confession Absolution.
		Admonition Creed.	
*Intercession *Lord's Prayer. *Creed.	Intercession Lord's Prayer. Creed.	Intercession.	Creed. Intercession Lord's Prayer.
	[Lord's Supper]		[Lord's Supper]
Psalm. *Blessing.	Psalm. Blessing.	Dismissal.	Psalm. Blessing.

Calvin's Genevan Sunday Morning Service follows his own Strassburg service, rather than Farel's, and consists of the items asterisked in the first col. together with a Psalm after the Confession and an Admonition to pray before the Intercession; while a Lesson is no doubt implied as a 'text' for the Sermon—the purpose which the Lesson is directed to serve in all the other books. The Lord's Supper, when celebrated, follows the Creed in Pullain, Laski, and Calvin's Genevan rite: presumably therefore it was the same in Calvin's Strassburg rite, of which I have not seen the text, and perhaps in Farel's use, where the book gives no direction.

3. On Ap. 14 1552 was finally passed a second Act of Uniformity, declaring that, whereas 'a verye Godlye ordre' was 'sette forthe' in the book of 1549, 'agreable to the woorde of God and the primatiue Churche, verye coumfortable to all good people,' yet 'a greate noumbre of people, in diuerse partes of this Realme . . . dooe wilfully, and damnablye before almightie God, absteyn and refuse to come to theyr parishe Churches'; and that, 'because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore set forth, diuers doubtes for the fasshion & maner of the ministraciō of thesame,' 'therfore aswel for the more playne & manifest explanacion hereof, as for the more perfecciō of the said ordre of common seruice, in some places where it is necessary to make the same prayer and fasshion of seruice more earnest and fitte, to stirre christiā people to the true honouring of almighty God: The kynges most excellente maiestie, with thassent of the Lordes and commōs in this present Parlamēt assembled, and by thauctoritie of the same, hath caused the foresayd ordre of commō seruice, entituled, The boke of commō prayer, to be faythfully & godly perused, explaned, & made fully perfect: & by the forsaid auctoritie, hath ānexed & ioyned it, so explaned & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebisshops, Bisshops, Priestes & Deacōs, to be of like force, auctoritie, & value, as the same like foresaid boke entituled, The boke of common prayer, was beefore.' The revised book is to come into use on the ensuing feast of All Saints; attendance at its rites is to be enforced by spiritual

penalties, and attendance at any other forbidden under violent temporal penalties.

For the Act of Uniformity see pp. 9-23 below. It combines two bills; the one, 'For the appointing an order to come to divine service,' i.e. for enforcing attendance at the rites of 1549, was read, for the third time in the Lords and for the first time in the Commons, on Jan. 26 1551-2, and for the present got no further. On March 9 the Uniformity bill was read for the first time in the Lords; and then the former bill, now relating to attendance at the revised rite, was attached to it, and the composite bill was read in the Lords on March 30, 31, and Ap. 6, and for the first time in the Commons on Ap. 6, and was finally disposed of on Ap. 14 (Dixon *Hist. of Ch. of Engl.* iii pp. 431 sqq.).

4. (1) The revised book, known as 'The Second Prayer Book of Edward VI,' with the title *The Boke of common prayer, and administracion of the Sacramentes and other rites and Ceremonies in the Churche of Englande*, now including *The fourme and maner of makynge and consecratynge, Bisshoppes, Priestes and Deacons*, as had been stated in the Act of Uniformity, and with an addition unauthorised by the Act, was printed several times by Edw. Whitchurch and by Rich. Grafton in London, and once by John Oswen in Worcester, and issued in 1552 in at least 6 editions and 12 impressions.

(*a*) For what little is known or surmised of the authorship and history of the revision, see Peter Martyr's letter to Bucer in Strype *Mem. of Cranmer* app. lxi; Cranmer's letter to the Council in *State Papers of Edw. VI: domestic* xv no. 15; Gasquet and Bishop xv, xvi; Procter and Frere iv; Gee *The Elizabethan Prayer Book and Ornaments* pp. 40 sqq. (*b*) *The fourme and maner* still retains its own title-page, and in one edition at least it has a separate foliation, 1-16. (*c*) The addition is the 'Declaration on kneeling' or the 'Black rubric,' p. 721. Hooper had ventilated his desire for sitting, instead of kneeling, at Communion in the 6th of his *Sermons upon Jonas* in Lent 1550 (*Early writings of Bishop Hooper*, Parker Soc., p. 536); and Laski wrote against 'the posture of kneeling at the reception of the holy sacrament: whereby he incurred the censure of a meddling temper, and of ingratitude to that nation that so kindly had entertained him' (Strype *Mem. of Cranmer* ii 22). The firebrand John Knox (c. 1505-1572) in his ministrations at Berwick-on-Tweed (1549-1550) had substituted sitting for kneeling; and, after his appointment as royal chaplain (1551), he preached a sermon before the King and the Council in 1552 'in which he inveighed with great freedom against kneeling,' and this gave rise to an agitation and 'disputes' 'among the bishops' (*Original Letters* p. 591). In consequence the Council sent

a letter to Grafton on Sept. 26 ordering him to refrain from 'uttering' copies of the revised book 'until certain faults' were 'corrected' (Dixon *Hist. of Ch. of Engl.* iii p. 476); and also required Cranmer, 'calling to' him 'the bishop of London and some other learned men, as Mr. Peter Martyr or such like,' 'to expend and weigh the' 'prescription' of the revised book, which (unlike that of 1549, which took kneeling for granted) directed kneeling at communion. Cranmer in his reply (Oct. 7) refused to reconsider what had been 'weighed' by himself and the others, and also by 'a great many bishops and others of the best learned within this realm and appointed for that purpose,' and had been 'read and approved by the whole state of the realm in the High Court of Parliament with the King's Majesty his royal assent' (*State papers of Edw. VI: domestic* xv no. 15: J. T. Tomlinson *The Prayer Book, Articles and Homilies* p. 256); and proceeded to argue against the contention of the innovators on its merits. The upshot was that on Oct. 27 the Lord Chancellor, Goodrich bishop of Ely, was ordered by the Council to have 'joined unto the Book of Common Prayer lately set forth a certain declaration signed by the King's Majesty,' 'touching the kneeling at the receiving of the Communion' (Dixon iii p. 483). Accordingly, of the copies of the revised book, (1) in some, the 'Declaration' occurs on an inserted leaf after the Order of Holy Communion and the following rubrics (as in the copy printed below, where it is inserted between ff. O. i. and O. ii.); in some, on an inserted leaf after the 4th rubrical paragraph following the Order of Holy Communion; and in one copy it follows the Commination; (2) in some it is part of the book as originally printed; and (3) in some, issued no doubt before the order of the Council, it is wanting altogether (J. Parker *The first Prayer Book of Edward VI compared with the successive revisions* p. 266; F. Bulley *Tabular View of the variations in the Communion and Baptismal Offices*, Oxford 1842, p. 80). (*d*) On the editions and impressions see J. Parker *Introduction to revisions* pp. xxxii sqq. Two of Whitchurch's impressions have *The Psalter, or Psalms of Dauid, after the Trāslation of the greate Byble, pointed as it shall be sayde or songe in Churches*, printed uniform with the Book of Common Prayer and bound up with it (*ibid.*). ('The Psalter with Mattins and Evensong, bearing the date of March, 1552, and printed by Grafton,' in the Durham University Library [Routh Collection xvii. E. 28 (2)], mentioned in Parker *Introduction* p. xxxiii note [m], is the volume alluded to on p. lxxxii above, and belongs to the rite of 1549.)

(2) The effect of the revision may be summarised as follows:

I. In the preliminary matter: the note on Ceremonies now follows the Preface (p. 39); the references for proper Psalms and Lessons are collected in a table (pp. 57 sqq.); 'An Almanack for .xix. yeares' is prefixed to the Kalendar (p. 72); in the Kalendar, S. Mary Magdalen's day is removed (p. 104), four names in black type (pp. 92, 108, 120) and certain notes of

natural seasons and legal terms are added. II. The Divine Service (1) is again made obligatory on *all* priests and deacons, to be said publicly in church if possible, otherwise privately (p. 39); (2) is to be said no longer necessarily IN CHOIR, but where it may best be heard (p. 127); (3) the titles of the offices are changed to 'Morning' and 'Evening Prayer' (*ibid.*); (4) a penitential introduction is prefixed to both offices (12 texts to be selected from, a short homily on them, general confession and absolution: pp. 129 sqq.); (5) the opening versicles at evensong are assimilated to those of matins, and *Alleluia* in Eastertide is abandoned (pp. 133, 157); (6) the Easter procession disappears, the anthems being now substituted for *Venite* on Easter day (p. 393): (7) *Benedicite* is made simply alternative to *Te Deum*, and Psalms alternative to the N.T. canticles are supplied (pp. 139, 145, 159, 161): (8) *Quicunque* is directed to be said on 13 days instead of only 6 (p. 169): (9) the Creed is to be said by *all*, standing, immediately after *Benedictus* or *Quicunque* (pp. 145, 169): and (10) 'The Lord be with you' and 'Let us pray' are brought up from the end of the *preces* to precede *Kyrieleison* (p. 147). III. The prayers for rain and for fair weather are removed from the end of the Mass (p. 712) and along with 4 new occasional prayers are inserted into the Litany, to precede the final prayer (p. 187). IV. In the Mass: (1) the title is changed and 'commonly called the Masse' eliminated (p. 639), 'table' or 'Lord's table' is substituted for 'altar' (p. 639 and *passim*), and 'offertory' is no longer used (pp. 659, 663): (2) VESTMENTS, except surplice and rochet are abolished (pp. 127, 639), the 'table' is to stand in the body of the church or in the chancel (p. 639) and the celebrant is to stand at the north side of it (p. 641): (3) Introit (p. 641), ℟ to the announcement of the Gospel (p. 649), *Osanna* and *Benedictus* (p. 687), 'The peace of the Lorde' and 'Christ our Pascal lābe' (p. 697), *Agnus Dei* (p. 701), and the 'postcommunion' (p. 703) are omitted: (4) some of these omissions are perhaps related to the discouragement of singing in the Mass, nothing being now directed to be sung except Epistle and Gospel (p. 137), Creed (p. 995), and *Gloria in excelsis* (p. 709): the low mass is rather the model assumed (see p. 647, where the Epistle and Gospel are assigned to the priest alone, and p. 711): (5) the *Kyrieleison* is changed and expanded, and utilised as a series of responses to the Decalogue recited before the collect (p. 641): (6) *Gloria in excelsis* is transferred till after the final thanksgiving (p. 709): (7) the missing clause is restored to the Creed (p. 649): (8) at the Offertory all directions for the preparation of the gifts are omitted (p. 663); the gifts are now to be provided by the curate and the churchwardens at the expense of the parish (p. 717), so that OFFERINGS AND COMMUNION are no longer directed to be made by representatives of THE ABSENT (p. 716); and the bread is no longer required to be in the form of unleavened WAFERS (p. 717): (9) the Prayer for the Church (the commemoration of the saints and the INTERCESSION FOR THE DEAD, and with it the phrase 'THE SLEPE OF PEACE,'

being eliminated, and the bidding altered accordingly, pp. 690, 663), with a petition added for the acceptance of the alms (p. 663) and a change in the petition for the people (p. 665), is removed from the canon and attached to the relics of the offertory (*ibid.*): (10) the Exhortations (to which a new one is added, containing a rebuke to those who ASSIST WITHOUT COMMUNICATING, pp. 665 sqq.) are moved on from after the sermon to follow the Prayer for the Church (p. 665), and the penitential preparation of the communicants is brought back to follow the Exhortation immediately (p. 681): (11) *We do not presume* is also moved back to follow the *Sanctus* (pp. 687, 691): (12) in the central paragraphs of the canon (which thus follow 'We do not presume'), (*a*) the INVOCATION and the CROSSINGS are suppressed and a new text is substituted: (*b*) the directions for the MANUAL ACTS at the consecration are removed (p. 693): (13) the Communion is placed immediately after the Consecration, the words of administration of both kinds, now described as 'the bread' and 'the cup,' are entirely altered, and the species of bread is DELIVERED INTO THE HAND, no longer into the mouth (pp. 701, 719); and communion is required of the laity three times, instead of once, a year (p. 719); (14) the rest of the canon (reduced by the omission of the anamnesis, of the petitions no longer appropriate after communion, and of the final petition for the acceptance of our prayers 'BY THE MINISTERYE OF THY HOLY ANGELS') is postponed till after communion, as an alternative to the thanksgiving, with the Lord's Prayer (without its preface, and said by the people after the priest) preceding instead of following it (pp. 705 sqq.). These changes (9)-(14) are exhibited in the following table, where in the first column the items mentioned in (3), (9) and (14) as simply abolished are omitted, and in both columns the items which have changed their position are printed in italic.

1549	1552
Sermon.	Sermon.
	Offertory
	Intercession for living.
Exhortation.	Exhortation.
	Penitential preparation.
Offertory.	
Preface and Sanctus.	Preface and Sanctus.
	'We do not presume.'
Intercession for living	
Consecration	Consecration.
	Communion.
Oblation.	
Lord's Prayer	Lord's Prayer.
Penitential preparation.	
We do not presume	
Communion	
	Oblation, or
Thanksgiving.	Thanksgiving.

(15) Miscellaneous points: the publication of FURTHER HOMILIES is contemplated (p. 649); holydays and fasts are explicitly directed to be announced *after* the Sermon (*ibid.*); and 'table-prayers,' now containing the whole order up to the 'general prayer' i.e. the Prayer for the Church, are ordered to be used only on holydays when there is no Communion (p. 715); the Declaration on kneeling is appended (p. 721): (16) in the *Temporale*, the first mass of Christmas and the second of Easter are omitted (pp. 217, 399); the great octaves are explicitly recognised (pp. 227, 685) and the collect of Easter day is repeated on the octave (p. 415); the Sarum Gospel for Whitsunday is restored and added to that of the vigil, which in 1549 was assigned to the day (p. 445); and provision is explicitly made for the *dominicae vagantes* after Trinity (p. 553): in the *Sanctorale*, the collect of S. Andrew is rewritten (p. 553), and the mass of S. Mary Magdalen is omitted (p. 603): and lastly, no provision is made for the modification of the festal mass on weekdays (p. 711), and a daily mass is no longer mentioned (p. 652). V. In Baptism: (1) the rite is no longer begun AT THE CHURCH-DOOR (p. 727) and this change carries with it the abandonment of the formal entry into church (p. 735); the EXORCISM (p. 731), the recitation of *Pater noster* and Creed (p. 733), the BENEDICTION OF THE WATER (p. 739), the WHITE GARMENT (p. 743), and THE UNCTION (*ibid.*), are all abolished: (2) the signing with the cross, with its formula modified, is postponed till after baptism, and converted into a novel and not wholly edifying ceremony of 'reception' of the neophyte (p. 741); (3) the interrogations are directed to be addressed to the godparents, not TO THE CHILD (pp. 735, 755); (4) a bidding, the Lord's Prayer, and a thanksgiving are added after the 'reception' (pp. 743 sq.). VI. In the Catechism and Confirmation: (1) the Commandments, for no obvious purpose, are expanded, by the introduction and the addition of their reasons, to correspond with Ex. xx (p. 781); (2) the Prayer of Confirmation is emended; (3) the petition for signing, and the signing itself, are omitted; and (4) the indicative form is exchanged for a precatory form, different in effect (p. 795). VII. The Order of Matrimony is practically unchanged, except by the substitution of 'the accustomed duty' for 'tokens of spousage' &c. (p. 805, and consequential changes on p. 807), and the elimination of the allusion to 'Apocrypha' (p. 811). VIII. In the ministrations to the Sick: (1) the penitential Psalm (p. 819) and the reference to 'Apocrypha' (p. 823) are removed; (2) the UNCTION and its formulae are abolished (p. 835); and (3) RESERVATION for the Communion of the sick (p. 843) is omitted, and 'a good number' is required to communicate (*ibid.*). IX. The Order for the Burial of the Dead is spoiled by the destruction of the short Service of the Dead (cp. p. cxxvii above), in which the Psalms and the *preces* are eliminated, and what remains of it is substituted for the prayers at the grave (pp. 861 sqq.); while all PRAYERS and the Mass FOR THE DEAD are suppressed (pp. 861, 873, 875 sq.). X. In the Purification of Women:

the title is changed (p. 881), and the order for the return of the CHRYSOM (p. 885) naturally disappears (p. cliv). XI. The Penitential Office (p. 887) has its title altered and is no longer assigned to Ash Wednesday but to 'DYUERS TYMES'; and the anthem is no longer directed to be sung, but is treated as a prayer (p. 899). XII. 'Certayne notes' (p. 926) disappear, except in so far as they are represented by the rubric on p. 127. XIII. In the Ordinations: (1) the vestments (pp. 933, 953, 979, 1005), and the tradition of the chalice to priests (p. 995) and of the staff to bishops (p. 1015; cp. 1005) are suppressed; and the tradition is substituted for the imposition of the Bible in the consecration of bishops (p. 1015); and (2) the termination of the oaths is changed (pp. 951, 1005). XIV. Signing with the cross throughout, except after baptism (pp. 693, 739, 795, 807, 813, 835), and the mutual salutation (*The Lord be with you* &c.), except in Matins and Evensong (pp. 645, 683, 707, 731, 795, 993, 1013), disappear. XV. Textual changes occur *passim*, some significant, others only verbal and for the sake of style. XVI. The text of the Act of Uniformity is included in the book: in some copies next after the table of contents (as below p. 9); in others, after the Kalendar; and in one, after the colophon (see *The two liturgies of Edward VI*, Parker Soc., pp. 192, 213); and in the earlier copies it appears to be an insertion and not a part of the impression (Parker *Introduction to revisions* p. xxxiv).

(3) The external influences which affected the revision of 1552, so far as for the present they appear to be discernible, were the following.

(*a*) Some two thirds of the objections contained in the *Censura* of Martin Bucer are recognised and dealt with, if not always exactly in the way that Bucer desired; while the further objection of Peter Martyr is simply accepted and satisfied.

The points at which Bucer's and Martyr's criticisms are accepted are marked by small capitals in (2) above. But it is obvious from the text of the *Censura* that proposals for change had already been made and were familiar to Bucer, and from some of them he definitely dissents. Hence it is likely that some of his criticisms only echoed and supported home-grown criticisms. In several cases where the criticism expressed by Bucer is recognised and a change is made, Bucer's proposed remedy is not accepted, but either the passage is simply omitted where Bucer proposed a substitute (e.g. the intercession for the dead [p. 665], the petition for the acceptance of our prayers by the ministry of the angels [pp. 694, 709], the exorcism at Baptism [p. 731]), or a different substitute is adopted (e.g. the invocation [p. 693], the formula at the signing in Baptism [pp. 728, 757]). On the other hand, in 3 passages changes or omissions are made where Bucer expressly asked for no change; viz. in 'humbly besechyng thee'

&c. (pp. 694, 707), 'We do not presume' &c. (pp. 698, 691), and in the form of administration (pp. 700 sq.); while some third part of his criticisms is ignored. The direction to communicate the sick person from the altar, if on the day the Mass is said in church (p. 842), which Bucer had approved, but Peter Martyr had objected to, is suppressed. The book of 1552 might have been better than it was, if Bucer had been followed more closely. (Poynet's Catechism and the Forty-two Articles, of 1553 [reprinted in *Liturgies of King Edward VI*, Parker Soc.], whether intentionally or not, answered in some sort to Bucer's aspiration for a longer Catechism and a Confession of faith [p. cxliii].)

(*b*) Several of the marked changes in the Mass were evidently dictated by the determination to cut the ground from under so much of the argument of Stephen Gardiner's *Explication and Assertion* as was based on the *Book of Common Prayer*.

The influence of Gardiner's book on the revision of 1552 was first pointed out by Dom Gasquet and Mr. E. Bishop in *Edward VI and the Book of Common Prayer* 1890, pp. 280 sqq. If we take Gardiner's points as set out above (pp. cxlv sq.): the first, (a), is exploded by the substitution of a new rubric (p. 717); (b), by the recasting of the passages referred to (p. 693); (c), by detaching the Prayer for the Church from the canon and attaching it to the Offertory (p. 663); (d), by placing the prayer *We do not presume* before the consecration (p. 691); and (e), by entirely changing the words of administration (p. 701).

(*c*) The *Simplex ac pia deliberatio* of Cologne has again influenced the book, certainly in one place, probably in several.

See p. 858; and notes on pp. 131 *bis*, 665, 667.

(*d*) It is commonly conjectured or asserted that the *Liturgia sacra* of Valérand Pullain or the *Forma ac ratio* of J. Laski, or both, affected the book of 1552 at two points, suggesting the addition of the penitential introduction to the Divine Service, and that of the recitation of the Decalogue in the Mass, and influencing some of the language at both places; and it is quite possible that the conjecture is right. On the other hand, it is only a conjecture; there are other possible and perhaps more likely sources for both suggestions; and the coincidences of language are not very striking and might be regarded as due merely to the use, in all three texts, of the commonplaces of the subject-matter.

The influence of Pullain on the Book of Common Prayer was appar-

ently first suggested by R. Laurence *Bampton Lectures* 1805, pp. 198 sqq.; that of Laski by E. Cardwell *Two liturgies of Edward VI*, Oxford 1838, p. xxxii note [t] (as against Laurence). For the schemes of Pullain's and Laski's Sunday-morning service, see above p. cxlviii. (a) Quiñones, in both recensions of his Breviary (pp. xxvi sq. above), had removed the mutual confession and absolution of officiant and congregation from among the preces of Prime and Compline, and placed it after *Pater noster* at the beginning of Matins only (p. lxxxvi): an obvious precedent, so far as it goes, for 1552. But Pullain's arrangement—*Adiutorium nostrum*, Admonition, Confession, and Absolution—is strikingly like the English; and it is possible to suppose that it influenced it, whatever may have been the influence of Quiñones. (b) The association of the Decalogue with *Kyrieleison* was not new. Luther's metrical paraphrase *Dys synd die heylgen zehn gebot* (A. Leitzmann *M. Luthers Geistliche Lieder* p. 5: see above p. xxxii) belongs to the traditional class of hymns having *Kyrieleison* as a refrain and hence known as *Kirleison*, *Leisen*, or *Leichen* (Julian *Dict. of Hymnology* p. 413); and accordingly it has *Kyrioleys* after each commandment and each verse; and consequently Coverdale's English rendering of Luther in *Goostly Psalmes* (in *Remains of Myles Coverdale*, Parker Soc., p. 544) has *Kirieleyson* for a refrain. The suggestion, therefore, of using the *Kyries* of the Mass to serve as a series of responses to the Decalogue was near at hand. In a number of the German *Kirchenordnungen* it is directed that the Decalogue be recited after the sermon in the Mass: e.g. in those of Prussia 1525, Bremen 1534, Nordheim 1539, Calenberg 1542 (Richter i 29, 245, 288, 363); while in those of Frankfort 1530 and Pomerania 1535 (*ib.* 141, 258) it is sung by the people, no doubt in Luther's metrical version, after the sermon. In England it had been ordered to be taught and expounded periodically to the people since the 13th cent. (Wilkins *Concilia* ii 54, iii 599, 865: *Injunction* 3 of 1536 [Gee and Hardy *Documents* p. 272]: *Injunction* 5 of 1547 [Cardwell *Doc. Ann.* i p. 7]). These precedents seem perhaps more likely to have suggested the insertion of the Decalogue into the Mass of 1552, than the comparatively obscure rite of Pullain. However this may be, it is to be noticed that in the German *Kirchenordnungen* the Decalogue generally forms an item in a group of devotions (including the Creed, the Lord's Prayer, a general Confession and Absolution, and the 'Common' or 'General Prayer,' i.e. an intercession for the Church) of which some Orders prescribe more, some fewer. (Cp. Rietschel *Lehrb. d. Liturgik* i pp. 429 sqq.) In other words the Decalogue in the *Kirchenordnungen* is attached to the traditional series of vernacular devotions following the sermon of the Mass, which was known as the 'pronaus' or 'prone' (Thalhofer *Handbuch d. catholischen Liturgik* ii pp. 123 sqq.). Whether the German 'pronaus' anywhere included the Decalogue, or it was a Lutheran addition, I have not discovered. Now, if Farel's and Laski's Sunday-morning service be carefully observed, it will be seen that the items following the

sermon, down to the general intercession and the Lord's Prayer, are those of the traditional 'pronaus,' together with the Decalogue; while Calvin's and Pullain's services have divided these items (including with them the Decalogue) into two groups, which they have rearranged. And from this it follows, that the recitation of the commandments was possibly part of the traditional 'pronaus' in the areas in which these services originated, and that the Sunday-morning services of Strassburg and Geneva, apart from the Lord's Supper, only perpetuate, and mainly consist of, the vernacular elements of the traditional High Mass. Further, in England, the Decalogue was only one of a series, including the Creed, the Lord's Prayer, the deadly sins, etc., ordered to be taught and expounded in the pulpit (see refs. above), and these with the Bidding of the Bedes (the 'common prayers') formed a 'pronaus,' which in England preceded the sermon instead of following it. Consequently, whether it was the *Kirchenordnungen* or Pullain or Laski or English tradition or all of them together, which suggested the recitation of the Decalogue in the book of 1552, the ultimate origin of the suggestion is the same, viz. the traditional vernacular devotions accompanying the sermon. See further below, pp. 1050 sqq. (c) The coincidences of language as between the English on the one hand, and Pullain and Laski, on the other, are noticed in the following notes.

NOTES.—**P. 3.** It is difficult to explain the change in the title of the book except as expressing a petulant desire to ignore the inheritance of the tradition of the Church. **P. 9.** On the Act and its place in the book see above pp. cl, clv. **Pp. 80, 100.** Of the impressions I have seen, all have 'Con. Paul.' in black, and omit the name of S. Barnabas, except one of Grafton's which has it in black. This is clearly due to the Act 5, 6 Edw. VI c. 3 (Gibson *Codex* i p. 277), prescribing which of the feasts are to be kept as holidays, and omitting, according to English tradition (p. xciii), both these days. **P. 127.** These rubrics partially satisfy two of Bucer's objections (*Censura* i, ii pp. 457 sq.). **P. 129.** These 'sundry places' of 'the Scripture' are not drawn from the Great Bible, but, as is evident if the texts be compared, are rough translations or paraphrases of the Vulgate. The first is made up of clauses from Ezek. xviii 27, 21, 22: cp. *Homily* viii 'Of the declining from God,' near the end: 'as GOD by Ezechiel saith, what time soeuer a sinner doth returne, and take earnest and true repentance, I will forget all his wickednesse'; with 8 'Amende your lyues' cp. Great Bible *in loc.* 'Repente of the lyfe that is past.' **P. 131.** To the passage in the first col. add *Pia delib.* f. 91^{b} 'ueræ pietati consentaneum est, ut quoties apparemus coram Domino in Ecclesia eius, ante omnia agnoscamus & confiteamur peccata nostra, & remissionem oremus.' That the paragraph 'And although' etc. is not natural and spontaneous, but a combination of this with such passages as are cited in col. 1, seems to follow from (1) the occurrence of 'acknowledge and confess' (agnoscamus & confiteamur) a few lines above, and 'most chiefly' (ante omnia [fur allen]: which however here means 'first of all'): (2) the fact that

the *a fortiori* argument in the text is entirely unconvincing; it is not in fact intelligible to any one why he should confess his sins *to God, most chiefly* when *the Church* 'assembles and meets together'; whereas in the three passages cited the argument is simple and straightforward. The ref. to S. Avitus is derived from W. Palmer *Origines Liturgicae*, Lond. 1845, i p. 239. For the description of the purposes of Divine Service, 'to rendre thankes' etc., cp. *Institution of a Christian man* and *A necessary doctrine* under 4th Commandment (ed. Lloyd pp. 143, 307: the additions made by the latter to the former are marked by [ ]) 'We be bound by this precept . . to hear [the divine service approved, used, and observed in the church, and also] the word [of God], to [ac]knowledge our own sinfulness unto God, and his great mercy and goodness unto us, to give thanks unto him for his benefits, to make public and common prayer for all things needful.' 'Wherfore I praye' etc.: the Admonition in Pullain's *Liturgia sacra* f. 1^{b} (above p. cxlviii) is, 'Fratres, cogitet nunc uestrum unusquisque se coràm Deo sisti, ut peccata & delicta sua omnia simplici animo confiteatur & agnoscat, atque apud uosmetipsos me præeũtem sequimini his uerbis.' 'Vnto the throne' etc. (Heb. iv 16): Laski's confession (above p. cxlviii) has 'ad thronũ tuæ gratiæ prostrati prouoluimur.' 'Saying after me': cp. 'Exhortation before communion' in Maskell *Mon. rit.* iii p. 409 'Also ye shall knell adown apon yowr kneys, seying after me': and Pullain *Lit. sacra* above. 'We have offended' etc.: cp. Pullain f. 1^{b} 'tuas leges sanctissimas assiduè transgredimur.' 'There is no health in us,' which has often been remarked upon and criticised, seems to depend either (1) on Isa. i 6 'non est in eo sanitas,' οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία (מְתֹם: cp. Ps. xxxviii 3): when the meaning would be 'there is no soundness, *absolute health*, in us': or (2) more probably, especially in view of 'But thou' following, on Ps. cxlv (cxlvi) 3 'in quibus non est salus,' οἷς οὐκ ἔστι σωτηρία (תְּשׁוּעָה): Gt. Bible 'there is no help in them,' but earlier versions have 'health' or 'hele' (e.g. *Earliest complete English prose Psalter*, E. E. T. S., 1891, 'in which non helþe nys': *Early English Psalter*, Surtees Soc. 1844, 'in whilk hele is nane': R. Rolle 'in whaim is noght hele': Marshall's *Primer* 'in whom there is no saving health': and so also the King's *Primer* 'in whom there is no helth'), while *The Psalter or booke of Psalmes both in Latyne and Englyshe*, R. Grafton 1540, has 'in whom is no saluacyon'; and the meaning then is 'there is no salvation in *us*' i.e. 'we cannot save ourselves': cp. *Homily* ii 'Of the misery of mankind,' 'wee can finde in our selues no hope of saluation . . . as God himselfe sayth by the Prophet *Osee*, O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe.' Cp. also Ps. iii 3, lxii 7; and Acts iv 12 'neyther is there saluacyon in any other.' Absolution: 'desireth not' etc.: cp. Laski's confession (*Forma ac ratio* p. 69) 'neque amplius velis mortem peccatoris: sed potius vt conuertatur & viuat' (Ezek. xxxiii 11 vulg. 'nolo mortem impii; sed ut convertatur

impius a via sua et vivat': Gt. Bible 'I haue no pleasure in the death of the wycked but much rather that y^e^ wycked turne from hys waye, and lyue'). Laski's absolution (p. 70) runs: 'Habemus certam et indubitatam promissionem, de æterna atque immutabili voluntate Dei: quòd *omnibus verè pœnitentibus* (qui videlicet agnitis peccatis suis, cum sui accusatione, gratiam ipsius per nomen Christi Domini implorant) omnia ipsorum peccata prorsus *condonet, atque* aboleat: neque illorum deinceps vnquam meminisse vllo modo velit. . . Omnibus, inquam, vobis qui ita affecti estis, denuncio fiducia promissionum Christi, vestra peccata omnia in cœlo à Deo Patre nostro, modis planè omnibus remissa esse: propter Dominum . . .': which resembles the English only in the words italicised. *Pia delib.* f. 92^b^ (absolution before the Lord's Supper) 'Ego . . . omnibus, quibus sua peccata dolent, qui Christo Domino ueram fidem habent, . . . annuncio remissionem omnium peccatorum,' may well be a source of the English, especially since in the English version (*Consultation* f. 202) 'annuncio' is rendered 'declare and pronounce.' This last illustrates a peculiarity of style in this penitential introduction which has been often remarked: viz. reduplication by means of synonyms: 'acknowledge and confess,' 'sins and wickedness,' 'dissemble nor cloke,' 'acknowledge and confess,' and the rest. The same is to be observed in some degree in the new exhortation of 1552 (pp. 665 sqq.); in the Ordinal of 1550; and in the 'copious' Bucer (pp. 980 sqq.). **P. 139.** The emendation of *Benedicite* is evidently for the better. The making of it simply alternative to *Te Deum* is parallel to the provision of alternatives to the N.T. Canticles (pp. 145, 159, 161). The object of both is, perhaps, only variety; but the latter anticipates the puritan objections dealt with in Hooker *E.P.* v 40. **P. 145.** In Baptism (p. 737) and the Catechism (p. 781), where alone the Apostles' Creed was printed at length in 1549, the text of 1552 reads 'at' for 'on' 'the right hand' (as was read in the Nicene creed from the outset); and, in the Catechism, 'he shall come' for 'shall he come.' It would seem therefore that these changes were intended to be made, but that, perhaps, only a general direction being given to print the creed at length in the Divine Service, the printer followed an uncorrected text of 1549. 'On' remains in *Quicunque* (p. 173). **Pp. 187, 189.** Food was very dear in 1551, and the sweating-sickness raged in the summer (*Wriothesley's Chronicle* ii pp. 46 sq., 49 sq.). **Pp. 217, 399.** The excision of the first mass of Christmas and of the second of Easter day satisfies Bucer's objections, *Censura* vi p. 465, xxvii p. 495. **P. 445.** The Sarum Gospel (S. Jo. xiv 23-31) is restored and added to that of the Vigil (15-21), together with the connecting verse (22). **P. 553.** The new collect practically reproduces that of S. James (p. 611); and the change relates itself to the elimination of allusions to 'apocrypha' elsewhere (pp. 811, 823). **P. 603.** Was the mass of S. Mary Magdalen omitted because the collect of 1549 was a poor one, the traditional lesson incongruous, and the traditional Gospel at best doubtful in its reference?

P. 639. The elimination of the direction as to the Mass-vestments corresponds to Bucer's objections (*Censura* ii p. 458; cp. Strype *Mem. of Cranmer* ii 17, *Eccl. Mem.* ii 2 docs. LL, NN). **P. 641.** On the recitation of the Decalogue see above pp. clvii sq. With 'write all these thy laws in our hearts' cp. Pullain f. 2 'dignare cordibus nostris eam ita tuo spiritu inscribere': Laski p. 70 'ut lex tua sancta illi [*sc.* cordi] insculpi . . . possit'; which yet is scriptural and obvious; Heb. viii 10, Jer. xxxi 33; cp. Prov. iii 3, vii 3: and was so familiar a thought that it had already occurred in the 1550 version of *Veni Creator* (below p. 976), 'In faithfull hartes writyng thy law,' where there is nothing corresponding to it in the Latin. **P. 649.** The unfortunate misprint 'goddes' is found only in the ed. here reprinted (Parker *First Prayer Book* p. 221). 'After suche sermon': the English and French tradition was to give out notices of holydays etc. along with the Bidding of the Bedes *before* the sermon (see Rock *Church of our fathers*, ed. Hart and Frere, ii p. 295; Gasquet *Parish life* p. 222 sq.; below pp. 1023, 1038 sq.). **P. 663.** The omission of 'Then so manye' is consequential on the new rubric as to the altar (p. 639), and the discouragement of the presence of those not intending to communicate (p. 669). The omission of all allusion to the preparation of the gifts is not one of Bucer's suggestions, *Censura* iv p. 463. It is obvious that it is not, as is often said, that the direction to mix the chalice was omitted in 1552, but that at this point, where alone in 1549 the contents of the chalice were fully described, *all* allusion to the matter of the sacrament is omitted; while, on pp. 693, 717 the description is unchanged; and on p. 701 it is 'the bread' and 'the *cuppe*' that are mentioned; its character is therefore unaffected. **P. 665.** 'al Christian kinges' &c.: *Pia delib.* f. 93 'pro aliis (sc. than the Emperor) Regibus, Principibus, et Magistratibus omnibus.' The omission of the clause praying for the congregation at the Mass (p. 688), and the insertion of the clause 'and especially to,' is consequential on the inclusion of 'the general prayer' in 'table-prayers' (p. 715). The omission of the commemoration of the saints exceeds Bucer's proposal in *Censura* ix pp. 467 sq., where he assumes that it will be retained. For his proposed substitute for the petition for the dead, see below, on p. 873. **P. 667.** 'beyng so louingly' &c.: *Pia delib.* f. 84^{b} 'tàm clementer nos uocantem, & amanter inuitantem ad epulum istud salutis, et cibum uitæ æternæ, aspernari.' **P. 691.** In 'We do not presume,' the words 'in these holy Mysteries' were omitted without any suggestion of Bucer's, who asked for no change (*Censura* ix p. 473); cp. next note. **P. 693.** 'Graunt that wee': Bucer proposed (*ib.* p. 468) 'benedic nobis, & sanctifica nos verbo ac Spiritu S. tuo, vt corpus & sanguinem filij tui ex ipsius manu his mysterijs vera fide percipiamus in cibum potumque vitæ æternæ' (which in part answers to Eastern formulae: e.g. *D. Missa S. Ioan. Chrys.* ff. H. sq. *κατάπεμψον τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα . . . ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν . . .*). With 'receyuyng . . according to' &c., cp. Bucer's

'vt quicunque ea (sc. symbola) ex Domini instituto . . . sumerent' (*Censura* ix p. 471). The omission of the manual acts is a suggestion of Bucer's (*ibid.* p. 472). **P. 701.** 'in theyr handes,' *ibid.* iii p. 462. The form of communion, defiant alike of tradition and of the New Testament, in part resembles Laski's (*Forma ac ratio* pp. 254 sq.) 'Accipite, edite (bibite), & memineritis corpus (sanguinem) Domini nostri Iesu Christi pro nobis in mortem traditum (fusum) esse in crucis patibulo, ad remissionem omnium peccatorum nostrorum.' Cp. a later Lutheran form, *Kirchen Ordnung . . in der Herrschafft Waldeck* 1556 (Richter ii p. 170) 'Gedenck, Gleube vnd bekenne, Das Christus (das Blut Christi) für dich gestorben (vergossen) ist.' **Pp. 707, 709.** Of the omissions in 'O Lorde and heauenly,' as compared with p. 694, the first is consequential on the change in the position of the prayer; the second and third were made against Bucer's entreaty (*Censura* ix p. 473); the last at Bucer's suggestion, his proposed substitute being rejected (*ibid.* p. 472), 'Et suscipe beneuolus propter filium tuum Mediatorem nostrum has preces nostras & supplicationes, non ponderans nostra merita.' **P. 709.** The 'post communion' (p. 702) having been suppressed, no doubt *Gloria in excelsis* is put here to supply the 'hymn' of S. Mat. xxvi 30. The additional clause in the text has not been satisfactorily accounted for. The *Codex Alexandrinus* (Swete *The Psalms in Greek* p. 811) has an additional ἐλέησον ἡμᾶς, and an analogous Greek text may have been current in the 16th cent. **P. 711.** The addition to the rubric puts these collects, meagre collection as they are, into the position of the *memoriae communes* of the Missal (*Miss. Sarum*, ed. Dickinson, 813* sqq.). **P. 715.** 'the general prayer': the *generales orationes* of the Missal are mass-collects commemorating classes as distinguished from individuals (*ibid.* 879* sqq.); the German *gemein* or *allgemein gebet* corresponded to the English 'bidding of the bedes,' but in this the Cologne Council of 1536 (f. xxv) ordered that *genealogiae* of departed individuals should cease and only a *communis oratio* for the dead in general should be bidden; while the Lutheran 'general prayers' were 'pro omnibus hominum statibus et necessitatibus Ecclesiae,' recited by the minister, and without special reference to individuals; and as we have seen the English prayer for the Church was in part derived from the 'general prayer' of the *Pia deliberatio.* See *Journal of Theol. Studies* x, pp. 497 sqq. **P. 717.** The allowance of the use of ordinary bread ('pane fermentato, & vsuali') was suggested by Bucer *Censura* iii p. 459; and perhaps the rest of the rubric was intended at the moment to carry Bucer's sense (*ib.* iv p. 464) and referred even to the consecrated species. The omission of the third paragraph satisfies an objection of Bucer (*ibid.* iii p. 461). **P. 719.** The omission of the rubric on delivery into the mouth is Bucer's suggestion (see above, note on p. 701). **P. 721.** On the origin, status, and position in the book, of this paragraph, see above pp. cl sqq.

Pp. 727-743. For a conspectus of the omissions here made from the rite

of 1549, see the items enclosed in [ ] in the tables on pp. cxiv sqq. above. **P. 727.** 'at the Fonte,' substituted for the expressive 'at the churche doore,' is in accordance with Bucer's suggestion, *Censura* ix p. 477. In the first prayer, Bucer's objection (*ibid.* xi p. 479) to the assertion, as old as S. Ignatius *ad Eph.* 18, of the consecration of water by our Lord's baptism, is ignored. The emendations are generally happy. **P. 731.** Bucer's proposed substitute for the exorcism is ignored (*ibid.* xiii p. 480: Aeterne fili Dei, qui vim omnes [*sic*] malorum spirituum morte tua deuicisti: depelle ab hoc infante, quem ad baptisma tuum sanctum, vt membrum fiat tui corporis, vocare es dignatus, fraudem omnem ac violentiam Sathanæ & angelorum eius, liberatumq; potestate tenebrarum transfer in regnum filij tui dilecti, ne vlli ei immundi spiritus vnquã queant nocere vel in corpore, vel in anima, propter gloriam nominis tui. Amen.) **P. 733.** On what is omitted, see above p. cxviii. **P. 735.** The omission of the entry into church is consequential on the change on p. 727. 'Godfathers and godmothers': in accordance with Bucer's objection to direct address to the child (*ibid* p. 480). For the interrogations, except for adults, he would substitute 'Vultis vos, pro vestra parte, dare fidelem operam, vt hic infans cùm eò adoleuerit, discat religionis nostræ Catechismum, eoq́ue percepto renunciet Sathanæ, & credere se profiteatur in Deum' &c. **P. 737.** On the emendations in the creed, see above p. clx. **P. 739.** The omission of the collect praying for the consecration of the water answers to Bucer's objection, *Censura* xvi p. 481. **P. 741.** The omission of the direction for trine immersion is wanton enough, even though S. Gregory the Great had declared it to be indifferent (*Epp.* i 41). The postponement of the crossing till after baptism makes an obvious anticlimax (cp. p. cxi). Bucer's suggested substitute for the formula is rejected: *Censura* xii p. 479 'Da huic, ô Deus, infanti, figmento tuo, sic meritum ac vim excipere crucis filij Dei, vt eius ipsum nunquam pudeat, semperq́ue crucifigatur mundo, & ei mundus, depugnetq́ue strenuè sub hoc signo contra peccatum, mundum & Sathanam: atque perseueret fidelis in tua iusticia atque obsequio vsque ad finem vitæ suæ. Amen.' **P. 743.** The abolition of the white garment and the unction is in accordance with Bucer's objection (*ibid.* x p. 478). The recitation of the Lord's Prayer at this point is a substitute for the tradition of it at p. 733; but it is justifiable as the first utterance of the 'children of adoption.' **Pp. 755-757.** Notice the additions here, as compared with that in the rubric on p. 735 above, on which see note. **P. 797.** The multiplication of occasions of catechising is in accordance with Bucer's suggestion, *Censura* xviii p. 485. **Pp. 801, 803.** Bucer (*ibid.* xx p. 488) would alter the order of the causes of matrimony, putting the last first (cp. *Encheirid. Colon.* above p. cxxiii). **P. 805.** 'the accustomed duty to the priest and clerk.' It is amusing to notice that, of all the changes in 1552, none compromises the financial interests of the clergy; while here they are emphasised. **P. 807.** Here the omission and the change are mostly consequential on what is referred to

in the preceding note. **P. 811.** Notice the new avoidance of allusions to 'apocrypha.' **P. 835.** The omission of the Unction of the Sick is in accordance with Bucer's criticism (*Censura* xxi p. 489) who describes it as 'præpostera inuectum Apostolici facti imitatione' (cp. *Artt. of Religion* xxv, 1563), and as in practice only administered *in extremis*. **P. 843.** The omission of the second paragraph satisfies Peter Martyr's criticism (p. cxliv above). The almost absolute requirement of 'a good nombere to receyue the communion wyth the sycke personne' (cp. p. 847), it is difficult to describe as other than merely superstitious. **P. 849.** On the ruin of the Order for the Burial of the Dead see above p. cliv. **P. 859.** The change in the rubric as to 'casting earth' would seem to imply that the actual filling in of the grave is here contemplated, unless '*the* earth' means the familiar earth of the traditional use. The passage quoted from *Pia delib.* is the beginning of the second exhortation at the burial of the dead (f. 110). The omission of petitions for the dead throughout is in accordance with Bucer's criticism (*Censura* xxiii p. 490; only, he supposed that in the Mass of 1549 'pro viuis tantum oratur'). **P. 861.** The omission of the Psalms was probably, in part at least, occasioned by the fact that those of 1549 were only intelligible as said *in personâ defuncti* and therefore involved prayer for the departed. **P. 873.** The suppression of the preces and the change in the collect is dictated, negatively by the rejection of prayers for the dead; positively, perhaps by *Pia delib.* f. 112^{b} 'Gratias agimus tibi omnipotens Deus . . . quod hunc fratrem nostrum . . . in tuum Regnum euocare, ac transferre dignatus sis,' certainly by Bucer's proposed substitute for the petition for the dead in the Mass, *Censura* ix p. 468 'Quomodo vnà cum his (sc. the saints), & omnibus qui ad te nos hinc in fide nominis tui præcesserunt, possimus in aduentu filij tui gloriosè prodire ad resurrectionem vitæ, atq; collocari ad dexterā filij tui, & audire lætā illam vocem, venite benedicti, &c.' **P. 877.** In the new ending of the collect, 'we maye be . . . prepared for you' is from the otherwise suppressed collect on p. 860; 'from the beginning . . . redemer' from the old conclusion of the Service collect, p. 874. **P. 881.** The change in the rubric is more or less consequential on the new rubric pp. 639 sq. **P. 885.** The new clause in the rubric is consequential on the change in the title of the office, the omission on those on p. 743. Bucer *Censura* xxiv p. 490 also criticised the 'accustomed offerings,' apparently deprecating offerings at or for particular offices, as distinguished from the general offerings of the Church. **P. 887.** Bucer *Censura* xxv p. 491 desired that this office should be used at least 4 times a year. His proposed 'maledictions,' based on the Decalogue (*ibid.*), are ignored. **P. 901.** On the Psalter see above p. cli. **P. 927.** The first and second of 'certayne notes' is now represented by the new rubric on p. 127. The omission of the third is in accordance with Bucer's criticism, *Censura* v p. 465; that of the fourth, indicates that the project of a Processional in English (cp. pp. lxi, cxxix) has now been abandoned. **P. 951.**

Almost immediately on the publication of the *Fourme and maner* J. Hooper in the third of his *Sermons on Jonas* preached before the King and the Council on March 5 1549-50 assailed the formula with which the oath concluded (*Early writings of bishop Hooper*, Parker Soc., p. 479: cp. his letter to Bullinger, March 27, in *Original Letters* p. 81). At Easter he was nominated to the see of Gloucester but refused it partly on account of these words of the oath (Letter to Bullinger, June 29, *ibid.* p. 87); and his scruples on this point were not satisfied till his second appearance before the Council on July 20, when, according to M. Micronius's story, in consequence of Hooper's arguments young Edward struck out with his own hand the incriminated words (Micronius to Bullinger, Aug. 28, *ibid.* pp. 566 sq.). **P. 1005.** Hooper had not criticised the form of the Oath of Canonical Obedience, since 'in the oath for the bishop is no mention made of any saints' (*Early writings* p. 479); but it is here modified in the same sense as is the Oath of Supremacy (see preceding note).

XI

1. Edward VI died July 6 1553, and after a few months the career of the Book of Common Prayer was closed for the present.[1] In the autumn Mary's first Act of Repeal required that, on and after December 20, 'such divine service and administration of the sacraments as were most commonly used' 'in the last year of' Henry VIII be 'used and frequented throughout the whole realm of England and all other the queen's majesty's dominions'[2]: that is to say, the traditional rite was restored, with three modifications: viz. certain changes in the observance of festivals, the addition of an English lesson at Matins and Evensong, and the substitution of the English Litany for the Processional.[3] On March 4, 1553-4 a series of royal *Injunctions* was issued, the 12th of which confirmed the first of these modifications; while the 11th restored the Processional, and by implication abolished the English Litany.[4] Perhaps the English lessons were ignored from the outset.

[1] What there was of a history of the Book from 1553 to 1558 was transacted on the Continent. See *A Brieff discours off the troubles begonne at Franckford in Germany Anno Domini* 1554. *Abowte the Booke off common prayer and Ceremonies . . . M.D.LXXV.*

[2] Gee and Hardy *Documents* lxxiii p. 379.

[3] Above pp. lvii sq., lxii.

[4] Gee and Hardy *Documents* lxxiv p. 382.

Yet the Litany was reissued at some date later than the marriage of Philip and Mary (July 25 1554), without title-page or colophon, date or printer's name (Brit. Mus. c. 25. b. 10). The text is in general that of 1552; but in suffrage 9 it reads 'lightening and tempest' and omits 'and murder'; in 10 omits 'from the tyranny . . . enormities'; in 14 reads 'vniuersal'; in 15, 'Phylyp and Mary' with consequential changes in this and the two following suffrages; in 18 'the true'; in 26 'and comfort'; in the Lord's Prayer, 'let vs not be ledde,' and omits 'Amen'; in the two following rubrics omits 'The'; at the end of the collect reads 'Iesus'; and lower down has 'sorow' for 'sorowes,' and 'names sake'; after the second collect, instead of the occasional prayers, it inserts the collect for Advent Sunday (p. 201) and 'Almightye God, the fountayne of all wysdō, whiche hast promysed . . . these thinges which we faithfullye asked . . . our lord' (see 3rd and 4th collects on p. 713); and after the final prayer adds '¶ The ende of the Letanie.'

2. Elizabeth succeeded Nov. 17 1558, and for 6 months things continued, officially, as they were, except that the royal Proclamation of Dec. 27, which forbade all preaching and teaching except of the Epistle and Gospel, and the Ten Commandments, in English, 'without exposition or addition of any manner sense,' until measures have been taken in Parliament, allowed the general use of 'the common Litany used at this present in her majesty's chapel,' and the Lord's Prayer and the Creed in English[1]; and, to further this use, before Feb. 7 1558-9 was published *The Letanye, vsed in the Quenes Maiesties Chappel, according to the tenor of the Proclamation. Anno Christi 1559.*[2]

The Litany had already been published in two, apparently unofficial, editions, without title-page or colophon, since the accession of Elizabeth. The one is reprinted, from W. Maskell's 'unique copy,' in *Liturgical services of the reign of queen Elizabeth*, Parker Soc., pp. 3 sqq. It follows the text of 1552, except that, according to this reprint, in suffrage 11 it has 'the holy nativity'; in 14 'universal'; in 15 'Elizabeth,' with consequential changes in this and the two following suffrages; in 26 'and comfort'; in 32 'so that'; in the Lord's Prayer 'suffer us not to be led' (1544); after the first collect 'Amen'; below, 'dolour of our heart' (1544); in the second collect 'us those evils' (omitting 'all'); instead of the occasional prayers, the 2nd, 3rd and 5th of the final collects of 1544,

[1] Gee and Hardy *Documents* lxxvii p. 416.

[2] On the date of the issue of this Litany, see Parker *Introduction to revisions* p. xxxix note [v].

but with 'the pitifulness' in the 2nd, 'Iesus' in the 3rd, and 'we against' (omitting 'may') and 'only mediator' in the 5th; and in the final prayer, entitled '*A prayer of Chrysostome*,' reads 'gathered together.' The other edition (Cambridge, University Library, A. 17. 30) is identical with the first, except that in suffrage 10 it omits 'from the tyranny . . . enormities.' *The Letanye vsed in the Quenes Maiesties Chappel* is reprinted, from the copy in the Harsnet Library at Colchester, in *Liturgical services of the reign of Queen Elizabeth* pp. 10 sqq. Here the Litany is preceded by the Confession before communion (p. 681) with the pronouns in the singular; the text of the Litany is that of 1552, but in suffrage 9 it reads 'lightning and tempest'; in 10 omits 'from the tyranny . . . enormities'; enlarges 15 into the proper suffrage used at Coronations, from which it would appear that this Litany was prepared for Elizabeth's coronation on Jan. 15 1558-9[1]; in 26 reads 'and comfort'; in 32 'so that'; adds 'Amen' to the first collect; after the 2nd collect follow '*A prayer for the Queen's Majesty*' and the 3rd of the final collects of 1544 (for the clergy etc., reading 'everlasting' for 'everliving'), the '*Prayer of Chrysostome*' (reading 'gathered together'), 'The grace of our Lord,' and '*Here endeth the Litany used in the Queen's Chapel*'; after which are added the occasional prayers of 1552 (omitting the second alternative '*In the time of dearth*') and the 2nd of the final collects of 1544 ('O God whose nature'); the Lord's Prayer, the Creed and the Ten Commandments; and a series of graces before and after meat. The *Psalmi seu precationes* of John Fisher bishop of Rochester (Cologne 1525 [?]; reprinted in *J. Fischerii Opera* Würzburg 1597, cc. 1734 sqq., and in *Private prayers put forth by authority during the reign of queen Elizabeth*, Parker Soc., pp. 318 sqq.) was translated into English, and was printed by T. Berthelet in 1544 and 1545 with the title *Psalmes or prayers taken out of holie Scripture*. To this version are appended two further prayers, one 'A prayer for the King,' the other 'A prayer for men to saye entring into battayle'; and the same two prayers are also appended to *Prayers or medytacions, wherin the mynde is styrred paciently to suffre all afflictions here, to sette at nought the vayne prosperitie of this worlde, and alway to longe for the euerlastyng felicitie: collected out of holy woorkes by the moste vertuous and gracious princes Catharine* [Parr] *Quene of Englande, France, and Irelande*, Berthelet, 1545; and to the Litany in *The psalter or boke of the Psalmes* &c., R. Car, 1548 (p. lx above). The 'prayer for the King,' in the text of

[1] The rendering is so fine that it is tempting to suppose that it had been made by Cranmer in view of the coronation of Edward VI; and it is to be noted that it does not perhaps quite exactly represent the Latin, while Cranmer habitually thought that *pietas* means 'religion' or 'godliness,' here 'worshipping,' (quite wrongly in collects of Epiph. v, Trin. xxii, xxiii) and commonly introduced 'true' in this connexion (Epiph. v *pietate*, Trin. vii; *religionis*, xiii *digne*). But the Litany was not sung either in Latin or in English at Edward's Coronation (Burnet *Hist. Ref.* ii, rec. 4).

Psalmes or prayers, is as follows : ' *O Lorde* Iesu Christe most *hygh*, most *mightye*, *kynge of kynges lorde of lordes*, *the onely rular of princis*, the very sonne of god, on whose ryght hand syttynge, *doeste frome thy throne beholde all the dwellers vpon earth* : with *moste* lowly hartes *we beseche* the, vouchesafe *with fauour*able regarde, *to beholde our most gratious soueraygne lorde*, *kynge* HENRY the eight, *and so replenyshe hym with the grace of thy holye spyrite*, *that he alway inclyne to thy wyll*, *and walke in thy waye*, Kepe hym farre of frome ignoraunce, but thoroughe thy gyft, let prudence and knowlage alwaye abounde in his royall hart so instructe hym. [*sic*] (O LORDE IESV) reygnynge vpon vs in earth, that his humaine maiestie, alwaye obeye thy diuine maiestye in feare and dreade. *Indue hym plentyfully with heuenly giftes. Graunt him in helth and welthe longe to lyue.* Heape glory and honour vppon him. Gladde hymn with the ioye of thy countenāce. So *strength hym*, *that he may vanquysshe and ouercome all his* and our foes, and be dread and feared of all the *ennemies* of his realme.' The ' prayer for the Queen's Majesty ' in the chapel-Litany consists of the italicised clauses of this prayer, connected and concluded as on pp. 149, 151 below. The first half of the prayer seems to depend upon the first prayer after the Litany of the *Ordo consecrationis regis* (*Missale Westmonasteriense*, ed. Legg, H.B.S. 1893, c. 687) ' Omnipotens sempiterne deus . . . rex regnancium. dominusque dominancium . . . respice quesumus . . . super hunc famulum tuum . . . quatinus . . . tibi in omnibus placeat. et per tramitem iusticie inoffenso gressu semper incedat. . . .'

3. (*a*) The new Act of Uniformity, which was introduced into Parliament on Ap. 18 1559 and disposed of on Ap. 28, restored the Book of Common Prayer ' authorized by Parliament in the . . . fifth and sixth year of the reign of King Edward the sixth, with one alteration or addition of certein lessons to be vsed on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the sacrament to the communicants,' [1] to be used and frequented, on pain of severer penalties than those of the former Acts, on and after the following feast of S. John Baptist.[2] The Act further provided that ' such ornaments of the church, and of the Ministers thereof shall be retained, and be in vse, as was in this church of England by the authority of Parliament in the second year of the reign of

[1] P. 11 below.

[2] The English service began in the Queen's chapel on May 12 (*Machyn's Diary* p. 197).

King Edward the sixth. vntil other order shall be therein taken, by authority of the Queens Maiesty, with the advice of her Commissioners appointed and authorized vnder the great seal of England, for causes ecclesiasticall or of the Metropolitane of this Realm'; and empowered the Queen, if needful, 'by the like advice' to 'ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.'[1]

For the history of the revision and of the passing of the Act of Uniformity see H. Gee *The Elizabethan Prayer Book and Ornaments* i, ii: W. H. Frere *The English Church in the reigns of Elizabeth and James I* i-iii; for the text of the Act, below pp. 9 sqq.

(*b*) The Book of Common Prayer was issued, during 1559, by Rich. Jugge and Jo. Cawood in two or three impressions, and by Rich. Grafton in more than one impression. The text of 1552 is emended or supplemented at three points in accordance with the Act of Uniformity; but otherwise, the Book does not conform to the requirements of the Act, since several other changes are made, nor is the text at all uniform in the several impressions; while later in the reign many, apparently quite unauthorised, changes are made in it.

For the several impressions of 1559 see Parker *Introduction to revisions* p. xlii; and for later editions in the reign of Elizabeth, *ibid.* pp. xlv sq. One of the Jugge and Cawood impressions of 1559 (Brit. Mus. c. 25. m. 7), is reprinted with variants of a Grafton impression in the margin, in *Liturgical services of the reign of Elizabeth* pp. 23 sqq.; a Grafton impression (Brit. Mus. 468. b. 8) was reprinted for W. Pickering 1844. (*a*) As to the changes required by the Act, (1) proper first lessons are provided for all sundays, (2) the petition against the Pope (p. 177) is omitted in the Litany, and (3) in the administration of the holy communion (p. 701), the form of 1549 is prefixed to that of 1552. (*b*) The further changes in the text of 1552 are: (1) proper first lessons are provided, not only for sundays, but also for other festivals and holydays; (2) the substance of the provision of the Act as to the ornaments of the minister is substituted for the second rubric on p. 127, while the preceding rubric is also modified; (3) the Litany is not that of 1552, but that of the royal chapel (but without its readings in suffrages 26 and 32, and without 'Amen' after the first collect: p. clxvii above); while at least

[1] Pp. 23, 25 below.

one issue of Jugge and Cawood in 1559 follows the chapel-Litany down to the end of the first collect, and then reverts to that of 1552 (see *Liturgical services of the reign of Elizabeth* pp. 74 sq.); (4) the 'Declaration on kneeling' (p. 721) is omitted, being regarded, no doubt, in view of its origin, as no part of the Book. (*c*) The Book was not issued in any uniform text. The issues of Jugge and Cawood on the one hand and those of Grafton on the other are neither themselves uniform nor consistent with each other or with the text of 1552, itself not wholly uniform in the several impressions of it (see *Liturgical services of the reign of Elizabeth* pp. xiv sq. and the collations pp. 23-245).[1] (*d*) Later in the reign a large number of small unauthorised changes are made in the text whether by addition or by modification, besides one much more considerable in the collect of S. Mark's day (p. 579: see *Liturgical Services* pp. xv, 167).[2]

4. *The fourme and maner of making and consecratyng, bisshops, priestes, and deacons* was not included in the Book of Common Prayer of 1559, nor in any subsequent issue before 1662; but it was printed separately by Jugge and Cawood in 1559, with no change except in the terms of the 'Oath of the Queen's Sovereignty.'

Reprinted in *Liturgical services* pp. 272 sqq. It was probably assumed in the measures of 1559 that the Ordinal was part of the Book of Common Prayer, as in 1552, and therefore needed no express restoration. But it was still possible to contend that it was an independent book and therefore still unauthorised; a contention that might seem to be justified by the fact that it was issued independently. For the questions that arose out of this contention see Strype *Annals* I ii ch. xlix; Estcourt *Anglican Ordinations* iii; Denny and Lacey *de Hierarchia Anglicana* §§ 14, 32, 300. The legal status of the rite was expressly and retrospectively secured by the 36th of the *Articles of Religion* 1563 and the Act 8 *Eliz.* c. 1 (1565-6).

5. (*a*) In the summer of 1559 was issued a series of royal *Injunctions*, repeating with little change 26 out of the 38 of 1547,[3] and adding 29 new ones. These Injunctions were distributed by the visitors who carried out the royal Visitation, for the enforcement of the Book of Common Prayer

[1] In the 4th col. of the Synopsis readings of Jugge and Cawood, which are perpetuated in 1661, are denoted by the index [1a], those of Grafton by [1b]; those common to both by [1] simply. I have not collated the impressions of 1559, but have followed W. K. Clay's collations in *Liturgical Services*.

[2] In the 4th col. these unauthorised readings are denoted by the index [3]. Here again I have not collated the editions of Elizabeth's reign, but have made use of Clay's collation of the 1596 edition. These changes begin to appear at least as early as about 1570.

[3] See above p. lxix.

and the administration of the oath of supremacy, in the following August, September and October.

For the text of the *Injunctions* see Cardwell *Doc. Ann.* i pp. 178 sqq.; Gee and Hardy *Documents* lxxviii pp. 417. Of the new Injunctions, 31, 32, 34 reproduce 73, 77, 80 of Cranmer's *Articles to be enquired of in the visitations to be had within the diocese of Canterbury* of 1547, printed in Cardwell *Doc. Ann.* i pp. 41 sqq. Among the additions made by the Elizabethan *Injunctions* to those of Edward VI are (*a*) an exception to the prohibition of processions, permitting 'the perambulation of the circuits of parishes' at Rogationtide, and providing a rite for it, and contemplating further provision; (*b*) the requirement that existing choral foundations in collegiate and parochial churches be maintained, and that plainsong be used in all parts of the service, but with a permission to use, before or after matins and evensong, 'a hymn or such like song' in figured music, so long as the meaning of the words be not obscured; (*c*) the requirement of wafer-bread at the Eucharist 'somewhat bigger in compass' than the traditional 'singing-cakes'; while (*d*) the form of the Bidding-prayer is emended (see below p. 1027).

(*b*) The *Injunctions*, together with the Act of Uniformity, and the Book of Common Prayer, constituted the new ritual 'settlement.' But in view of the attitude of the extreme reforming party, and especially of the returned exiles, and of the practical impossibility of enforcing the ceremonial regulations as they stood, in 1560 the bishops drew up, 'as an appendix to the *Injunctions*,' what is known as the *Interpretations and further considerations*, primarily it would seem for their own guidance in the administration of their dioceses, embodying a compromise on the ceremonial question chiefly at issue, that of the vestments.

For the text of the *Interpretations* see Strype *Annals* I i ch. xvii: it is re-edited from all the three known MSS in W. M. Kennedy *The 'Interpretations' of the bishops*, Alcuin Club Tracts, 1908. The text contained in Petyt MSS 538. 38 and 538. 47, in the Library of the Inner Temple, is earlier than Jan. 1560-1; while the copy among the Parker MSS (vol. cvi p. 423, in the Library of Corpus Christi College, Cambridge) is later than the new Kalendar of Jan. 1560-1, and differs somewhat in content and in text from the Petyt copies: Kennedy pp. 7 sq. For the place and significance of the *Interpretations* in the development of the situation, see Gee *Elizabethan Prayer Book and Ornaments* pp. 156 sqq.; Frere *History of the Church of England in the reigns of Elizabeth and James I* pp. 59 sq.; Kennedy *op. cit.* Introd. The *Interpretations*, among other provisions,

(*a*) further define the rite of Rogation processions; (*b*) propose a longer Catechism 'for the erudition of simple curates'; (*c*) propose subjects for further official Homilies; and (*d*) take a first step in a compromise as to the Ornaments Rubric, requiring the use of the cope at 'the ministration of the Lord's Supper, and the surplice at other ministrations.'

(*c*) The difficulties of administration and the ceremonial disorder increased during the next four years; and on Jan. 25 1564-5 the Queen wrote a peremptory letter to the bishops, describing the prevailing diversity of practice, and requiring uniformity to be enforced. Consequently the bishops drew up a book of Articles, which then the Queen capriciously refused to authorise. In the event, early in 1566 the Articles, somewhat modified, were issued for his own province by the archbishop, Matthew Parker (1559-1575), without the formal consent of the crown, under the title *Aduertisments partly for due order in the publique administration of common prayers and vsinge the holy Sacramentes, and partly for the apparell of all persons ecclesiasticall, by vertue of the Queenes maiesties letters, commaunding the same, the xxv. day of Ianuary* [1564-5]. The *Advertisements* are based on the *Interpretations*, and they mark a further step in the compromise.

For the text see Cardwell *Doc. Ann.* i pp. 287 sqq.; for their history and significance, Gee pp. 163 sqq.; Frere pp. 114 sqq. It is sufficient to notice here that the *Advertisements* (*a*) require the use of the cope for the three ministers at the altar only in collegiate and cathedral churches, and elsewhere the surplice; and (*b*) repeat the prescription of the later text of the *Interpretations* for the Rogation-rite (see below, p. 1046).

6. After 18 months' use the restored Book of Common Prayer was officially recognised to be unsatisfactory in one respect; and for a remedy Elizabeth exercised the authority to 'take further order' conferred on the crown by the Act of Uniformity. In a letter dated Jan. 22 1560-1 she directed M. Parker, archbishop of Canterbury, Edm. Grindal, bishop of London (1559-1570), Wm. Bill, dean of Westminster (1560-1561), and Walter Haddon, master of requests († 1572), as ecclesiastical commissioners, to examine the Table of Lessons, and where desirable to reform it by substituting more edifying chapters, and to issue a new Kalendar embody-

ing their amendments.[1] The outcome was a revised edition, published in 1561, of the preliminary pages of the Book of Common Prayer,[2] remedying the faults complained of.

The new kalendar etc. of 1561 is reprinted in *Liturgical services of the reign of Queen Elizabeth*, Parker Soc., pp. 436 sqq. In the new Table of Lessons, some changes are made in the selection of first lessons of weekdays, and some seven propers of holydays are changed. But in some respects the revisers exceeded the express terms of their commission. (*a*) In the book of 1559, while proper first lessons are provided for all sundays and holydays, the existing lessons are left in their places throughout the year, so that on immovable feasts the lessons of the course are simply obliterated every year by the propers; whereas the new kalendar shifts the lessons of the course so as to leave the immovable feasts vacant for the propers. (*b*) Whereas the kalendar of 1552 and 1559 had contained only four feasts for which no service was assigned, the new kalendar adds 59 more, besides marking the first of 'the great O's' (Dec. 16). (*c*) Besides some other added matter, the holidays retained in the Act of 1551 (which in the kalendar are marked in red) and the relation of Septuagesima &c., Rogations, Whitsunday and Trinity Sunday to Easter, are set out at length, and the Vigils are marked in the kalendar.[3]

7. A note at the end of the *Homilies* of 1547 had promised further homilies on several subjects; the Books of 1552 and 1559 and the *Injunctions* had contemplated the issue of them; and Bucer and the *Interpretations* of 1560 had proposed themes.[4] On Feb. 5 1563 the Convocation of Canterbury sanctioned a new book, which appeared before the end of July, under the title *The Seconde Tome of Homelyes, of such matters as were promysed and Instituted in the former part of Homelyes, set out by the aucthoritye of the Quenes Maiestie: And to be read in euery paryshe Churche agreablye*; being 20 sermons on subjects, including some of those promised in 1547, some of those suggested by Bucer, and some of those proposed by the *Interpretations*; preceded by a Preface and 'An Admon-

[1] Cardwell *Doc. Ann.* i p. 260.

[2] Corresponding to the right-hand pages 49-65, 73, 77, 67, 81-125 below.

[3] What is derived from the new kalendar in the 4th col. of the Synopsis below is marked by the index number [2]. It may be well to say that on pp. 53-63 it is assumed that the contents of the red-framed cols. will be read straight across without regard to the perpendicular lines, and the index number covers everything, so read, down to the asterisk.

[4] Pp. 649, 651 below; Bucer *Censura* vii p. 466; *Injunction* 27 (Gee and Hardy p. 430); *Interpretations*, ed. Kennedy, pp. 30, 40.

embellished, in 1566 or earlier Mat. Parker revived the project of a ' Bishops' Bible ' which had failed of result in the reign of Henry VIII.[1] The work of revision was distributed among a number of bishops and other divines, and *The . holie . Bible . conteynyng the olde Testament and the newe*, known as ' The Bishops' Bible ' was ready in Oct. 1568. The text is divided into verses, as in the Geneva version ; and certain passages are enclosed in inverted commas, as to be omitted in public reading. A canon of the Convocation of Canterbury of 1571 requires churchwardens to provide copies for all churches ' if it can conveniently be done ' [2] ; and after 1569 the Great Bible was no longer printed.

The translation is a revision of the Great Bible by reference to the Hebrew and the Greek, to the Latin versions of Pagnino (p. xxxvi above) and Münster (p. li) and that of Sébastien Châteillon (*Biblia, Interprete Sebastiano Castalione*, Basel 1551), and to the English of the Geneva Bible.

See Darlow and Moule nos. 89, 93, 96 &c., 6131, 3720; Westcott pp. 95 sqq., 230 sqq.; Pollard pp. 28 sqq., 37 sqq.

(*c*) In 1582 appeared *The Nevv Testament of Iesvs Christ, translated faithfvlly into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages*, with arguments, annotations, and criticisms of the English Bibles (Rheims, Jo. Fogny), known as the ' Rheims version.' The translation was suggested by Wm. Allen, president of the English College at Douai, which at the moment had withdrawn to Rheims (1578-93), and was made by Gregory Martin, lecturer in Hebrew and Holy Scripture, under the supervision of Allen, and of Richard Bristow, moderator of the College. In *The Text of the New Testament of Iesvs Christ, translated ovt of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes*, issued in 1589, and reprinted in 1601, 1617, and 1633, Wm. Fulke, master of Pembroke Coll., Cambridge (1578-1589), gave a wider currency to the Rheims version by reproducing the text, arguments, and annotations,

[1] P. l above.

[2] Cardwell *Synodalia* i p. 123.

in parallel with the New Testament of the Bishops' Bible, together with his own 'confutation.' The Old Testament was translated at the same time as the New, but remained unpublished until 1609-10 (*The Holie Bible faithfully translated into English, out of the authentical Latin* Doway, Lavrence Kellam).

The translation is of the text of the Vulgate, with careful reference to the Greek; but it is based on the earlier English versions and is especially affected by Coverdale's *The newe testament both Latine and Englyshe ech correspondent to the other after the vulgare texte, communely called S. Ieroms*, 1538.

See Darlow and Moule nos. 134, 156, 231, 19; Westcott pp. 102 sqq., 245 sqq.; Pollard pp. 33 sqq., 298 sqq.

2. The English Catechism was exceptional not only, as it still is, in its shortness, and in leaving much to oral development on the part of the catechist; but also in treating of only three of the current heads and omitting all treatment of the Sacraments.

(*a*) Perhaps as a help to the catechist in developing its suggestions, perhaps still more to give a certain colour to the development, there appeared in 1553 *A short Catechisme, or playne instruction, conteynynge the sūme of Christian learninge, sett fourth by the Kings maiesties authoritie, for all Scholemaisters to teache.* This Catechism was the work of Jo. Poynet, bishop of Winchester (1550-1553).[1] Like the Catechism of 1549 it did not treat at length of the Sacraments, but only noticed them under the 9th article of the Creed.

It was also issued in Latin: *Catechismus brevis, christianae disciplinae summam continens, omnibus Ludimagistris authoritate regia commendatus*, 1553.

(*b*) More famous and more influential were the Catechisms of Alex. Nowell, dean of S. Paul's (1560-1602).

(1) The *Catechismus, siue prima Institutio, Disciplinaque pietatis Christianæ, Latinè explicata* was published in 1570 (Reg. Wolf) at the desire of the two archbishops, Parker and Grindal. This Catechism, which borrows appreciably from Poynet, and is perhaps not unaffected by the Calvin's *Caté-*

[1] R. Churton *Life of Alexander Nowell* p. 161.

chisme de l'église de Genève of 1545[1], is on altogether a different scale from that of the Church Catechism, and it treats, at proportionate length, of the sacraments of Baptism and the Eucharist.

Nowell's first Catechism was written some years before it was published, and it received the approval of the Lower House of the Convocation of Canterbury in 1563, when it was also presented to the Upper House, but with no result. Ten editions were issued up to 1603, and it was also translated into Greek (1573) and English (1570). It is reprinted, with Tho. Norton's English version, in *A Catechism written in Latin by Alexander Nowell*, Parker Soc., 1853.

(2) In the same year, 1570, Nowell also published an abridgement, *Christianae Pietatis prima Institutio ad usum scholarum.*

This also was translated into English (1572) and Greek (1575), and was popular in the 17th cent., appearing in 10 editions up to 1687.

(3) In 1572 Nowell published a third catechism, *Catechismus parvus pueris primum Latine qui ediscatur proponendus in scholis*, being the Church Catechism expanded by a development of the duty towards neighbours and a treatment of the two greater Sacraments.

This also was translated into Greek (1574) and English (1577), and continued to be popular, appearing in 8 editions up to 1687. Mr. W. Hunt in *Dict. National Biog.* xli p. 249 argues that the *Catechismus parvus* is the original of the Catechism of 1549; but his argument is not convincing. In particular, with reference to the statement which Mr. Hunt quotes from Izaak Walton (*Compleat Angler*, London 1653, p. 31), it seems evident from the context, where Nowell's Catechism is assigned to 'the Reformation of Queen *Elizabeth* (not that of *Henry the VIII*),' that either (1) Walton is referring to some edition of the Book of Common Prayer which had one of Nowell's Catechisms bound up with it ('that . . . Catechism which is printed with our good old Service Book'); or (2), what is much more likely, knowing that Nowell published 'a Catechism,' which became authorised, and being familiar with the Book of Common Prayer only as it was at the moment he was writing, he inferred that Nowell was the author of the Church Catechism. For the bibliography of Nowell's Catechisms see Mr. Hunt's article, pp. 248 sq.

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[1] Churton *Life of Alexander Nowell* p. 158 says 'the catechism of Henry Stephens'; but Henri Estienne only translated Calvin's Catechism into Greek (Στοιχείωσις τῆς χριστιανῶν πίστεως Rob. Stephanus 1551).

XIII

On his way to England in April 1603, James I received a petition as from 'more than a thousand of [his] majesty's subjects and ministers,' in which the petitioners 'acquaint' the king with their 'particular griefs' as touching both the ecclesiastical situation generally and the 'burden of human rites and ceremonies' under which they are suffering.[1] So far as concerns the Book of Common Prayer, this 'Millenary Petition' was the beginning of the agitation which beset the king, to secure satisfaction of the long-standing puritan objections,[2] which Hooker had spaciously contended with six years before.[3] The upshot of the agitation was that James consented to a Conference to be held between representatives of the aggrieved and of those responsible for the order of the Church. The Conference—which was a curious one, being not so much a conference between the parties as one between each of the parties and the king—met at Hampton Court on Jan. 14, 16, 18, 1603-4. Many subjects were discussed and treated of with characteristic loquacity by the king; and in the end the puritan divines gained some concessions in partial satisfaction of their desires and convictions.[4] The king then, in the exercise of the authority conferred on the crown by the Act of Uniformity of 1559 'to take further order' in respect of rites and ceremonies, directed the Metropolitan, Jo. Whitgift (1583-1604), Rich. Bancroft, bishop of London (1597-1604), Ant. Watson, bishop of Chichester (1596-1605) and 'some others of our commissioners,' 'to take some care and payns' as to 'certeyne thinges' in the Book of Common Prayer which 'require some declaration and enlargement by way of explanation.' The commissioners thereupon framed the amendments proposed and reported them to the king,

[1] Gee and Hardy *Documents* lxxxviii, pp. 508 sq.

[2] These complaints had already begun to be formulated by 1563: Frere *English Church* p. 95.

[3] The fifth book of the *Ecclesiastical Polity* was published in 1597.

[4] For the proceedings of the Conference see the documents printed in Cardwell *Conferences* pp. 148 sqq.; and Frere *The English Church in the reigns of Elizabeth and James I* pp. 295 sqq.

who returned them on Feb. 9 with his approval and an order that the Metropolitan command the royal printer, Rob. Barker, to reprint the Book of Common Prayer in the amended text, and take order that the Book be procured and observed in every parish-church [1]; and on March 5 he issued a Proclamation enforcing the amended Book.[2] The book was printed by R. Barker before March 25, and was issued in some 4 further editions in 1604.

For these issues see Parker *Introduction* pp. lvii sq.; and for subsequent issues in the reign of James I, *ibid.* p. lix. One of the issues of 1604 was reprinted for W. Pickering 1844. The changes made are the following. (1) The Proclamation of March 5 is inserted after the Act of Uniformity: (2) the title of the absolution in Divine Service (p. 131) is expanded: (3) the *incipits* of the Gospels of the 2nd Sunday after Easter and the 20th after Trinity (pp. 421, 533) are corrected: (4) the title of Confirmation is enlarged (p. 793: this to satisfy rather the king [Cardwell *Conferences* p. 172] than the puritans, who would have abolished Confirmation altogether [Gee and Hardy *Documents* p. 509]): (4) the first lessons of the mornings of Aug. 26 and Oct. 1, and those of the evenings of Oct. 2 and Nov. 17 are changed—a concession, so far as it goes, to the puritan objections to 'apocrypha.' Two other changes are more important. (5) The rubrics of the Order of Private Baptism were altered (pp. 749, 751) so as to secure that children should be baptized only by a 'lawful minister,' in satisfaction of puritan clericalism and objections to the ministry of women, even in cases of necessity. And (6) in consequence of the complaint that the Catechism was 'too brief,' a section treating of the Sacraments of Baptism and the Eucharist was added (pp. 787-791), thus bringing up the Catechism to the normal standard. In the 'third series' of J. Cosin's 'Notes on the Book of Common Prayer' (*Works* Ang.-Cath. Libr. v p. 491) it is asserted that this section of the Catechism 'was first penned by Bishop Overall (then dean of Paul's)'; but this may be only a misunderstanding on Cosin's part of a report that it was the work of 'the dean of S. Paul's'; for verbally the text is in fact almost wholly derived from the Catechisms of Overall's predecessor, Alexander Nowell, while no doubt the colour is in some degree changed by abridgement and some modification. On pp. 787-790 below, Nowell's 'Middle Catechism' is cited as the source of this section; but in some respects the English is nearer to the 'Little Catechism' (p. clxxviii above): in fact the abbreviator seems to have had both catechisms before him and to have followed sometimes the one, sometimes the other. The correspond-

[1] See the king's letter, Cardwell *Conferences* pp. 217 sqq.

[2] *Ibid.* pp. 225 sqq.

ing text of the 'Little Catechism' is as follows: 'Quot in Ecclesia sua Sacramenta instituit Dominus? Duo: Baptismum et Coenam Domini. Quid est Sacramentum? Est externum et aspectabile signum internam arcanamque spiritualem gratiam repraesentans, ab ipso Christo institutum, . . . quo . . . earum [Dei promissionum] veritas in cordibus nostris certius confirmatur. Sacramentum quot partibus constat? Duabus: signo externo atque aspectabili, et interna invisibilique gratia. Quod est in Baptismo signum externum? Aqua, in quam baptizatus intingitur . . . In Nomine Patris et Filii et Spiritus sancti. Quae est arcana et spiritualis gratia? Remissio peccatorum et regeneratio . . . Quum natura . . filii irae . . . simus, per Baptismum . . certiores facti filios Dei iam nos esse . . . Quae requiruntur ab iis qui ad baptismum accedunt? Fides et poenitentia. . . Quî fit tum vt infantes baptizentur, qui haec per aetatem hactenus praestare non possunt? . . . quae postquam adoleuerint, ipsos intelligere . . oportet: enitique vt . . . quod in Baptismo polliciti sunt atque professi, moribus et vita praestent. Quae est Coenae dominicae ratio? . . In quem vsum? Vt mortis Domini . . . gratam perpetuo memoriam celebremus . . . Quae est huius Sacramenti terrena et sensibilis pars? Panis et vinum, quibus vtrisque, ut omnes peraeque vterentur, Dominus diserte praecepit. Coelestis illa pars et remota ab omnibus externis sensibus quaenam est? Corpus et sanguis Christi, quae in Coena dominica fidelibus dantur ab illisque accipiuntur . . revera . . adeo quidem, vt sicuti panis corpora nutrit, ita et Corpus Christi animas nostras spiritualiter per fidem alat: et sicut vino . . roborantur vires, ita sanguine Christi animae nostrae reficiantur atque recreentur per fidem . . . Nostrum quod est officium vt recte ad Coenam dominicam accedamus? Vt nosipsos exploremus . . . si ex animo nos poeniteat peccatorum nostrorum: deinde si certa spe de Dei per Christum misericordia nitamur . . . cum grata redemptionis per mortem eius acquisitae memoria: . . si de vita in futurum pie degenda . . . destinatum propositum suscipiamus . . si proximos, id est mortales omnes fraterno amore . . . prosequamur.' (7) Occasion was taken to make some further additions, which had not been suggested at the Conference: viz. a suffrage and a prayer for the queen and the royal family were added to the suffrage and the prayer for the king in the Litany (pp. 177, clxvii sqq.); and six occasional thanksgivings, very poor in quality, were appended to the occasional prayers after the Litany (pp. 195-199). According to the third series of Cosin's *Notes on the Book of Common Prayer* (*Works*, Angl.-Cath. Libr. v p. 455) and his *Particulars to be considered in the Book of Common Prayer* (*ibid.* p. 510) these thanksgivings were added at the instance of the puritan divines at Hampton Court; but there is no notice of this in the records of the Conference. Tho. Cartwright had criticised 'the default of the book' in that it contained no such thanksgivings (Hooker *E. P.* v 43 §§ 1, 2 and Keble's note [86] *ad loc.*).

In the revised book the unauthorised readings which had

found their way into the text in the preceding 30 or 40 years [1] were perpetuated, and further readings of the same kind were now introduced.[2] All these new readings, as well as the changes made expressly, may be said to have been implicitly authorised by the 80th canon of 1604, which required churchwardens with all convenient speed to procure copies of the book 'nuper in paucis explanatum ex auctoritate regia.'[3] But the process was not yet over, and new emendations appear from time to time between 1604 and the suppression of the Book of Common Prayer in 1645.[4]

XIV

1. The Convocation of Canterbury, which met on March 20 1603-4, under the presidency, in the vacancy of the metropolitan see, of Rich. Bancroft, bishop of London, enacted a series of 141 disciplinary canons. The series is, in great measure, only a codified collection of enactments issued from time to time and by various authorities during the preceding period from 1547 onwards ; but there is much that is new. Besides the Latin text, *Constitutiones sive canones ecclesiastici* (J. Norton, 1604), the canons were published in English as recited in, and forming part of, the royal letters-patent of assent and ratification, in *Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London . . . and the rest of the Bishops and Clergy of the said Province ; and agreed upon with the Kings Majestys Licence, in their Synod begun at London, Anno Domini 1603 . . . Imprinted at London by Robert Barker . . . anno 1604.* The letters-patent required

[1] See above p. clxx.

[2] The changes and additions of 1604 and these further emendations of the text, so far as they are perpetuated in the text of 1661, are marked in the 4th col. below by the index number [4].

[3] Cardwell *Synodalia* i pp. 210, 292.

[4] These emendations are marked below by the index [5]. The editions issued between 1604 and 1642 have not been examined in detail, and only those new readings have been marked which the text of 1661 shares with that of J. Bill 1636. The passage on p. 151 marked [5] was not changed unofficially : see note on it below, p. ccxiv.

the canons to be observed throughout the kingdom ; but to this the Convocation of York demurred, and asked for a royal licence enabling them to deal with the matter ; and having received it, they met on March 5 1606 and after deliberation unanimously accepted the whole series and required it to be observed in the province of York.

For the Latin text of the canons see Cardwell *Synodalia* i pp. 164 sqq. ; for the English and the letters-patent *ibid.* pp. 245 sqq. ; for the history *ibid.* p. 164 notes ; Frere *English Church in the reigns of Elizabeth and James I* pp. 313 sq. The canons deal successively with the Church of England and impugners of it (1-12), divine service and administration of the sacraments (13-30), the clergy (31-76), schoolmasters (77-79), the maintenance of churches (80-88), churchwardens and sidesmen (89-91), ecclesiastical courts and officials (92-138), and synodal authority (139-141). Those which are related to the Book of Common Prayer are 13-30, mostly derived from the rubrics, the *Injunctions* of 1559 and the *Advertisements* of 1566, but including, among other new matter, the 'further declaration' on the use of the sign of the cross, in can. 30 ; 55 prescribing the Elizabethan Bidding-prayer (p. clxxi above) ; 58, 67, 80-88.

2. As we have seen,[1] there were current two rival versions of the Holy Scriptures, the 'Bishops' Bible' in use for public reading in Divine Service, and the 'Geneva Bible' in widespread use for other purposes. At the Hampton Court Conference Jo. Reynolds, speaking for the puritan side, had complained of the imperfections in the versions allowed in the reigns of Henry VIII and Edward VI, i.e. in the 'Great Bible.' If the 'Bishops' Bible' is ignored, this is no doubt only because what is particularly in view is the Psalter and the biblical texts contained in the Book of Common Prayer, from which in fact the examples of mistranslation, produced at the Conference, are cited. Reynolds accordingly petitioned that a new translation be taken in hand ; and the proposal was eagerly adopted by the King, who desired that 'one uniform translation' should be made 'by the best learned in both the universities,' 'to be reviewed by the bishops, and the chief learned of the church ; from them to be presented to the privy councel ; and lastly, to be ratified by his royal

[1] Above pp. clxxiv sqq.

authority. And so this whole church to be bound unto it, and none other.'[1] By the end of June 1604 the translators had been selected. These however did not seriously begin their work till 1607, when they were distributed into six companies, of which two worked at Oxford, two at Cambridge, and two at Westminster, each with a section of the whole assigned to it. The work was finished and the so-called 'Authorised Version' was published in 1611.[2] An edition issued by the printers to the University of Cambridge in 1629 exhibits a carefully revised text of the version; and this revision is carried still further in the Cambridge edition of 1638.[3]

In the rules laid down for the translators it is required that the 'Bishops' Bible' be adopted as the basis of the revision, to be corrected where necessary by the versions of Tyndale, Matthew, and Coverdale, the 'Great Bible' and the 'Geneva Bible.'[4] But besides these the translators, as they state in their preface 'To the reader,' had recourse to the 'Chaldee, Hebrewe, Syrian, Greeke' and 'Latine,' and to the Spanish, French, Italian and Dutch (*i.e.* German). The Chaldee, i.e. the Aramaic of the Targums, had been printed, both otherwise, and in the 'Antwerp Polyglot' (Plantin 1572) edited by Bendito Arias Montano (1527-1598): the Syriac of the New Testament had been edited by J. A. Widmanstadt (1506-1559) assisted by a Syrian ecclesiastic, Moses of Mardin (*Liber Sacrosancti Evangelii* Vienna 1555), and again by Immanuel Tremellius of Ferrara (1510-1580), professor of Hebrew at Heidelberg, along with the Greek, Vulgate Latin, and a Latin version of the Syriac (Ἡ Καινὴ Διαθήκη etc., H. Estienne, Geneva 1569); and Tremellius in conjunction with François du Jon (Franciscus Junius) of Bourges (1545-1602) had issued a new Latin version of the Old Testament (*Testamenti Veteris Biblia Sacra* Frankfort a. M. 1577, 1579). The latest Spanish versions were *La Biblia* (Basel 1569) of Cassiodoro de Reina of Seville (c. 1520-1594), who from 1559 to 1563 ministered to a Spanish congregation in London; and *La Biblia* (Amsterdam 1602), a revision of C. de Reina's version made by Cipriano de Valera of Seville (c. 1532-1602), who took refuge in England and became a fellow of Magdalene College, Cambridge. In French the notable recent versions were *La Bible* (H. Estienne,

[1] Cardwell *Conferences* pp. 187 sq.

[2] In 1911 the Clarendon Press issued *The Holy Bible A Facsimile in a reduced size of the Authorised Version published in the year 1611 with an introduction by A. W. Pollard and illustrative documents.*

[3] A. W. Pollard *Records of the English Bible* (reprint of the 'introduction' above) p. 75.

[4] A. W. Pollard *Records* pp. 53 sqq.; Cardwell *Doc. Ann.* ii pp. 111 sq.

Geneva 1560), a revision of Olivetan's version, and *La Bible* (Geneva 1588), a further revision by C. B. Bertram, professor of Oriental languages at Geneva, assisted by Th. Beza and others. The latest Italian translation was *La Bibbia* (Geneva 1607) of Giov. Diodati (1576-1649), professor of Hebrew at Geneva, which is still the official protestant version. In German nothing new had appeared; Luther's Bible continued to be printed in its several dialectical forms; and the version of the Dominican Joh. Dietenberger, originally issued in 1534, was reissued in *Catholische Bibell* (Cologne 1575). These were the materials available and presumably referred to by the revisers in their acknowledgment of indebtedness. But they incurred another debt 'with no other acknowledgment than a gibe' (Pollard p. 61), viz. to the Rheims version of the New Testament (p. clxxvi above) from which they took 'much that was good.'

See Darlow and Moule *Historical Catalogue* nos. 240, 1422, 8947, 1421, 6165, 8472 sq., 8475, 3722, 3736, 4200, 4211, 5598, 134; and for the Cambridge issues of 1629 and 1638, *ibid.* 324, 403; Cardwell *Doc. Ann.* ii pp. 65 sqq., 106 sqq.; Westcott *History* pp. 107 sqq., 255 sqq.; Pollard *Records* pp. 37 sqq.; J. G. Carleton *The part of Rheims in the making of the English Bible*, Oxford 1902.

3. In 1627 there appeared anonymously, with the *imprimatur* of Geo. Monteigne, bishop of London (1621-1628), *A collection of private devotions: in the practice of the ancient Chvrch called the hovrs Of Prayer. As they were after this maner published by Authoritie of Q. Eliz., 1560. Taken Out of the Holy Scriptures, the Ancient Fathers, and the diuine Seruice of our owne Church* (London, R. Young).[1] The book is in fact a Primer, founded on the *Orarivm sev libellvs Precationum per Regiam maiestatem Latine æditus* London, W. Seres, 1560.[2] It was compiled, at the desire of Charles I, by John Cosin, at the moment canon of Durham and archdeacon of the E. Riding, for the use of the English ladies in the suite of Henrietta Maria.[3] Later editions bore Cosin's name on the title-page; and Wm. Prynne made the book notorious by his attack on it in *A Briefe Survay and Censure of Mr. Cozens his Couzening Devotions* 1628.

[1] Reprinted in Cosin *Works*, Libr. Angl.-Cath. Theol., ii pp. 83 sqq.; cp. Hoskins *Primers* pp. 270 sqq.

[2] Reprinted in *Private Prayers set forth . . during the reign of Queen Elizabeth*, Parker Soc., pp. 115 sqq.: cp. Hoskins pp. 253 sqq.

[3] For the circumstances of its origin see Evelyn *Diary* Oct. 1 1651.

It contains the Kalendar of the Book of Common Prayer (1561), with descriptions and dates added to the names of the minor saints; a table of feasts etc.; the Creed, the Lord's Prayer, the Commandments, etc.: the Hours, from Matins to Compline (except Prime); the Penitential Psalms; the Litany; the Collects; devotions for holy Communion and for Penance; prayers for the king and queen, for Ember weeks, and for the sick; and prayers and thanksgivings for sundry purposes; with instructions in the preface and at other points in the book.[1]

4. In Scotland the Book of 1552 was in partial use from 1557 onwards; but after the reformation of 1560 it was gradually replaced by the *Book of Common Order*, which was substantially identical with the book—itself largely identical with Calvin's *La forme des prières*—compiled by Knox and his fellows at Geneva,[2] and was authorised by the General Assembly in 1564.[3] After the restoration of a real episcopate in 1610, in place of the 'tulchan' bishops instituted in 1572, projects for a new service-book began to be formed, and in 1616 the General Assembly assented to the adoption of a fixed uniform rite. But, except that *The forme and maner of ordaining ministers: and consecrating of arch-bishops and bishops used in the Church of Scotland*, founded on the English Ordinal, but ignoring the diaconate, was printed in 1620,[4] no definite result was reached till 1629, when the Scottish bishops negotiated with the King, and in consequence Charles desired Wm. Laud, bishop of London (1628-1633) to communicate with the bishops on the matter. Laud recommended the adoption of the English book, and induced the King to take the same view. But after some delay, in 1633

[1] What is derived from this book in the 4th col. of the Synopsis below is marked by the index ^{7a}.

[2] *The Forme of Prayers and Administration of the Sacraments, &c. Vsed in the English Congregation at Geneva: and approved by the famous and learned man John Calvin . . . Printed first at Geneva MDLVIII* London 1643: *Ratio et forma publice orandi Deum, atque administrandi Sacramenta et cæt. In Anglorum Ecclesiam, quæ Geneuæ colligitur recepta* Geneva 1556. For Knox's opinion of the Book of Common Prayer see Kidd *Documents* pp. 691 sq.

[3] For the text see G. W. Sprott *The Book of Common Order of the Church of Scotland* Edinburgh 1901: for the history *ibid.* introduction and pp. 197 sqq.; Kidd *Documents* pp. 704 sq., 708 sqq.

[4] Reprinted in *The Miscellany of the Wodrow Society*, Edinburgh 1844, pp. 597 sqq.

Charles yielded to the desire of the Scottish bishops for a service-book of their own, and directed a committee of bishops to prepare it, following the English book 'as near as can be,' and to submit it to the censure of Laud, now archbishop of Canterbury (1633-1645), Wm. Juxon, bishop of London (1633-1660) and Matthew Wren, dean of Windsor (1628-1634). The work was carried out in the main by the bishops, John Maxwell of Ross and James Wedderburn of Dunblane. Laud had been reluctant to co-operate, but having consented he gave them 'the best help he could,' and the King interested himself in the details of their work. *The booke of Common Prayer, and Administration Of The Sacraments. And other parts of divine Service for the use of the Church of Scotland* was published early in 1637. Unhappily it rested only on the authority of the Crown and the bishops, without reference to the General Assembly or anybody else, and was enjoined by a royal proclamation dated Dec. 20 1636 and prefixed to the book. The results, as is well known, were disastrous.

See J. Cooper *The Book of Common Prayer . . . for the use of the Church of Scotland*, Church Service Society, Edinb. 1904, introduction; Procter and Frere *A new history of the Book of Common Prayer* pp. 143 sqq.; and detailed references there given.

The Scottish book is a revision of the contemporary English book, partly in the way of a return to the book of 1549.

Its chief characteristics are the following. (1) The 'Authorised Version' of 1611 is adopted throughout, even for the Psalms; (2) the use of the 'Apocrypha' is reduced to a minimum; (3) the prayers for the king, the royal family and the clergy, the prayer of S. Chrysostom and the grace are, unfortunately, appended to Divine Service, morning and evening, when the Litany is not ordered to be said; (4) a prayer for Embertides, adapted from the Ordinal, is provided; (5) Easter Even is given a proper collect, and the collect of S. Luke is modified; (6) in the Liturgy: the collect for the king, unhappily, precedes the collect of the day; the offertory rubrics are supplemented; in the prayer for the Church, the petition for the congregation and the commemoration of the Saints are restored approximately in the form of 1549; in the prayer of consecration the Invocation is reinserted, and immediately after the consecration

follows the prayer of oblation, with its opening paragraph 'Wherefore, O Lord . . . by the same' (p. 694 below) and the clause 'whosoever shall be . . . and they in him' (*ib.*) restored; and the Lord's Prayer with its preface (p. 696) follows the canon; the 'We do not presume' immediately precedes the communion; and the form of administration is that of 1549, with the R[y] 'Amen'; (7) the Commination is once more directed to be used on Ash Wednesday. The Ordinal is not included in the book.[1]

5. Four months after the first meeting of the Long Parliament and on the day on which Laud was committed to the Tower (March 1 1640-1), the Lords appointed a Committee of 30 lay peers and 10 bishops (to whom another bishop and 2 other lay lords were added on March 12) 'to take into consideration all innovations in the Church concerning religion.' Among the bishops were Jo. Williams of Lincoln (1621-1641) and Matthew Wren of Ely (1638-1667). On March 10 a resolution of the House empowered the Committee to summon any divines they might choose 'for their better information'; and accordingly 16 divines were summoned, including the great Jas. Ussher, archbishop of Armagh (1625-1656), Jo. Hacket, afterwards bishop of Coventry and Lichfield (1661-1670), and Rob. Sanderson, afterwards bishop of Lincoln (1660-1663). The Committee appointed a Sub-Committee, consisting of Williams and 2 other bishops, and the 16 divines, which met in the Jerusalem Chamber, under the presidency of Williams, for 6 days, and discussed a number of proposals. The Committee itself met only four or five times up to April 8. The 'Root and Branch' Bill of May 27 destroyed all hope of conciliation; and nothing in fact is heard of either Committee or Sub-Committee after May 7. And nothing is known of the details of their proceedings except what can be inferred from a document drawn up by Williams, Ussher and Hacket and four other members of the Sub-Committee, which was published unofficially in *A copie of The proceedings of some worthy and learned Divines, appointed by the Lords to meet at the Bishop of Lincolnes in Westminster :*

[1] Features derived from the Scottish book are marked by the index [6] in the 4th col. of the Synopsis.

Touching Innovations in the Doctrine and Discipline of the Church of England, Together with considerations upon the Common Prayer Book 1641. This document, which appears to be a memorandum of points to be submitted by the compilers to the Sub-Committee, is in three sections, treating respectively of 'Innovations in doctrine,' 'Innovations in discipline,' and 'Considerations on the Book of Common Prayer'; the last consisting of 35 suggestions for the emendation of the book.

The best account of the whole incident is in Selborne *Notes on some passages in the liturgical history of the reformed English Church*, London 1878, pp. 31 sqq., where all the authorities are referred to. The memorandum is reprinted in Mat. Sylvester *Reliquiae Baxterianae* 1696, p. 369: and thence in Cardwell *Conferences* pp. 270 sqq. (where, on pp. 276 sqq., in 20 for 'confined' read 'consigned,' in 30 for 'Communion,' 'Commination,' and in 31 for 'Liturgy,' 'Litany'). Of the 35 suggestions three (24, 25, 35) do not relate to the Book of Common Prayer at all; two (15, 18) relate to typographical peculiarities only of some impressions; most of the rest relate to the long-standing puritan criticisms.

6. By an Ordinance of Jan. 3 1644-5 the Long Parliament abolished the Book of Common Prayer and substituted for it *A Directory for the Publike VVorship of GOD, Throughout the Three Kingdomes of England, Scotland, and Ireland*, a manual of Reformed type, akin but in some respects superior to the Scottish *Book of Common Order*, enjoining an order of service and administration of the sacraments, and suggesting the topics of prayer without prescribing fixed formulae.[1] A second Ordinance of Aug. 23, 'for the more effectual putting in execution of the Directory for Public Worship,' attached penalties to the use of the Book of Common Prayer either publicly or in the family.[2]

(*a*) Under these conditions the question naturally arose as to the duty of the clergy: whether they were still bound

[1] London 1644: reprinted with the Ordinance in P. Hall *Reliquiae Liturgicae* iii. It may be noticed that the *Directory* differs from Knox and Calvin in placing the Prayer for all estates before, instead of after the sermon, in accordance with the English tradition as to the Bidding of the Bedes (see below p. 1042).

[2] *Ib.* p. 83. On Nov. 13 the King issued at Oxford a proclamation enjoining the Book of Common Prayer and inhibiting the *Directory*. See Hen. Hammond *A View of the New Directory*, where the proclamation is reprinted (*Works*, 1684, i p. 353).

by the Book of Common Prayer and the Act of Uniformity. The question was discussed in 1652 by Robert Sanderson, then rector of Boothby Pagnell in Lincolnshire, afterwards bishop of Lincoln. He concludes that under the circumstances the clergy are not so bound, and describes his own practice, which was to use the matter of the Book of Common Prayer so far as was possible, but with such abbreviations, substitutions and modifications 'that it might appear not to be, and yet be the same'[1]; and this seems sufficiently to have satisfied the terms of the Ordinances. The forms which Sanderson drew up for his own use are preserved in a MS in the Chapter Library of Windsor and were published in the last century as *Bishop Sanderson's Liturgy in the times of rebellion and usurpation, written with his own hand.*[2]

(*b*) Under the same conditions and for the same purpose, Jeremy Taylor, while chaplain to the Earl of Carbery at Golden Grove in Carmarthenshire, composed *A Collection of offices or Forms of Prayer in Cases Ordinary and Extraordinary. Taken out of the Scriptures, and the ancient liturgies of several Churches, especially the Greek* (London, J. Fisher for R. Royston, 1658); 'being intended onely as a charitable ministery to them who are not permitted to use those which were appointed formerly.'[3] Except in point of structure these Offices are almost wholly independent of the Book of Common Prayer.

Reprinted in J. Taylor *Works*, ed. Heber, London 1828, xv pp. 237 sqq. I have not traced the sources in detail: but the 'Office of Holy Communion' is largely drawn from the Liturgy of S. James; and the Preface (not given in Heber) mentions that the Mozarabic and Ethiopic (Abyssinian) offices have been used. This Preface, § 46, also contains a description and a criticism of the *Directory*.

7. There remain to be noticed two important papers, containing definite proposals of amendments and additions to be made in the text of the Book of Common Prayer.

[1] Sanderson *Nine Cases of Conscience: Occasionally Determined* (1678) ix. Cp. I. Walton *Life of Dr. Robert Sanderson.*

[2] W. Jacobson *Fragmentary illustrations of the History of the Book of Common Prayer* London 1874.

[3] See 'Advertisement' prefixed.

(1) Jo. Cosin, bishop of Durham (1660-1672), drew up a paper of *Particulars to be considered, explained and corrected in the Book of Common Prayer* ; to be found bound up with the interleaved copy of the Book of Common Prayer, printed by Norton and Bill in 1619, which contains the ' First Series ' of the ' Notes on the Book of Common Prayer ' and is preserved in the Cosin Library at Durham. The paper makes some 91 criticisms, for the most part of rubrics, with suggested amendments ; some relating only to printer's errors in the current text, others to the legal status of the passage in question ; betraying throughout a meticulous anxiety, perhaps natural at the moment, to obviate the least diversity of usage, and nowhere betraying any profound intelligence of liturgical precedents, while from time to time appealing to them. The date and the immediate occasion of the *Particulars* are unknown ; but the handwriting is said to indicate that, while the bulk of the paper was written in the reign of Charles I, Cosin made additions to it at a later date.[1]

The *Particulars* was first printed in W. Nicholls *A Comment On the Book of Common-Prayer*, London 1710, appendix pp. 67 sqq. ; and Nicholls's text was collated with the autograph and re-edited by J. Barrow in Cosin's *Works*, Libr. of Anglo-Cath. Theol., v pp. 502 sqq. ; see also *ibid.* pp. xi sqq., p. 502 note [a] (but it may be questioned whether ' No. 30 shews that they [the *Particulars*] were made in the reign of Charles I,' while it does suggest that they ' were made ' before the Restoration).

(2) A much more extended series of criticisms and suggestions for amendment was compiled by Mat. Wren, bishop of Ely (1638-1667), in 1660 or early in 1661 ; in which he points out how opportune the moment is for revision, and suggests that every one ' of such a quality ' be invited, if he will, to send in his exceptions against the Book of Common Prayer, to be transmitted to the Chancery, and then to ' be viewed and judged of by those whom His Majesty shall think fit to appoint in his own stead ' ; and that, if the exceptions

[1] Those of the suggestions of the *Particulars* which were adopted in the revision of 1661 are marked by the index [7b] in the 4th col. of the Synopsis below.

be 'admitted,' the Book be accordingly amended and 'come forth.' His own criticism is detailed, following, sometimes page by page, the text of Rob. Barker's 4° of 1639. It relates to the text of the rite perhaps more than to rubric; suggesting verbal alterations, additional clauses, and new formulae. He would leave unexplained no technicality, which is not immediately intelligible to the ordinary person; every direction is to be precise and nothing left to common intelligence; and every precaution is to be taken that in any series of years no passage of Holy Scripture be used twice on the same occasion. He is thoroughly prosaical.[1]

The MS of this document was given in 1859 to Wm. Jacobson, afterwards bishop of Chester (1865-1884), by Walter Ker Hamilton, bishop of Salisbury (1854-1869), whose father had received it through Rich. Terrick, bishop of London (1764-1777). Jacobson printed the text in *Fragmentary illustrations of the Book of Common Prayer*, London 1874, pp. 43 sqq.; and gave the MS to the Bodleian (MSS Add. A. 213). It is attributed to Wren on the ground of the handwriting, which is said to be certainly his (*ibid.* p. xii). It was written 15 years after the suppression of the Book of Common Prayer (p. 45: see p. clxxxix above), i.e. in 1660 or at latest early in 1661; and since there is no suggestion that any steps had as yet been taken in respect of the Book of Common Prayer, but rather the contrary, it would seem that the document belongs to the first days of the Restoration and is earlier than the *Declaration* of Oct. 25 1660. On the last page the writer, referring to the translation of *Veni Creator* in the Ordinal, says 'I hear that at the King's Coronation there was another.' This cannot refer to Charles II's Coronation (Ap. 23 1661), since Wren was present and read the Gospel; and besides, the old version, *Come holy ghost eternall God*, was then used (R. Baker *A Chronicle of the Kings of England*, London 1670, p. 763). Consequently 'the King' must be Charles I; and it is to be noted that in the MS of the Coronation Order used by Charles I himself at his coronation (Feb. 2 1626), while the old version is given in its place, the new version *Come Holy Ghost our soules inspire* is written on an otherwise blank leaf (p. 69) before the coronation of the Queen (C. Wordsworth *The Coronation of King Charles I*, H.B.S. 1892, p. 57), and was perhaps used. Of course this note, and even the bulk of Wren's notes, may have been drawn up years before 1660, and only supplemented and provided with an introduction in 1660. At first sight it might seem that he reckons it (Jacobson

[1] Those of Wren's suggestions which were adopted in 1661 are indicated by the index-number [8] in the 4th col. of the Synopsis below.

p. 47) as 70 years 'since the former Book was composed'; in which case he would be counting from 1549, or at latest from 1559, and would be writing in 1619 or 1629: but in fact he is only saying that language changes a good deal 'in every Age (of seventy years),' i.e. in a lifetime (Ps. xc 10), and still more must English have changed 'since the former Book was composed.'

XV

1. In the *Declaration of Breda*, dated $\frac{4}{14}$ April 1660,[1] Charles II 'declared a liberty to tender consciences' and undertook to consent to an Act of Parliament devised to secure it. His return to England was followed by an agitation and continued negotiations, designed to gain complete relief for the old puritan grievances, and by a number of pamphlets[2] directed against the Book of Common Prayer. On Oct. 25 the King issued a *Declaration concerning ecclesiastical affairs*[3] in which he undertakes to 'appoint an equal number of learned divines of both persuasions, to review the' Book of Common Prayer, 'and to make such alterations as shall be thought most necessary, and some additional forms (in the scripture phrase as near as may be) suited unto the nature of the several parts of worship, and that it be left to the minister's choice to use one or other at his discretion'; and in the *interim*, among other concessions, he dispenses the puritan clergy from the use of such parts of the Book of Common Prayer as they take exception to.[4] In pursuance of the promise of the *Declaration*, on March 25 1661 he issued Letters patent[5] appointing 12 bishops and 12 puritan divines, with 9 assessors on each side to act as substitutes for such of the bishops or divines as might be from time to time unable to serve, and authorised them to meet during the next 4 months at the Master's Lodgings in the Savoy or elsewhere, 'to advise upon and review' the Book of Common

[1] Gee and Hardy *Documents* cxiv.

[2] *Declaration* (Cardwell *Conferences* p. 289); below, p. 29.

[3] Cardwell *Conferences* pp. 286 sqq.

[4] See the puritan petitions, *ibid.* pp. 252 sq., 282 sqq.

[5] Cardwell *Conferences* pp. 298 sqq.; Gee and Hardy *Documents* cxv pp. 588 sqq.

Prayer, ' comparing the same with the most ancient liturgies ' and ' to take into your serious and grave considerations the several directions and rules, forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein as by and between you . . . shall be agreed upon to be needful or expedient . . . but avoiding, as much as may be, all unnecessary alterations.' The Conference met first on Ap. 15, and it was immediately demanded by Gilbert Sheldon, bishop of London (1660-1663), on the part of the bishops, that the puritan divines should state their objections in writing and propose the alterations and additional forms that they desired. The puritan divines accordingly, while demurring to the procedure, chose a committee to draw up the list of their objections, and entrusted the compilation of the desired additional forms to Richard Baxter (1615-1691). Their *Exceptions against the Book of Common Prayer*[1] was presented on May 4 ; and a few days later Baxter produced his *Reformation of the Liturgy*, which was not a matter of mere additions and alternatives, but a new and independent service-book of mixed, English and Genevan, type, known as ' The Savoy Liturgy.'[2] Baxter's work was ignored ; but to the *Exceptions* the bishops replied in detail,[3] dealing with it point by point ; and in the end refusing concession except in 17 particulars. And in fact these 17 concessions were the whole avowed result of the Conference, the rest of the time allowed to it being exhausted by the *Rejoinder of the Ministers to the Answer of the Bishops*[4] and a few days of curiously scholastic but fruitless debate ; and the pre-

[1] In Cardwell *Conferences* pp. 303 sqq. [2] P. Hall *Reliquiae liturgicae* iv.

[3] *The Answer of the Bishops to the Exceptions of the Ministers* in Cardwell pp. 335 sqq.

[4] In *Documents relating to the Act of Uniformity of 1662*, London 1862, pp. 201 sqq.

scribed term of the life of the Conference was reached on July 24.

(*a*) For Baxter's own eloquent account of the Conference, see Sylvester *Reliquiae Baxterianae* 1696 pp. 303 sqq. See also Burnet *History of my own times* ed. Oxford, 1823, i pp. 308 sqq.; Cardwell *Conferences* pp. 245 sqq. (*b*) The 'Exceptions' are arranged in 2 chapters, the one of general exceptions, containing some 22 objections to principles and characteristics of the Book; the other of particulars, being some 77 criticisms (some of them covering more than a single passage) of details throughout the Book. Of the general exceptions 3, of the particular 19, had appeared in the memorandum of 1641 (p. clxxxviii above), to which the puritan divines appeal in the *Rejoinder* (*Documents relating to the Act of Uniformity* pp. 202, 235, 251 sq.). (*c*) The 17 concessions made by the bishops (Cardwell *Conferences* pp. 362 sq.) were: (1) that Epistles and Gospels follow the version of 1611; (2) that 'For the epistle' be used when the Lesson is not in fact from an Epistle; (3) that the Psalms be corrected by the Great Bible; (4) that 'this day' be used in collects and prefaces only on the day itself, and 'as about this time' on the following days; (5) that communicants be required to give notice 'at least some time the day before'; (6) that, on the repelling of scandalous persons from communion, canons 26 and 27 be observed; (7) that the whole preface (Ex. xx 2) be prefixed to the Decalogue; (8) that the 2nd exhortation be read beforehand; (9) that the confession before communion be recited by one of the ministers, the people saying it after him; (10) that the manual acts be used in consecration; (11) that the position of the font be referred to the Ordinary, if it stands where the congregation cannot hear; (12) that in the Catechism 'Yes, they do perform them' be changed to 'Because they promise them both by their sureties'; (13) that the rubric as to children baptized, but dying unconfirmed, be amended; (14) that 'or be ready and desirous to be confirmed' be added to the rubric after Confirmation; (15) that in Matrimony be substituted 'I thee honour' for 'I thee worship,' and (16) 'till death us do part' for 'till death us depart'; (17) in the Burial of the Dead 'sure and certain' be omitted before 'hope of the resurrection.'[1] Of these, 1, 5, 6, 9, 15, 17 are included in the memorandum of 1641.

2. Meanwhile the Convocation of Canterbury had met on May 8. On May 16 Matthew Wren of Ely (1638-1667), Rob. Skinner of Oxford (1641-1663), Benj. Laney of Peterborough (1660-1663), and Humph. Henchman of Sarum (1660-1663), with eight members of the Lower House, were commissioned to draw up a service for the 29th of May, the

[1] Points in the revision of 1661 suggested at the Savoy Conference are marked by the index [9] in the 4th col. of the Synopsis below.

Anniversary of the King's return; and Jo. Warner of Rochester (1638-1666), Hen. King of Chichester (1642-1669), Geo. Morley of Worcester (1660-1662), and Edward Reynolds of Norwich (1661-1676), also with eight members of the Lower House, to devise a form of service for Jan. 30, the Anniversary of the death of Charles I.[1] Wren produced the result of the work of the first committee on May 18; and on the same day Henchman and Laney, with Geo. Griffith of S. Asaph (1660-1666) and six members of the Lower House, were commissioned to compile an Order for the Baptism of Adults.[2] This was introduced by Henchman on May 31 and unanimously approved.[3] Nothing further relating to the Book of Common Prayer was done in this session, and Convocation was adjourned on July 31.

During the vacation, the bishops employed themselves 'in making such alterations in the Book of Common Prayer, as they thought would make it more grateful to the dissenting brethren . . . and such additions, as in their judgements the temper of the present time and the past miscarriages required.'[4] The record of these labours is preserved in the so-called 'Durham Book,' a copy of the Book of Common Prayer printed by Norton and Bill in 1619, in which a mass of corrections have been made, including among others (*a*) most of the amendments suggested in Wren's paper of 1660; (*b*) some two-thirds of those suggested in Cosin's *Particulars*; (*c*) 14 out of the 17 conceded at the Savoy Conference, and some 8 more of those suggested in the puritan *Exceptions* which were not conceded at the Conference; (*d*) the principal amendments that had appeared in the Scottish Book of 1637. These corrections are mostly in Cosin's handwriting; but some of them are in that of Wm. Sancroft, at this time canon of Durham and Cosin's chaplain; and

[1] Cardwell *Synodalia* ii p. 640.

[2] *Ibid.* pp. 640 sq.; Lathbury *Hist. of Convoc.* p. 282. There appears to be no further record of the second committee appointed on May 16; for its result see p. ccxxv.

[3] Cardwell *Synodalia* ii p. 642.

[4] Clarendon *Life*, ed. Oxford 1827, ii p. 118.

it is evident that first Cosin and then Sancroft acted as secretary at successive stages of the process of correction, and wrote in the amendments as they were made, if necessary further correcting or deleting and rewriting them as the discussion proceeded. When the amendments were finally agreed upon, Sancroft copied them out into the folio Book of Common Prayer printed by Barker in 1634, combined with the Psalter and the Ordinal of the same year and the same printer, which is preserved in the Bodleian, and is commonly known as 'Sancroft's Fair Copy.'

No account has been taken here of the assumption which has commonly been made, notably by Mr. Parker in the *Introduction*, that the corrections in the Durham Book are the private work of Cosin, written from time to time, 1640-1661; an assumption involving the inference that Cosin must be credited with almost the whole of the revision of 1661. It is sufficient to say that it rests merely on the fact that the corrections are in the handwriting of Cosin and his chaplain; while it involves the singular result that almost the whole of Wren's suggestions were borrowed from Cosin. See further on this, and on the history of this stage of the revision, Selborne *Notes* pp. 42 sqq.; Tomlinson *Prayer Book, Articles and Homilies*, ch. vii.

3. A new Session of Convocation, in which the bishops of the province of York sat with the Upper House of Canterbury,[1] began on Nov. 21, when royal letters were read directing that a revision be made of the Book of Common Prayer; and eight bishops, Jo. Cosin of Durham (1660-1672), Mat. Wren of Ely (1638-1667), Rob. Skinner of Oxford (1641-1663), Jo. Warner of Rochester (1638-1666), Humph. Henchman of Sarum (1660-1663), Geo. Morley of Worcester (1660-1662), Rob. Sanderson of Lincoln (1660-1663) and Wm. Nicholson of Gloucester (1661-1672), were commissioned to meet daily at 5 in the afternoon at Ely House, and there to continue the work of revision, after the formal sittings of the Convocation, from 8 to 10 a.m. and 2 to 4 p.m., were over.[2] The work was at once proceeded with; the proposals of the

[1] The Northern bishops had already sat with the Southern from June 21 onwards (Gibson *Synodus Anglic.* p. 210; Lathbury *Hist. of Convoc.* p. 285).

[2] On the purpose and functions of this committee see Selborne *Notes* p. 46.

bishops as contained in the 'Durham Book' were apparently in some form [1] submitted to the Upper House or to the Committee, and accepted, emended or rejected, and further proposals were discussed; and the 'first part' of the Book had been 'revised and examined' by Sat. Nov. 23, the 'second part' by Nov. 27; and the Psalms and the Ordinations were taken in hand on Nov. 28 and 29. During the fortnight, Dec. 2-14, new matter, 'Preface' (Dec. 2, 5), Kalendar, 'Prayers to be used at sea' (Dec. 5), and the 'General Thanksgiving' (Dec. 14), was discussed and agreed upon. Meanwhile, the results reached in the Upper House were successively passed on to the Lower House and returned with schedules of proposed amendments; and the discussion of these, of other amendments, and of the selection of final censors of the text, occupied what was left of the time of the Upper House. The whole revision was completed in a debate on Dec. 18. As the final results were reached, account was kept of them by Sancroft, who entered them in a copy of the Book of Common Prayer printed by Barker in 1636 and copies of *The Psalter* and *The form and manner of making and consecrating of bishops, priests and deacons*, both printed by Barker in 1639. This composite book, so corrected in Sancroft's hand, is preserved in the Library of the House of Lords, and is known as the 'Convocation Book.' [2] Finally the whole corrected text was copied out in professional fair-hands, and this MS book was subscribed on Dec. 20 by both Houses of the Convocation of Canterbury, and by the Upper House of the Convocation of York and the proxies of the Lower House. The Book thus subscribed was sent to the King.

[1] Mr. Parker (*Introduction* pp. xcvi sq., ccccxi sqq.) argues that the proposals of the bishops, made in the 'Durham Book,' were read in Convocation from 'Sancroft's Fair Copy,' the purpose of which is otherwise not clear; Lord Selborne (*Notes* p. 48), with less probability, holds it to be not unlikely that the 'Fair Copy' represents 'the whole result' of the 'Bishops' Revision' and the form in which it was sent down to the Lower House.

[2] The list of 'Alterations' and 'Additions' on two inserted leaves, pp. 3-6, is in the handwriting of Jo. Pearson, archdeacon of Surrey, afterwards bishop of Chester (1673-1686).

4. Meanwhile, a 'Bill for the Uniformity of Public Prayers and Administration of the Sacraments' had been introduced into the House of Commons on June 29 1661, and passed, with the Book of 1604 annexed to it, on July 9. Next day it was sent up to the Lords; but Parliament was adjourned on July 30 before anything further had been done. Parliament met again on Nov. 20; but, in spite of the impatience of the Commons, the Bill was not read in the Upper House till Jan. 14 1661-2. On Jan. 17 it was read a second time and referred to a Committee. But the Committee postponed its report until the revised book should have been received from the King. It was not till Feb. 19 that the King ordered the Book to be brought to the Board of the Privy Council at its next sitting; and it was debated on Feb. 21 and 24, perhaps amended in some respects, approved, and ordered to be sent to the Lords, with the royal letters approving it and recommending it to be enjoined by the Act of Uniformity.[1] On receipt of the Book on Feb. 25, the Upper House proceeded with the Bill for Uniformity; which at length, with the manuscript Book, subscribed by the Convocation on Dec. 20, annexed to it, received the royal assent on May 19. The revised Book was to come into use before S. Bartholomew's day following.

For the history of the revision, and the proceedings both in Convocation and in Parliament, studied in detail see J. Parker *Introduction* pp. lxxxi onwards, corrected in some points by Selborne *Notes* pp. 45 sqq. See also Cardwell *Conferences* pp. 369 sqq., *Synodalia* ii pp. 640 sqq.; Procter and Frere pp. 193 sqq. The 'Durham Book' is in the Cosin Library at Durham; Sancroft's 'Fair copy' is in the Bodleian (C.P. 1634 c. 1); the 'Convocation Book' is in the Library of the House of Lords, and is reproduced in *Facsimile of the Black-letter Prayer-book of 1636, shewing the manuscript alterations made in 1661*, 1870, and, in its main features and compared with the 'Durham Book,' the 'Fair copy,' Cosin's *Particulars* and *Notes*, and the proposals of the memorandum of 1641, in Parker *Introduction* pp. c sqq. The 'Book Annexed' is reproduced in *Facsimile of the original manuscript of The Book of Common Prayer Signed by Convocation December 20th, 1661, and attached to the Act of Uniformity*,

[1] Kennet *Register* Feb. 19, 21, 24 1661-2 (pp. 631 sq.).

1662 London, Eyre & Spottiswoode, C. J. Clay & Sons, 1891; for a description of it see Parker *Introduction* pp. ccccxxxv sqq. The text is printed in *The Book of Common Prayer from the Original Manuscript attached to the act of uniformity of 1662,* Eyre & Spottiswoode, 1892; and in the 4th col. of the Synopsis below. For the text of the Act of Uniformity, see Parker pp. cccclxxxvi sqq.; Gee and Hardy *Documents* cxvii, pp. 600 sqq.

5. The text of the 'Book Annexed' throughout shows many signs of correction, and some of the corrections are interesting, some important.

On Dec. 13 a Committee of Convocation, consisting of Henchman of Sarum, Griffith of S. Asaph, Sterne of Carlisle, Nicholson of Gloucester, Rob. Pory, Jo. Pearson, and Ant. Sparrow, had been appointed 'pro diligenti examinatione et revisione libri . . . debita forma script^{o} et exarat^{o}' (Cardwell *Synodalia* ii p. 658).

The corrections may be classified as follows.

(1) Ordinary mistakes of transcription corrected by the scribes themselves at the time of writing, or by correctors who have worked over the text, comparing it with the standards, viz. the 'Convocation Book' (henceforth referred to as C) and the Bible of 1611. One of the correctors, as is plain from the handwriting, was certainly Sancroft himself, no doubt acting as secretary to the committee.

(2) Corrections of (*a*) omissions of what is retained in C; (*b*) retentions of what has been altered in C; (*c*) omissions of what has been added in C (a curious instance, under this head, is the title of apostles and evangelists in the marginal references, which in C is uniformly 'S.,' as in the titles and headlines of the Gospels in Gt. Bible and 1611; while in the 'Book Annexed' the correctors have inserted 'S.' in Matins and Evensong, except at *Nunc dimittis*, where it is 'S^{t}.' in a different hand from that of the surrounding instances; 'S:' from Advent Sunday to Epiph. 3; 'S^{t}.' from Epiph. 4 to Commination, in perhaps four different hands, one from Epiph. 4 to Mond. in Holy Week, another from Tu. to Public Baptism and in Adult Baptism, a third in Communion of the Sick, and a fourth in the Commination. In Tables, Kalendar, Private Baptism, and Ordinal, 'S.' seems to be in the original hand and not added); (*d*) readings of 'Sancroft's Fair Copy' which were rejected and therefore do not occur in C: e.g. p. 175 below 'The Minister and People all kneeling'; 189 'vs who'; 575 'Annunciation of our Lord to the blessed' (Wren); 727 'pray. And here all the congregation shall kneel' (Wren); 733 'favourably accepteth'; 745 'covenanted [Wren] and promised'; 749 'into the Parish church' (Wren); 797 'these thy children (or servants)'; 799 'Communion or vnto Matrimonie' (Wren); 829 'These words . . . cause' omitted: (*e*) readings found neither in the 'Fair Copy' nor in C:

e.g. p. 39 below 'openly where they conveniently may, not'; 147, 165 'standing vp, and so continuing to the end of the service, shall'; 235 'Infants to be thy Confessors and to'; 505 'attain thy eternal happiness'; 575 'as the Incarnation of thy son Jesus Christ was made known to the world by'; 677 'when the communicants have conveniently placed themselves'; 691 'bodies and souls . . . body, and washed' (cp. *Exceptions of Ministers* ad loc.); 701 'the consecrated bread'; 839 'his bodily departure'; 859 'departed out of the miseries of this life.'

(3) Six passages, which reproduce the emended text of C have been corrected; and the same corrections of the already emended text have been made in C; in other words, further corrections were made at some time after the text had been emended and copied into the 'Book Annexed'; viz. p. 187 below, 'such *kindly* weather'; 639 sq. 'stand in *the most convenient place* in the *upper end of the* Chancel (*or of the body of the church where there is no Chancel*) . . . standing *on* the north *part* of'; 641 'thy God *who brought thee out of the land of Egypt, out of the house of bondage*: Thou'; 663, 715 'for the *good* estate of *the Catholick* Church *of* Christ'; 681 'Draw neer *in full Assurance of* faith'; where, both in C and in the 'Book Annexed,' the italicised words, in the first five cases, have been eliminated and the text as it stood restored; in the last case, have been displaced by 'with.' Of these corrections, all but those on pp. 663, 715, are in Sancroft's handwriting: that on p. 663 appears to be in the same hand in C and the 'Book Annexed'; that on p. 715 in the 'Book Annexed' in another hand, while in C it is not corrected.

(4) Four additions have been made to the 'Book Annexed,' in Sancroft's handwriting, and the same additions are made to C, also in Sancroft's hand, but not written at the same time as the surrounding corrections; viz. p. 673 below 'Therfore if any . . . & soule,' which, occurring originally in the Exhortation 'Dearly beloved in the Lord' (p. 679), is deleted there in C, and does not appear at all in the 'Book Annexed' as originally written; p. 721, the 'Declaration on kneeling,' which is not so clearly a later addition in C, but is certainly more carelessly written than the surrounding corrections; p. 747, the note '*To take away all scruple*' &c. and p. 1017 '*The Forms of Prayer for*' &c. both of which are in C obviously written with a different pen from that with which the neighbouring corrections were made.

Of these corrections (1) the first group requires no explanation. (2) Of the second group the explanation seems obvious. In order to be ready for subscription on Dec. 20 the writing of the 'Book Annexed' must have begun well before the revision was finished on Dec. 18; and further, the scribes cannot all have used the same book from which to copy; while the 'Convocation Book' itself was available, if at all,

only for the use of one of them. Consequently they must have been supplied with other copies or parts of another copy ; and it is clear that these were very imperfectly corrected, omitting some additions, and retaining rejected readings, whether of the current text, or new ones proposed officially, either to the Upper House by the bishops who sat during the vacation, or by the Upper House to the Lower (2 *d*) [1], or proposed by private members of Convocation (2 *e*).[2] The groups of corrections (3) and (4) are of more importance and more difficult to explain. They at once suggest the question as to when they were made, whether before the book was signed or after ; and if after, where and by what authority the changes were made. It seems impossible at present to answer the question decisively. All that can be said is that the corrections and additions do not necessarily all stand together : some may have been made in Convocation during the last stages of the revision, before the subscription, others later ; while there is reason to think that one of them, and that the most important—the addition of the ' Declaration on kneeling '—was proposed and discussed in the Privy Council on Feb. 21 and 24.

Lord Selborne on no quite decisive grounds concludes that these changes were made in Convocation before the book was subscribed (*Notes* pp. 68 sq.) ; Mr. Parker shows some reasons for supposing that they were made after subscription and while the book was in the King's possession, and concludes that the debate in the Upper House of Convocation on March 5 'circa nonnullas emendationes sive alterationes alias in libro publicarum precum per domum parliamenti fact[o],' and the committee of 3 bishops then appointed 'nomine totius domus superioris

[1] See above p. cxcviii note [1].

[2] Clarendon *Life*, Oxford 1827, ii p. 118 : 'the consideration of it took up much time : all men offering such alterations and additions, as were suitable to their own fancies, and the observations which they had made in the time of confusion.' An illustration of the pressure of time is supplied by the 'Book Annexed' pp. 81-83, where on p. 81 'O God whose nature and property' follows the Ember-day prayers, and the rest of p. 81 and the whole of pp. 82, 83 were left blank, and were afterwards partially filled up with the prayers for Parliament and for all Conditions, and the General Thanksgiving, all written in another handwriting (not, as is stated in Parker *Introduction* p. ccccxliv, in the same hand).

convocationis ad emendand⁹ et corrigend⁹ easdem alterationes,' were concerned with these changes and the authorising of them (Parker pp. ccccliii sqq.; cp. Cardwell *Synodalia* ii 666). Mr. Tomlinson (*Prayer Book, Articles and Homilies* pp. 262 sq.) points out that by command of the king certain bishops (Sheldon of London, Morley of Worcester, Cosin of Durham, Henchman of Sarum, and Ferne of Chester) were present at the meeting of the Privy Council on Feb. 24 (Kennet *Register* ad diem), while Burnet (Harley MS 6584 p. 158) referring to the addition of the 'Declaration,' which he attributes to the influence of Jo. Gauden, bishop of Exeter (1660-1662: cp. p. 720 below), says that Gauden was opposed by Sheldon, but supported by Morley and Southampton; the presence of the last suggesting that the occasion referred to was the Privy Council meeting of Feb. 24. (If this is so, it does not necessarily follow, as Mr. Tomlinson suggests, p. 261, that the Convocation had nothing to say to the matter.) Some light might be thrown on the question if the handwritings, mentioned above, of the corrections of the bidding to the Prayer for the Church (pp. 663, 715 below) and that of two notes in the margin of C directing the correction of the bidding (p. 663) and the reinsertion of the omitted passage in the Exhortation (p. 673), could be identified. On the circumstances under which certain mistakes were corrected, see Parker *Introduction* pp. ccccli, cccclxxviii, cccclxxxviii.

6. Already on March 8 the Upper House of Convocation had appointed Sancroft to supervise the printing of the Book of Common Prayer, and Masters Scattergood and Dillingham to correct the press.[1] The printing seems to have begun as soon as possible after the text was accepted (Ap. 16), but the book was not ready, at least in sufficient numbers, till shortly before S. Bartholomew's Day.[2] At least 3 folio editions, an 8⁰, and a 12^mo, were issued by the King's printers in 1662.

The Act of Uniformity requires that before Dec. 25 1662 the Chapter of every cathedral and collegiate church shall at their own cost procure a printed copy of the Act and of the Book Annexed, and that a copy of the Act and of the Book shall be delivered to each of the Courts at Westminster and

[1] Cardwell *Synodalia* ii p. 667. Antony Scattergood (1611-1687), of Trinity Coll., Cambridge, Canon of Lincoln, with the two Pearsons and Gouldman edited *Critici sacri* (1660), and himself corrected nearly the whole 9 vols. for press; Wm. Dillingham (c. 1617-1689) was Master of Emmanuel Coll., Cambridge; and both were old Cambridge friends of Sancroft's.

[2] Kennet *Register* pp. 741, 743; Burnet *Hist. of my own times*, ed. Oxford 1823, i p. 318.

to the Tower of London, in each case to be preserved for ever and produced if necessary in any court : the copies to be exemplified under the Great Seal, after being examined and compared with the original and attested as true and perfect under the hands and seals of commissioners to be appointed under the Great Seal, or of any three of them.[1] Of the 'Sealed Books' those of the Courts and of the Tower are preserved in the Record Office, and several of those of the Chapters survive : being folios, minutely corrected throughout[2] by the standard of the 'Book Annexed,' attested at the bottom of the last page by the signatures and seals of commissioners appointed on Nov. 1, and having attached to them the Great Seal of England and a copy of the Letters Patent certifying that the terms of the Act have been complied with and that the Seal has been attached.

On the printing etc. see Parker *Introduction* pp. diii sqq.; on the Sealed Books, pp. dx sqq.; for the text of the latter, A. J. Stephens *The Book of Common Prayer . . . the Text taken from the Sealed Book for the Chancery and collated with the Sealed Books for the King's Bench, the Common Pleas, the Exchequer, St. Paul's, Christ Church, Ely and the Tower*, Ecclesiastical Hist. Soc., London 1849-1854. The corrected text of the Tower copy was printed in fo. for Wm. Pickering, London 1844, and in 8° by Jos. Masters, London 1853. There was no need to procure or deliver separate copies of the Act, since in the first impressions of the Book it was printed after the Elizabethan Act. But since it did not really belong to the Book as subscribed and enacted, the commissioners erased the headline of the pages containing it in the Sealed Books.

7. As to the effect of the revision, the new Preface (pp. 31, 33) summarises it under three heads : (1) 'the better direction of them that are to officiate'; (2) elucidation, by (*a*) removal of archaisms, (*b*) explanation of what was ambiguous or 'liable to misconstruction,' and (*c*) 'a more perfect rendring of such portions of holy scripture' as are contained in the book; and (3) the provision of certain 'convenient' additions. This scarcely gives an adequate account of the changes; but it may serve as a scheme on which to arrange the chief alterations.

[1] Gee and Hardy *Documents* pp. 617 sq.

[2] Except in the Psalter : see below, p. cv.

According to this scheme, the principal features of the revised book may be described as follows. (1) The 'better directions' appear in the added particularity of the rubrics throughout; and especially in the added rubrics for the offertory (p. 663), at the Consecration (p. 693), for further consecration of the chalice, if required, and the veiling of the blessed Sacrament after Communion (p. 703). (2) Elucidations: (*a*) the removal of archaisms seems to refer, for the most part, to the substitution of 'who' for 'which' in reference to persons (but with some happy discrimination); of 'is' or 'are' for 'be'; and of 'acknowledge' for 'knowledge'; but perhaps there are to be added under this head the explanations of technical words, like 'Litany' (p. 175), and of the titles of Sundays and Festivals throughout. (*b*) The elimination of ambiguities perhaps relates to the, wholly desirable, replacement of 'congregation' by 'church'; to that of 'pastors and ministers' by 'priests and deacons' (p. 179); and to the obvious, but, in the central 'form' of Ordination, hitherto implicit, distinction between presbyters and bishops (pp. 995, 1015); and besides these, to the prosaical substitution of 'The portion of Scripture appointed for the Epistle' for 'The Epistle' (p. 647), when the traditional *Lectio* is not drawn from an Epistle (why not 'Lesson'?); and to the, equally prosaical, substitution of 'as on this day' or 'as at this time,' for 'this day' (p. 221 and *passim*) on festivals, which in fact are ideal and not realistic. (*c*) The 'more perfect rendring' of holy Scripture is secured by the adoption, of the version of 1611 in Epistles, Gospels, and all Lessons, in the 'sentences' before Divine Service (pp. 129, 153), in the processional anthems at Burial of the Dead (p. 849), and in one at least of the incidental quotations (p. 825); while elsewhere the former version remains unchanged (pp. 659 sqq., 683). The Psalter is now included in the Book, and, in accordance with the 3rd of the 17 concessions made at the Savoy Conference, it has been collated with the Great Bible; and, as in the Great Bible many words and clauses which are not found in the Hebrew text (most of them derived from the *Psalterium Gallicanum* of the Vulgate, some from Seb. Münster's Latin version: on them see Westcott *Hist. of English Bible*, ed. 3, pp. 333 sqq.; Driver *Parallel Psalter* pp. xix sqq.) are in small print, enclosed in round brackets and asterisked, so in the Book Annexed the same passages and some others are written in rubric-script and enclosed in square brackets. Similarly, in some of the Epistles and Gospels, words and clauses not represented in the Greek, which in the Bible of 1611 are printed in small type and enclosed in round brackets, in the Book Annexed are either written in rubric-hand or underlined. All this apparatus is ignored in the printed text and has not been inserted in the Sealed Books. Under the same head it is convenient, if arbitrary, to refer to the emendation of the Collects, which generally is admirable, worthily redeeming Cranmer's defects. So the new Collects (pp. 209, 273, 389) are admirable in their kind (the kind, viz., composed of a mosaic of passages and phrases from the Holy Scriptures),

and so are the new occasional prayers and the General Thanksgiving (pp. 191-195); while the verbal emendations throughout the book are generally excellent. The same cannot be said of the Prayers for use at Sea (p. 903). The new version of *Veni Creator* is not very meritorious, but it is better than the lumbering and tedious older one, even as emended in 1661 (pp. 989, 1013). The general excellence of the emendations is the more remarkable, in that most of the best work was done, not in the leisure of 'the vacation,' but in the pressure of the last month, while Convocation was sitting and the final revision was in process; so that it appears first in the 'Convocation Book.' By way of illustration of this, in the 'Notes' below, it is noted, from time to time (and mostly by the help of Parker *Introduction*), where the changes first appear; but these are *only* illustrations, and the matter can be further studied in Parker, but, of course, exhaustively, only by means of the 'Durham Book,' the 'Fair Copy' and the 'Convocation Book.' (3) The principal Additions are: of the conclusion of the Jacobean Litany to matins and evensong (pp. 149, 167); of new occasional prayers and thanksgivings (pp. 191 sqq.); of a Collect, Epistle, and Gospel for a 6th Sunday after Epiphany (p. 273) and a collect on Easter Even (p. 389); of renewal of baptismal vows at Confirmation (p. 793); of occasional prayers in the Visitation of the Sick (pp. 837 sqq.); of Psalms in the Burial of the Dead (pp. 849 sqq.); and of an Order for the Baptism of adults (p. 761), and Forms of prayer to be used at sea (p. 903); while the Ordinal and the Psalter now become parts of the Book (pp. 3, 7). Some further details may be noticed. (4) Traditional principles or usages are reverted to in the recognition of the first Evensong of festivals (p. 201); in the provision of a *memoria* of the season at Divine Service and at the Eucharist throughout Advent (p. 203) and Lent (p. 291); the restoration of the announcement of fasts and festivals, and other notices, to their old position (p. 649); the restoration of the proper Lesson of Candlemas (p. 567), of a commemoration of the dead at the altar (p. 665), and of the benediction of the font (p. 741). (5) Some other new features are improvements: e.g. the addition of descriptions to the names in the Kalendar (pp. 81 sqq.); the lengthening of the Candlemas Gospel (p. 569); the addition of the doxology to *Our Father* after the communion (p. 707: on pp. 133, 883, it is questionable). (6) Some things are to be regretted: e.g. the breaking up of the *Gloria* into verse and response on pp. 133, 183; the conventional addition of *Gloria* to the Easter-day anthems (p. 393); the elimination of the traditional endings of the Collects (whereas hitherto it had been generally left to the officiant to finish the Collects in the traditional form, now they are ended off, usually as shortly as possible, with 'Amen' added); the halving of the Passions on Palm Sunday and Good Friday by the assignment of the first chapter as a Lesson at Matins (pp. 325, 381), and the omission of the Burial on Tu., Th., Fr. (pp. 349, 367, 387); the change of order in the Burial of the Dead (pp. 849 sqq.), resulting in the present

hopeless structure of the office; and the insertion of the Declaration on kneeling (p. 721) and the note on the sign of the cross (p. 747), which at least are out of place in the text of a service-book.

8. As to the origin of the changes made in 1661, the following is to be noted.

(1) At some points there is a definite return to the language of 1549.

This is marked in the title p. 3, the offertory rubric p. 663, in the exhortation pp. 669, 671, in the directions for the manual acts p. 693, in the second rubric on p. 717, and in the last on p. 845; while the coincidences with 1549 in the second rubrics on pp. 647, 651 are slight and perhaps accidental. All this appears already in the Durham Book; that is to say, the Book of 1549 exerted its influence directly, not in Convocation, but in the preliminary stage of the revision. The only detail in which the Book Annexed goes beyond the Durham Book in assimilation to 1549 is in 'Here' in the directions for the first and fourth of the manual acts; but this may be accidental (the Durham Book here follows the Scottish). If the Book of 1549 was difficult to meet with in the 17th cent., the text of it was largely reproduced in Hamon L'Estrange *The alliance of divine offices* London 1659 (2nd ed. 1690, reprinted in 'Libr. of Ang.-Cath. Theol.' Oxford 1846). See Tomlinson *Prayer Book, Articles, and Homilies* pp. 137 sq. But L'Estrange does not appear to cite the offertory-rubric of 1549; and of course the Book itself was accessible to the bishops.

(2) Besides a large number of minor details, the Scottish *Book of Common Prayer* of 1637 contributed some substantial additions.

(*a*) Among the details may be mentioned: the addition of verse numbers to the marginal references throughout, and (unfortunately and needlessly) to the announcements of Epistle and Gospel (p. 647); emendations of language, 'acknowledge' for the obsolete verb 'knowledge' (*passim*), 'do part' for the obsolete 'depart' (p. 805), 'church' for 'congregation' (*passim*); and the correction of the longstanding misprint 'holy' for 'whole' in v. 2 of *Quicunque* (p. 169). (*b*) The more substantial contributions are (1) the addition of the doxology to the *Our Father* (pp. 133, 157, 707), and of the concluding prayers of the Litany to Matins when the Litany is not appointed to be said, and to Evensong (pp. 149, 167); and the provision of a prayer for Ember-tides (p. 191), and of a collect for Easter Even (p. 389): (2) in the Mass: the restored Offertory rubrics (pp. 659, 663); the commemoration of the dead (p. 665); the directions for the manual acts at Consecration (p. 693); the direction for further consecration if necessary (p. 703: derived in part from the *Order of Communion* of 1548 [p. lxxiv above]; the coincidence of language, beyond

what is found in the Scottish rubric, may imply the direct use of the *Order* of 1548, or it may be accidental); the directions for the veiling of the blessed Sacrament after communion (p. 703), for the consumption of what remains of the consecrated species (p. 717), and for the disposal of the alms (p. 719). The most important features of the Scottish Book, the restoration of the canon, practically to the form of 1549, and of the Lord's Prayer and 'We do not presume' to their normal positions, though the adoption of them was contemplated in the first stages of the revision and they are consequently found in the Durham Book and Sancroft's Fair Copy, were rejected at a later stage, when 'My L.L. [Lords] the B.B. [Bishops] at Ely House ordered all in the old method' (Durham Book: see Parker *Introduction to revisions* pp. ccxi-ccxxviii; and for a theory as to the circumstances and date referred to, see Tomlinson *Prayer Book, Articles, and Homilies*, pp. 207 sq.).

(3) The *Exceptions of the Ministers* of 1661 had considerable influence on the revision; while the memorandum of 1641 perhaps directly affected it at two points.

On the *Exceptions* see p. cxciv above; on the Memorandum, p. clxxxviii. (*a*) Of the 17 changes conceded by the bishops at the Savoy in reply to the *Exceptions* (p. cxcv), all but 11 (which does not affect the text of the Book), 15 and 17 (both of which were embodied in the Durham Book and the Fair Copy, but were subsequently withdrawn), were carried out in the Book Annexed, though 7 has been deleted (p. cci), and 3 was ignored in the printed copies and the Sealed Books (p. ccv). But besides these some 13 other of the *Exceptions* were recognised in the revision and changes were made which satisfy in whole or in part the puritan objections: viz. (1) further occasional thanksgivings are provided (p. 195); (2) the doxology is added to *Our Father* in 5 places (pp. 133, 157, 707, 883, 909); (3) the direction to sing the Lessons is removed (p. 137); (4) the collects on pp. 231, 235, 427, 457, 481, 503, 621, 625 are emended; (5) the Declaration on Kneeling is replaced (p. 721); (6) the first prayer at Baptism is emended (p. 727); (7) the rubric as to qualification for Confirmation is also modified (p. 791); (8) the formal consent of the curate to the confirmation of any parishioner is required (p. 791); (9) communion at the time of marriage is no longer required (p. 817); (10) the rubric as to the sick man's confession is slightly altered (p. 829); (11) 'this our brother, and' and 'other' are omitted in the last prayer but one in the Burial of the Dead (p. 873); (12) the direction as to the place at which women are to be churched is altered (p. 881); and (13) new Psalms are provided in the Churching of Women (p. 881). Of these changes all but 2, 4 (except on pp. 427, 457), 5, 6, 9, 11, were made in the earliest stage of the revision and appear in the Durham Book; the rest being made in Convocation, and appearing in the Convocation Book, except 5, which was perhaps made elsewhere (p. ccii above). (*b*) Of the 30 'Con-

siderations' of the Memorandum of 1641 which really apply to the authorised text of the Book of Common Prayer, 13 were recognised and in some sort dealt with in the revision; but of these 13 all but 3 were repeated in some form in the *Exceptions*, while of these 3 one (the omission of 's sake' in the last prayer on p. 191, which was still in the same form as on p. 184) was also proposed by Wren. Consequently the Memorandum can be held to be possibly responsible for only 2 suggestions, viz. the note on the sign of the cross (p. 747), and the addition of 'reading Pew or' on p. 887.

(4) Among individuals who affected the revision in different ways and in various degrees, there are three whose influence is more or less definable: viz. Mat. Wren of Ely, Robt. Sanderson of Lincoln, and Jo. Cosin of Durham.

(*a*) So far as evidence remains from which to form an opinion, it appears that Wren's was the most considerable influence. He had the reputation of being 'particularly versed in the old liturgies of the Greek and Latin churches' (Clarendon *Rebellion* ii init.); along with Laud and Juxon he had been censor of the Scottish Book of 1637 (*ibid.*; p. clxxxvii above); and while bishop of Hereford (1634-1635) he had compiled the order for the consecration of Abbey Dore (Legg *English orders for consecrating churches*, H.B.S. 1911, pp. 146 sqq.). Some part of the preliminary stages of the revision was effected at Ely House (above p. ccviii), where also the committee of the bishops, of which he was a member, was originally appointed to meet (above p. cxcvii). His influence on the revision is proved by the fact that nearly all of the suggestions made in his paper mentioned above (p. cxci sqq.) were finally accepted and acted upon. At the same time it is to be noted that the prosaical element in his suggestions was neutralised and his work generally improved. (*b*) As to Sanderson, Izaak Walton (*Life of Dr. Robert Sanderson*, 1678, f.l.4^{b}) no doubt represents the current report: 'How many of those new Collects were worded by *Dr. Sanderson*, I cannot say; but am sure the whole Convocation valued him so much, that he never undertook to speak to any Point in question, but he was heard with great willingness and attention; and when any Point in question was determin'd, the Convocation did usually desire him to word their intentions, and as usually approve & thank him. At this Convocation the *Common Prayer* was made more compleat, by adding 3 new necessary Offices [for Jan. 30, May 29 and Baptism of Adults]. . . . I cannot say *Dr. Sanderson* did form or word them all [certainly not the last: see above p. cxcvi], but doubtless more than any single man of the Convocation; and he did also, by desire of the Convocation, alter & add to the forms of Prayers to be used at Sea (now taken into the *Service Book*). . . . And lastly it may be noted, That for the satisfying all the dissenting Brethren and others, the Convo-

cations Reasons for the alterations and additions to the Liturgy, were by them desir'd to be drawn up by *Dr. Sanderson*; which being done by him, and approv'd by them, was appointed to be printed before the Liturgy, and may be known by this Title,—*The Preface*.' The coincidences of language noted below, p. 840, suggest that Sanderson was also the author of the prayers appended to the Visitation of the Sick (pp. 837 sqq.); and in the Burial of the Dead both the selection of the Psalms and the new arrangement of the office are Sanderson's (Jacobson *Fragmentary illustrations* p. 36). (*c*) Cosin had long interested himself in ritual matters (see his three series of *Notes on the Book of Common Prayer*, reprinted in *Works*, Anglo-Catholic Library, v); he took an official part in the Savoy Conference, was secretary to the bishops during the preliminary stages of the revision, and was one of the bishops' revision committee (pp. cxcvi sq.). His influence on the revision is indicated by the facts, that part of the *Tables and Rules* (pp. 67 sq.), the notes in the Kalendar (pp. 81 sqq.), the first of the Embertide prayers (p. 191), and the new version of *Veni creator* (pp. 989, 1013), are derived from his *Collection of Devotions* 1627 (pp. clxxxv sq.); and that some three-fifths of the 91 suggestions made in his *Particulars to be considered* (p. cxci) were adopted in the revised Book (see more exact statistics in Tomlinson *Prayer Book, Articles, and Homilies* p. 191). Here again the prosaic element in the suggestions was avoided in Convocation. (*d*) Izaak Walton's report, 'that *William* [Sancroft], the now right Reverend Bishop of *Canterbury*, was in these imployments diligently useful, especially in helping to rectify the *Kalendar* and *Rubrick*' (*Life of Dr. Robert Sanderson* f.l. 5), can at most only relate to drafting and informal suggestion, since he was only secretary to the Upper House and the Committee, and was not a member of Convocation. Lord Selborne notes that 'contemporary writers, such as Baxter and Burnet, ascribed the prevailing influence to Sheldon, Morley, and Henchman . . . Neal in the next century . . . mentions the same three names, with seven others' as 'reputed by the Puritans to have been the chief authors and promoters of the Act of Uniformity' (*Notes* p. 48). But Baxter is referring to the Savoy Conference (Sylvester *Reliquiae Baxterianae* p. 363); Burnet to the general influence of Sheldon and Morley on the election of proctors for the Lower House (*Own Times*, ed. Oxford 1823, i p. 316 'such care was taken in the choice and returns of the members of the convocation, that every thing went among them as was directed by Sheldon and Morley'); and Dan. Neal (*History of the Puritans*, ed. Toulmin, iv pp. 379 sq.), writing some 70 years after the events (1732-1738), if he is referring to anything but the polemical attitude of the persons named (six, not seven, besides the three already mentioned, viz. Peter Gunning, proctor of Peterborough diocese; Jo. Dolben, proctor for Christ Church, Oxford; Rich. Sterne, bishop of Carlisle; Wm. Pierce, archd. of Taunton; Ant. Sparrow, archd. of Sudbury; and Jo. Barwick, dean of Paul's), and the incidence of their

votes in Convocation, gives no particulars as to any proposals that any of them may have made. For examples of individual influence at particular points, see p. 194 below, and the following notes on pp. 27, 193, 693, 727, 801, 823, 849, 873, 903, 995.

Notes. **P. 3.** Notice that, as hitherto, so now, no prominence is given to 'Common Prayer' over the rest of the contents of the Book. In the Scottish Book of 1637, 'Common Prayer' is in larger letters than what follows, the size of the type being gradually diminished as the page proceeds; and in at least one issue of 1662 the words are a little prominent, because the initial capitals are rather large and the down strokes of the minuscules rather thick, but this is balanced by 'sacraments' and 'rites and ceremonies' being in capitals throughout. And already in an edition of the English Book by J. Hayes, Cambridge 1670, 'common prayer' is printed larger than anything else on the page, but scarcely yet, as in more modern practice, so dominates the page as to suggest that 'The book of common prayer' is the essential title and rest only subordinate to it (cp. p. lxxxii). This modern practice did not establish itself, apparently, till the end of the 18th or the beginning of the 19th cent. **P. 27.** Sanderson's Preface (pp. ccx, 26) was committed for consideration to Wren of Ely, Skinner of Oxford, Henchman of Sarum and Griffith of S. Asaph (Cardwell *Synodalia* ii pp. 655 sq., 658). It is scarcely conciliatory and perhaps illustrates R. Baxter's remark on Sanderson — 'his great Learning and Worth are known by his Labours, and his aged Peevishness not unknown' (Sylvester *Reliq. Baxter.* p. 363). The first paragraph is a comment on the puritan plea: 'considering that all human works do gradually arrive at their maturity and perfection, and this in particular . . . hath already admitted several emendations since the first compiling thereof: It cannot be thought any disparagement or derogation either to the work itself, or to the compilers of it, or to those who have hitherto used it, if after more than an hundred years, since its first composure, such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons' (*Exceptions* in Cardwell *Conferences* p. 303). **P. 39.** In the printed books of 1662, the essay 'Of Ceremonies' is printed in small italic type, and is only printed large here for convenience, to correspond with 1549 and 1552, where it is printed in full-sized gothic text-type, as it is also in 1559; while in 1604 it is in small gothic. **P. 49.** The emended note at the top of the page makes no very good sense, since the Gt. Bible continued to be 'set forth and used' till 1569 (p. clxxv above). In the Durham Book 'K.H. VIII. &' is inserted above the line. It seems that the text as first written was seen to be a mistake, since the Gt. Bible was 'set forth' under Henry, while yet the Psalter of the Gt. Bible only began to be 'used,' in Divine Service &c., under Edward; and the insertion of 'K.H. VIII. &' is a slovenly attempt at correction. **P. 51.** 'where there is a blank left': hitherto the proper

lessons of immovable feasts had been inserted in their place in the Kalendar, as well as set out elsewhere; and it is difficult to understand why this is now changed. **P. 67.** Burnet *Own Times*, Oxford 1823, i p. 315, says 'the convocation . . . added some new holy days, St. Barnabas, and the conversion of St. Paul'; and so, no doubt following Burnet, Neal *Puritans*, ed. Toulmin, iv p. 354. Burnet knew what he was talking about; and so perhaps did Neal, but not his editor (see his note *in loc.*). In the Act of 1551 (p. clviii above) and the Kalendar of 1561 (pp. clxxii sq.), in accordance with traditional English usage (see above, pp. xciii sq.), these days had not been included in the list of 'holy days' i.e. holidays, and had not hitherto been observed as holidays; but they had always been feasts. The Convocation of 1661 made them into holidays, not by including them in the list of feasts here, but, if at all intentionally, by putting them in the Kalendar in red, which had hitherto been reserved for holidays (cp. p. clviii above). But obviously some people had taken advantage of the fact, that these two days were marked in the Kalendar only in black, to excuse themselves from the observance of them; for in 1636 Wren in *Particular orders* vi (Cardwell *Doc. Ann.* ii p. 202) has occasion to direct 'that ministers forget not to read the Collects, Epistles, and Gospels appointed for the conversion of St. Paul, and for all the holy week before Easter, and for St. Barnaby's day, and for Ash-Wednesday.' **P. 69.** The fast-days are those of the Act of 1551, which enjoins the vigils explicitly, the rest generally, as customary. On the 'Certain solemn days' see pp. ccxxv and 1017 below. **P. 73.** A corresponding table, omitting cols. 3, 5, 12, had been contained in the Kalendar of 1561 (*Liturgical Services* p. 440) and thenceforward. **P. 77.** This table appears in the official Latin translation, *Liber precum publicarum* 1560 (*ibid.* p. 325), and also in the Kalendar of 1561 (*ibid.* p. 442), and onwards. **P. 81.** The change in the first lessons, Jan. 7 even.–24, which should have been printed in black type (see Corrigenda), is caused by the omission of Gen. xi, xxxvi, and the addition of Gen. xxxviii, made in 1561. On Jan. 30, Ex. vi, which had been omitted in 1561, was restored in 1661, with the result that the first Lessons henceforth till Aug. 26 are a chapter behind those of 1561. (It will be seen that the asterisk following 'vi' belongs to the text of the Book Annexed, and not to the indexes of the Synopsis). **P. 89.** March 2: Cedde (1561: Sarum, 'Cedda'), as Cosin's note rightly indicates, is Chad (Ceadda), not his elder brother Cedd; who, however, as 'Cedde' is placed on this day in the 'addicyons' to the main entry, which includes Chadde, in Rich. Whytford's *Martiloge in englysshe* 1526 (ed. H.B.S. 1893, p. 35: he does not occur on his own day, Jan. 7, p. 6). **P. 97.** Ven. Bede is in the *Liber precum publicarum* 1560 (*Liturgical Services* p. 319). **P. 101.** S. Alban is in the *Liber precum* (*ibid.*) and in the *Orarium* of 1560 (*Private prayers of the reign of Eliz.*, Parker Soc., p. 121) on his right day, June 22: he appears on June 17—perhaps ultimately through some confusion of xxii

with xvii—in the *Preces privatae* of 1564 (*ibid.* p. 218), and on both days in an ed. of the Book of Common Prayer, 1617. See Lord Aldenham 'S. Alban's Day in the Calendar of 1662' in *Trans. of St. Paul's Ecclesiological Soc.* v pp. 32 sqq. (notice by the way that the writer appears to ignore the Kalendar of 1561). **P. 105.** S. Mary Magdalen should be on the 22nd. The Convocation Book has 'Magdalene' printed opposite xxii: Sancroft wrote in 'S.', and a *caret* before it and 'Marie' above, along the horizontal line between xxi and xxii; and then, not thinking the result clear, he crossed out the whole and rewrote 'S. Mary Magdalene' in the next available space above, which is that opposite to xxi. The scribe of the Book Annexed supposed the name to belong to the 21st and wrote accordingly, and the first impressions followed the Book Annexed. The Commissioners on their own authority corrected the mistake in the Sealed Books; but the error appeared in many subsequent editions. See Aldenham *loc. cit.* p. 34 (where however the Convocation Book is not quite correctly reproduced). **P. 109.** In 1561 Dan. xiii (Susannah) was assigned to Aug. 26 morning, xiv (Bel and the Dragon) to the evening. These are now put among the 'apocrypha,' Nov. 22, 23. Consequently, henceforth (till Sept. 30) the first lessons are one chapter ahead of those of 1561. In the royal letter after the Hampton Court Conference (Cardwell *Conferences*, p. 221) it was directed that the last verse (65) of Dan. xiii should be omitted, and that Prov. xxx should be substituted for Dan. xiv; and these changes were made. **P. 113.** By 1578 Sept. 7 was marked with 'Nati. of Eliza.,' i.e. Elizabeth's birthday. For a related incident see Strype *Annals: Elizabeth* iii 1 p. 123. In 1604 'Enurchus' (a misprint for 'Euurtius') was inserted. 'Euurtius' occurs in the Sarum *Horae*, Regnault, 1535-6 (Hoskins p. 44); 'Enurchus' in the *Preces privatae* of 1564 (*Private prayers* p. 221). The great Cyprian of Carthage was commemorated on Sept. 14; while the Cyprian of the 26th is the Diocletian martyr of Antioch. Cosin was apparently misled by the Elizabethan *Orarium* (*Private prayers of the reign of Eliz.*, Parker Soc., p. 124) which has 'Cypriani et Justinae' on Sept. 26 and nothing on the 14th (similarly the *Primer* of 1545 leaves the 14th blank, and has 'S. Cyprian' on the 26th). The Pian Breviary of 1568 first put S. Cyprian of Carthage on the 16th. See J. W. Legg 'Notes on the day assigned to St. Cyprian of Carthage' in *Trans. of St. Paul's Ecclesiological Soc.* v pp. 47 sqq. Sept. 30: through the omission of Tob. v, the first lessons now become two chapters ahead of those of 1561. In 1604 Ex. vi and Josh. xx had been substituted for Tob. v, vi (Cardwell *Conferences* pp. 221 sq.). **P. 121.** Nov. 22, 23: the insertion of Dan. xiii, xiv, restores the order of 1561. **P. 127.** The second rubric is adjusted to the exact terms of the Act of Uniformity (p. 23 below). **P. 133.** The multiplication of 'responsals of the clerk and people' is not only an aggravation of the puritan grievance (Cardwell *Conferences*, p. 305), but also a departure from immemorial usage. **P. 137.** Notice the retention of the originally unauthorised insertion of

the musical colon in *Te Deum*, to enable it to be sung to a chant, in spite of its structure. **P. 143.** It might be thought that the fact that *Benedictus* has just been read in its context is a further reason for singing it. **P. 145.** Hitherto *Quicunque* had not been directed to be substituted for the *Apostolicum*, but to be used after *Benedictus* (as traditionally it had been used independently of, and in addition to, the *Apostolicum*). But evidently it had come to be regarded as alternative, since in 1636 Wren, *Particular orders* vi, enjoins that it 'be used on the days' 'appointed, instead of the Apostles' Creed' (Cardwell *Doc. Ann.* ii p. 202). **P. 149.** If 'All kneeling' (not on p. 165) is intended to include the priest, it is obviously ridiculous. Notice the form of the note on the Anthem (already in the Durham Book). In England rubrics had always been in some imperative form, as they still are in the Book of Common Prayer. Hence this is rather a note, than a rubric, recognising and authorising a fact, not giving a direction. The so-called Anthem is obviously the outcome of the use recognised by the Elizabethan Injunction (above p. clxxi), 'in the beginning, or in the end of the common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence [i.e. meaning] of hymn may be understanded and perceived' (Cardwell *Doc. Ann.* i. p. 196). The 'five Prayers' (already directed in the Durham Book) are the conclusion of the Jacobean Litany (p. clxxxi), and the first and the last three that of the Elizabethan (p. clxvii). In the place of 'the fountain of all goodnes,' in the second of the prayers, 1604 has 'which hast promised to bee a Father of thine Elect, and of their seede.' 'the fountain of all goodnes' first appeared in *A form of Common Prayer together with order of fasting* 1625 (on occasion of the pestilence), when Charles I was without issue, and was adopted in the Book of Common Prayer, Norton and Bill 1627; while the old reading was restored in the ed. R. Barker 1632, after the birth of Charles and Mary. But in 1633, after Laud had become primate, the new phrase was again adopted (not in R. Barker's 8°, but in his folio, of this year), and was henceforth retained, no doubt in order to obviate the need of constant change. For the consequent puritan charge of innovation, see H. Burton *For God and the King* 1636 p. 130; and Cardwell *Conferences* p. 234. The order (May 30 1662) for filling in of the title, and of the names both here and on p. 177, in the printed books, is in *Calendar of State Papers : domestic : 1661-1662* p. 384 (Parker *Introduction* p. clviii). **P. 157.** At Matins in the Convocation Book 'we beseech' has been corrected in Sancroft's hand, first to 'beseech we' and then to 'let us beseech': the Book Annexed was copied between the dates of these corrections, and has at both places 'beseech we,' which has been corrected by Sancroft to 'let us beseech' at Matins, but remains here. The printed books have 'let us beseech' at both places. **P. 169.** 'Instead of the Apostles Creed': see on p. 145. 'Commonly called the Creed of Saint

Athanasius': in his *De tribus symbolis* published in 1642 and dedicated to Charles I, Gerard Voss had argued successfully against the Athanasian authorship of *Quicunque*, assigning it to a Frankish writer of the 8th or the 9th cent.; and in 1647 Jas. Ussher in *De symbolis* had accepted the non-Athanasian origin, but assigned the creed to a date earlier than 447. See Waterland *A critical history of the Athanasian Creed* ch. i. In 1549 the pages containing *Quicunque* had no headline: from 1552 till 1604, the headline 'Evening Prayer' was continued so as to cover it: in 1604 'Quicunque vult' was substituted: Wren proposed to omit it, and from the Durham Book to the Book Annexed the headline was 'At Morning Prayer'; but the printed issues of 1662 had 'The Creed of S^t^ Athanasius,' which in the Sealed Books is corrected to 'At Morning Prayer.' **P. 175.** On the rubric see 'Corrigenda.' **P. 183.** It is unfortunate that, while uniformly inserting 'Amen' elsewhere, the people of 1661 did not insert it after the collect here, and so left room for the absurd practice of treating the following anthem as a response to the collect. But of course the case is really covered by the general rule on p. 133. **P. 187.** The second prayer 'in time of dearth,' which was omitted in the Chapel-Litany of 1559, in the Book of 1559 (except in Jugge and Cawoode's first issue) and onwards, is restored in the Durham Book. **P. 191.** The Embertide Prayers are proposed in the Durham Book. In the printed books of 1662, the prayer 'O God whose nature' (which was inserted at the end of the occasional prayers in the Elizabethan Litany; see p. clxvii) was set after the 'Prayer for all conditions.' Consequently in the Sealed Books the commissioners cancelled it and had a new leaf printed and inserted, reproducing the order of the Book Annexed. None the less it long continued generally to be printed in the wrong place. See Wheatly *Rational illustration of the Book of Common Prayer*, ed. Corrie, Cambridge 1858, p. 186: A. J. Stephens *Book of Common Prayer* i pp. 583, 587. **P. 193.** On May 24 1661 Rob. Pory, archd. of Middlesex, and 'the archbishop's other chaplains,' were commissioned to make 'a prayer for the parliament sitting, and one for the synod'; and on May 31 Pory produced the forms, which were then referred to the censorship of Rob. Creighton, dean of Wells, Wm. Creede, archd. of Wilts, Jo. Pearson, archd. of Surrey, Jos. Crowther, proctor for Worcester diocese, and the archbishop's two chaplains (D'Oyly *Life of Sancroft* i p. 113, cited in Cardwell *Conferences* pp. 374 sq.). As appears from p. 192, the Prayer for Parliament is partly derived from a prayer of 1625. It was first issued in a form of prayer for a general fast on June 12 1661 (Cardwell *ibid.*). It was inserted here by Convocation at a late stage of the revision (see p. ccii n.[2]), and does not appear in the Durham Book or in Sancroft's Fair Copy. **P. 197.** Wren's Thanksgiving 'For restoring publick peace' (altered almost to its present form) is already adopted in the Durham Book. **P. 201.** The new rubric, explicitly directing the first Vespers of festivals, appears already in the Durham

Book. **P. 203.** The new rubric here also is found in the Durham Book. In Sarum usage, on feasts &c. in Advent, the collects of Advent Sunday are added to those of the day in the Mass; and the daily memorial *de omnibus sanctis* at Lauds and Vespers is of an Advent-character. **P. 209.** The new collect appears in the Durham Book. **P. 213.** The emendations in the collect first appear in the Convocation Book. **P. 217.** Wren had suggested 'On the Birth of Christ, called.' **P. 227.** The expanded collect (omitting 'those') appears in the Durham Book. With the conclusion cp. Hen. Hammond *Paraphrase and Annotations on the New Testament* (1653) on Acts vii 55 'standing (as in a posture of readiness to assist and help)': (so S. Chrys. in Cramer *Catena* iii p. 128 τί οὖν ἑστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα: S. Greg. M. *Hom. in Evang.* xxix 7 'in labore certaminis positus stantem vidit quem adiutorem habuit'). **P. 231.** The *Exceptions* (Cardwell *Conferences* p. 317) had asked for the emendation of the collect. It appears so amended (cp. 1 Jo. i 7, 2 Jo. 4, Jo. viii 12) first in the Convocation Book. **P. 235.** The *Exceptions* (Cardwell *ibid.*) had also asked that this collect be amended. The emendation (cp. Ps. viii 2) first appears in the Convocation Book. **P. 247.** The alteration of the rubric was made in the Scottish Book. **P. 265.** The collect is emended first in the Convocation Book. **P. 273.** Sarum had provided for 6 sundays after Epiphany, repeating the mass of the day (with only a change of Gospel and omission of the Sequence) on the sunday within the octave, and beginning the series above, pp. 252 sqq., on the sunday after the octave. The English Book from 1549 onwards followed the Roman order, and began the series on the sunday within the octave, so providing for only 5 sundays (see *Missale Romanum 1474*, H.B.S., i pp. 32 sqq.). The reformed Missal of Pius V (1570) provided a new mass for a 6th sunday (*ibid.* ii p. 29); and the same is done here. Cosin had suggested the addition in the *Particulars*, and it is already made in the Durham Book. **P. 291.** The new rubric appears already in the Durham Book. In Sarum usage, from Ash W. till Maundy Th. each day has its own proper mass, and of the 6 further collects following those of the day one is *de penitentibus*; and Lauds and Vespers has each its own proper collect daily, while, except on sat. and sund. the *super populum* of the mass is added to Vespers. **P. 389.** The emended Scottish collect appears in the Durham Book. **P. 405.** Notice here and on p. 411, 'thy' in the first line is retained. 'Thine' on p. 397 only perpetuates an accidental reading of, e.g., the edition of 1636. **P. 417.** The omission of 'of God' in the last line of the Ep. is in accordance with the Bible of 1611, where perhaps it is a misprint. The words are restored in the Cambridge Bibles of 1629 and 1638 (above, p. clxxxiv); and the scribe of the Book Annexed wrote them here, but a corrector has deleted them. **P. 427.** The *Exceptions of the Ministers* asked for the emendation of this collect (Cardwell *Conferences* p. 317). The emendation appears first in the Convocation Book (Durham Book

has 'who doest make all faithful men to be of one mind'). **P. 457.** Reconsideration of this collect was also asked for in the *Exceptions* (*ibid.*). It appears as amended in the Durham Book. **Pp. 467, 471, 481, 489, 491, 499, 503.** The emendations of all these collects, the reconsideration of the last of which was asked for in the *Exceptions* (Cardwell *ibid.*), appear first in the Convocation Book. **Pp. 505, 513, 525, 531, 547, 561, 567.** Here again the emendations first occur in the Convocation Book. **P. 567.** The restoration of the Lesson and the lengthening of the Gospel are both proposed in the Durham Book. **P. 579.** The reading of the Collect, from at least 1578, was 'that we be not like children carried away with euery blast of vaine doctrine, but firmely to be established in the trueth of thy holy Gospel' (*Liturgical Services* p. 167). **P. 585.** First corrected in the Convocation Book. **Pp. 621, 625.** Reconsideration of these collects was asked for in the *Exceptions* (Cardwell, as above). The emendations first appear in the Convocation Book; in the collect of S. Luke, 'that' and 'may be healed' come from the Scottish Book. **P. 641.** Whereas in the first printed copy of 1662, 'Amen' is elsewhere printed in rubric-type, as a response, that after the Lord's Prayer here is in text-type, as to be said by the celebrant; and it has not been altered in the Sealed Books. Perhaps it indicates the traditional practice, and the rule on p. 133 was not understood to interfere with this. **P. 647.** The unhappy transference of the memorial of the King to a place before the Collect was suggested by both Wren and Cosin, adopted in the Durham Book and the Fair Copy, and had already been effected in the Scottish Book. It is a good instance of the profound lack of appreciation, on the part of the Carolines, of the liturgical precedents, which, on occasion, they were fond of invoking. 'The Portion' &c. gives effect in an ugly form to the 2nd concession of the Savoy bishops (above p. cxcv). **P. 649.** 'on the right' (also Scottish), see above p. clx. **P. 663.** The *Exceptions of the Ministers* (Cardwell *Conferences* p. 318) had pointed out that four of the offertories are 'more proper to draw out the people's bounty to their ministers, than their charity to the poor.' Perhaps in consequence of this, it is now defined, by the change on p. 659, by the new rubric here and the addition of 'and oblations' to 'alms,' and by the last rubric on p. 719, that the 'devotion of the people' is to serve other purposes besides that of alms. The direction to present the offerings on the altar, while it comes from the Scottish Book, represents what was already in some measure English customary practice: see Wren *Particular orders . . . given in the diocese of Norwich* xviii (in Cardwell *Doc. Ann.* ii p. 205) 'That the holy oblations . . . be received by the minister . . . and then by him to be reverently presented before the Lord, and set upon the table till the service be ended'; Jer. Taylor *Collection of Offices* (*Works*, ed. Heber, xv p. 298) 'let [the Minister] in an humble manner present it to God, laying it on the Communion table; secretly and devoutly saying; "Lord accept the oblation and almes of thy people,"' etc. The offering-

days, except in so far as they are still represented by Easter offerings, had apparently fallen into disuse. Notice that the direction as to the setting of the bread and wine on the altar in the main follows the language of 1549, not that of the Scottish Book. On the intended meaning of 'Oblations' see Dr. Dowden's careful investigation in *Further Studies in the Prayer Book* pp. 176 sqq. (reprinted from *Journal of Theol. Studies* i pp. 321 sqq.). Only, it is to be noted that it is a mere accident that the denotation of 'oblations' had become specialised, since alms are at least as much oblations as anything else (Heb. xiii 16) and are offered here; and that, though 'oblations' here was not meant to denote specifically the bread and wine on the altar, yet the bread and wine are provided out of the money offered, which historically is in part a commutation for offerings of bread and wine. Consequently, since it is not the money in itself that is offered, but what the money represents, the bread and wine are part of the Church's oblations, and are legitimately, not to say necessarily, included in the offering of 'these our alms and oblations.' It may be added also, that whatever in the developed Offertory, e.g. of the Latin rite, goes beyond what is expressed or implied in the English rite as now amended, does not belong to the essence of the Offertory, but is 'canon minor' and anticipatory of the Canon (cp. pp. civ sq.). **Pp. 669 sq.** See pp. ccvii. **P. 679.** See p. cci. **P. 681.** 'with faith': the Durham Book has 'with a true heart in full assurance of faith' (Heb. x 22), further corrected by the deletion of 'with . . . heart'; and in the Book Annexed the scribe wrote 'in full assurance of faith,' as in the Fair Copy; but Sancroft has erased 'in . . . of' and substituted 'with.' Cp. Μετὰ φόβου Θεοῦ καὶ πίστεως προσέλθετε of the Orthodox rite, already cited by L'Estrange in illustration of 'draw near' (*Alliance*, A.C.L., p. 311). In the *Order of Communion* 1548, the direction 'draw near and take . . . make' was apparently only an invitation to communion, after confession first made, and did not imply any physical movement at the moment. Under the rule of 1549 the meaning was still plainly the same; only the communicants were already in the *quire*, having been directed (p. 662) to remain there after making their offering. The Book of 1552 omitted the last direction (p. 663); but apparently in the 17th cent. it still continued to be observed in effect; so that Andrewes (*Minor Works*, A.C.L., p. 156, quoted by both L'Estrange and Cosin) and Wren (*Fragmentary illustrations* p. 79), understanding 'draw near' to mean 'come into the quire,' proposed to omit it; while others (L'Estrange *Alliance* p. 309; Cosin 'Notes' II in *Works*, A.C.L., v p. 328) held that the existing practice was mistaken, and that 'draw near' was the sign for the communicants to enter the quire. No doubt it was to settle this difference that the rubric (p. 677) directing the communicants to be 'conveniently placed' before the exhortation, was inserted. **P. 687.** From 1559 onwards *Sanctus* has been printed continuously with the Preface, as to be said by the priest alone, which had no doubt long been the traditional custom

where there were no clerks to sing (cp. Simmons *Lay folks mass book* pp. 271 sq.). But by 1661 the curious custom seems to have become traditional for the people to take up the Preface itself at 'Therefore' and say the rest of it and the *Sanctus* with the priest. See *Answer to the Exceptions* (Cardwell *Conf.* p. 344), where the bishops include 'Therefore with angels' &c. with the Canticles, *Gloria in excelsis* and *Gloria Patri* as a 'public thanksgiving'; and Ant. Sparrow, *Rationale upon the Book of Common Prayer* 1657 ad loc., treats 'Therefore with' &c. as part of 'the thrice holy and triumphant Song.' The new 'sung or said,' which elsewhere is used only in reference to what is 'sung or said' by all together, appears to sanction and confirm the custom. Anyhow the custom continued (see e.g. Nicholls *Comment on the Book of Common Prayer* 1710, Wheatly *Rational illustration* 1710, ad loc.), and it lasted down till the last quarter of the 19th cent. (Jebb *Choral Service of the United Church of England and Ireland*, 1843, p. 506: Scudamore *Notitia eucharistica*, 1876, p. 542) and no doubt still persists in many places. On the other hand of course from Merbecke and Tallis downwards choir-music has only been provided for *Sanctus* (Jebb *ubi supra*). **P. 693.** The first rubric is already in the Durham Book. 'Before the people' is perhaps due to Cosin, who, in *Particulars* 57, has 'to break the bread before the people.' (The prints of the *Particulars* in Nicholls and the 'Library of Anglo-Cath. Theol.' are both so far misleading that by italics or quotation-marks they suggest that Cosin supposed that 'before the people' was 'in K. Edward's Service-Book'; whereas Cosin wrote 'nor to *Break the Bread* before the people.' Of course Cosin's statement is itself misleading, since, while a fraction is generally directed in the Book of 1549 [p. 716], there is no suggestion that it shall be made at the words 'he brake it'). The rubrics concerning the manual acts are already in the Durham Book. The insertion of one or more of these directions was proposed on all sides: by Wren and Cosin, and by the Ministers in the *Exceptions*; and Jer. Taylor represents two of them in his 'Office' (*Works* xv p. 301). 'In most places' the fraction was already 'in use' by custom (Cosin *Particulars* 57); and no doubt puritan influence was on the side of the custom, since the Calvinians pressed the necessity of the ceremonial fraction, as the essential 'memorial' of the Lord's death, on the one side as against the Latin use of whole wafers in communicating the people, and on the other against the Lutherans who regarded the Fraction as an ἀδιάφορον and as only signifying distribution (F. Turretin *Institutio theologiae elencticae* 1696, xix 24). **P. 701.** 'to any one' (already in the Durham Book): obviously to guard against a possible interpretation of the existing rubric, that the form of administration need only be said once. Cp. Can. 21 of 1604 'the minister shall deliver both the bread and the wine to every communicant severally'; Wren *Particular orders* xv 'that the minister repeat to every communicant severally all the words, that are appointed to be said at the distribution of the holy sacrament' (Cardwell *Doc. Ann.* ii p. 205). **P. 703.** The

coincidences of language in the first rubric with the *Order of Communion* 1548 are perhaps accidental. Though no directions had been given in the Books of 1549, 1552, and 1559, this rubric represents the customary practice, which was enforced in the reign of Elizabeth (see the case cited in Scudamore *Notitia eucharistica*, ed. 2, p. 762 note [4]); and Canon 21 of 1604 enacts that 'no bread and wine newly brought shall be used, but first the words of institution shall be rehearsed, when the said bread and wine be present upon the communion-table.' **P. 719.** For 'Divine Service' used in this extended sense, as including the Mass, see pp. 651, 801; and, for similar use in 1549, p. 718, and 'seruice time' p. 800. P. 133 it is used in perhaps a still larger sense. **P. 721.** See pp. cci sqq.; and L. Pullan *Hist. of the Book of Common Prayer* pp. 316 sqq. This 'Declaration' and the two notes at the end of the Order of Baptism (p. 747) are, in the printed Books of 1662, neither in the black-letter of the text nor in the roman type of the rubrics, but in italic. Yet already in the *Exceptions* and in the *Answer* to them (Cardwell *Conferences* pp. 322, 354) the 'Declaration' is called a 'rubrick'; and the Memorandum of 1641 (*ibid.* 276) suggests a 'discreet rubrick' on the sign of the cross. **P. 727.** Sanderson *Liturgy* p. 31 has 'Christ in the river of Jordan, didst sanctify the element of water.' **P. 741.** The retention of 'Congregation' here, as against the suggestion of the Durham Book to substitute 'Church,' is happy. 'sanctifie this water' etc., first in the Convocation Book. It was at first proposed to read 'Sanctifie we beseech thee this fountaine of Baptisme and for' (cp. Scottish) in line 3 p. 728, and this is found in the Durham Book, but has been cancelled, and does not appear in the Fair Copy. Sanderson *Liturgy* p. 34 has 'this child which is to be now baptized.' **P. 747.** See on p. 721. **P. 749.** The Thanksgiving with the preceding rubric appears in the Durham Book. **Pp. 761 sqq.** The Order of Adult Baptism was compiled May 18-31 1661, before the revision began (p. cxcvi above); and it will be noticed that in some small points (pp. 769, 773) it follows the unrevised text of the Baptism of Infants. **P. 801.** On 'divine service' see on p. 719. Sanderson *Liturgy* p. 38 omits 'in Paradise.' **P. 805.** In accordance with the 15th of the concessions made at the Savoy Conference, 'I thee worship' was altered to 'I doe thee honour' in the Durham Book; but this was not accepted in Convocation. **P. 813.** 'christianly and' etc. first in Convocation Book. **P. 817.** The change in the final rubric satisfies an *Exception* of the Ministers (Cardwell *Conf.* p. 331). **P. 821.** The new matter appears already in the Durham Book. **P. 823.** Except for the conclusion, which is already proposed in the Durham Book, the emendation of the second collect was made in Convocation. It betrays the influence of Sanderson, who in his *Liturgy* (*Fragmentary illustrations* pp. 9, 21) has 'Sanctify thy corrections unto them,' and 'Strengthen *him* . . . with faith . . . Grant that *he* may so patiently take thy fatherly visitation . . .' **P. 825.** The changes in the exhortation, which for the most part are adjustments of

the quotation (Heb. xii 6-10) to the text of 1611, do not appear in the Fair Copy. **P. 827.** The two lines following the creed are in the Durham Book (cp. p. 757). **P. 829.** In the rubric before the absolution: 'if he humbly' &c. is in the Durham Book, the other changes first in the Convocation Book; and together the changes largely satisfy an *Exception* of the ministers (Cardwell *Conf.* p. 331). **P. 831.** Wren's new clause in the prayer is already adopted in the Durham Book. Ps.: '[That . . . Glory]': in Great Bible in small type, bracketed and asterisked, as from Vulg. 'ut cantem gloriam tuam' (LXX ὅπως ὑμνήσω τὴν δόξαν σου), unrepresented in Heb. (The brackets of the first two columns disappeared in 1559.) **P. 835.** The changes in the anthem first appear in the Convocation Book. **Pp. 837 sqq.** These prayers occur first in the Convocation Book; they may be Sanderson's, but, if so, a comparison of them with *Sanderson's Liturgy* suggests that they were improved in Convocation. It is to be noted that Canon 67 of 1604 (Cardwell *Synodalia* i p. 284), recognising that a Visitation Office cannot be regarded as a fixed formula, but only as a mass of suggestions to be adapted by the ministrant to the circumstances of the individual case, only imposes the Office as it stands on curates who are not 'preachers'; while 'a preacher' is to minister 'as he shall think most needful and convenient.' Lanc. Andrewes's *Manual for the Sick* is an example of how 'a preacher' will deal with the Office. This necessary freedom is recognised in some measure in the Office itself, pp. 823, 827. **P. 849.** The first rubric is already in the Durham Book. The structure of the three forms of the Office will be clear from the following table:—

1549	1552	1661
Procession	Procession	Procession
Burial	Burial	
Psalms		Psalms
Lesson	Lesson	Lesson
		Burial
Our Father	*Our Father*	*Our Father*
Preces		
Collect	Collect	Collect
Mass	Collect	Collect.

The first column is intelligible (p. cxxvii) and excellent: the second is only the first spoiled by the omission of Psalms and preces: the third is unintelligible. Besides the selection of the Psalms, the order—Psalms, Lesson, Burial—is Sanderson's; but he also put an *Our Father* before the Psalms (*Fragmentary illustrations* pp. 36 sq.). Ps.: '(at the last)': in the Great Bible bracketed, but not in small print nor asterisked. Not in Heb., LXX, Vulg.; and apparently a gloss to bring out the sense. **P. 851.**

'[fretting a garment],' a gloss interpreting the text, wrongly it seems, being Seb. Münster's 'vestem arrodens': not bracketed or marked in any way in the Great Bible. P. 853. '[dryed vp]': in small print, bracketed and asterisked in Great Bible: Vulg. 'induret,' LXX σκληρυνθείη. 'O teach': so in Great Bible and Psalter hitherto; while in the Psalter of the Book Annexed it is corrected 'So teach.' P. 859. The 17th concession at the Savoy Conference had consented to omit 'sure and certain' and it is deleted in the Durham Book and Sancroft's Fair Copy; but the concession was withdrawn in Convocation, since it does not appear in the Convocation Book. Sanderson had read only 'in hope' (*Fragmentary illustrations* p. 37). The addition of 'the' before 'resurrection to eternal life' (S. Jo. v 29) clearly mitigates the reasonable puritan objection, that the 'words cannot in truth be said of persons living and dying in open and notorious sins,' suggesting, as they did, a 'sure and certain hope' of the 'resurrection to eternal life' of each individual, whatever his character might be: whereas now, with the added 'the,' they only assert 'the sure and certain hope' that such a resurrection will be, and suggest the charitable hope that, in spite of all human judgment, the individual is such that he will have part in it. P. 861. 'For' is an unhappy change: except for the punctuation (which appears corrected first in the Book Annexed) the text was right as it stood (ἵνα ἀναπαύσωνται, ut requiescant). Pp. 873, 875. Except 'with,' the omission of '*N.*,' and the conclusion, these corrections appear first in the Convocation Book. The omission of 'this our brother, and' and 'other' satisfies one of the *Exceptions* (Cardwell *Conf.* p. 333). Sanderson *Liturgy* p. 37 has 'we and all other departed.' P. 881. 'As hath . . . direct' provides a remedy for an inconvenience pointed out in the *Exceptions* (*ibid.* p. 334). The hopeless grammatical incoherence of the opening admonition remains uncorrected. The *Exceptions* also (*ibid.*) proposed a change of Psalm, suggesting cxiii or cxxviii. P. 885. The changes in the collect appear first in the Convocation Book. P. 887. The Scottish Book had already directed that the Commination should be used 'especially on the first day of Lent commonly called, Ashwednesday' (cp. 1549). But this of course represents what had always been customary in England: see Frere *Visitation Articles and Injunctions* iii pp. 254, 278, 304: *Second Report of the Ritual Commission* 1868, p. 418, &c. 'Reading Pew or': cp. p. ccix. P. 889. 'Perverteth the,' 'Idolaters,' as in version of 1611. P. 891. 'Ready to fall upon vs': suggested in Durham Book. P. 893. 'the propitiation': from version of 1611. P. 895. Ps. li 9: the addition of 'away' which appears first in the Convocation Book, and is not made in the Psalter, is unexplained. P. 897. Ps. li 15: 'and,' inserted here in the Convocation Book, is found in the *Psalter* of 1639, and appears in that of the Book Annexed. Ver. 17: the article before 'contrite' disappears here in 1604, and is not in the Psalter of 1639, but it remains in the Bible of 1611. P. 899. 'always': cp. pp. 184, 700. P. 901. Why

the Aaronic blessing should be thus mutilated is not obvious. On the Psalter, see above pp. cxcv, ccv. **Pp. 903 sqq.** The 'Formes of Prayer,' in the printed copies of 1662 are in smaller type than the rest of the book, and in one impression at least occupy a sheet to themselves (* 1-6) between sheets Nn (1-8) and Oo (1-6). As a supplement to the *Directory* of 1544 the Parliament had issued *A Supply of Prayer for the Ships that want ministers to pray with them* (Procter and Frere pp. 162, 644); and Jer. Taylor in his *Collection of Offices* had provided *An Office, or Form of Prayer, for Sailors or Mariners* (*Works* xv p. 349). As we have seen (p. ccix), Izaak Walton attributes some responsibility for the 'Formes of Prayer to be vsed at Sea' to Sanderson; and, besides what is noted on p. 924, they bear other marks, which betray his hand, viz. 'vs thy poor servants' p. 905, and 'We thy poor creatures' p. 917, a form of phrase which recurs in his *Liturgy* (Jacobson *Fragmentary illustrations* pp. 13 sq., 16); p. 903 l. 13 (cp. *Lit.* p. 9 'receive into thy gracious protection'); p. 919 l. 21 (*ibid.* 17 'express the true thankfulness . . . by obedience to thy most holy commandments'). Along with the occasional thanksgivings of 1604 (pp. 195 sqq.) these 'Formes' must take the lowest place among the contents of the Book of Common Prayer. **P. 929.** The curious addition of an imprint to the title of what is no longer a separate book was not reproduced in the printed Books, but is reinserted in the Sealed Books. **Pp. 953, 955.** The proper Gospel and 'Prevent us, O Lord' first appear in the Convocation Book. **Pp. 959-995.** The new arrangement of the Ordination of Priests is exhibited in the following table.

1552	1661
Sermon	Sermon
Mass as far as to the Gospel.	
Come holy Ghost	
Presentation	Presentation
Litany	Litany
	Mass as far as to the Gospel
Oath of allegiance	Oath of allegiance
Allocution	Allocution
Examination	Examination
Silent prayer	Silent prayer
	Come holy Ghost
Consecration prayer	Consecration prayer
Imposition of hands &c.	Imposition of hands &c.
Delivery of Bible &c.	Delivery of Bible &c.

The purpose of the change is evidently, by assimilating the order of parts to that of the Ordination of Deacons, to make it easier to combine the two rites when both orders are conferred in immediate succession. The new arrangement appears first in Sancroft's Fair Copy. (The Durham

Book is no longer available, since it does not contain the Ordinations, which must have been corrected in a separate book now lost.) **P. 967.** The use of the prayer 'Almighty God, giver' as the Collect, appears first in the Convocation Book. **Pp. 969 sqq.** The first of the Epistles of 1550, and the first and third of the Gospels, are now transferred to the Consecration of Bishops (pp. 1001, 1003). This change and the new Ep. and Gospel, occur first in the Convocation Book. Henceforward, down to p. 997, the greater part of the emendations (except in the version of *Veni Creator*; which however is to stand 'as tis corrected paper E,' not forthcoming) are found already in Sancroft's Fair Copy. **P. 989.** The omission in lines 3-5, and the new conclusion, the rubric as to *Veni Creator* and the new version of the hymn itself, appear first in the Convocation Book. On the version, see above pp. ccvi, ccx. **P. 995.** The Jesuit Peter Talbot in a *Treatise of the Nature of Catholick Faith and Heresie* (Rouen 1657, p. 22), in disputing the validity of English Ordinations, had used the argument that in the English rite the form 'Receive the holy Ghost' is used indiscriminately for the presbyterate and the episcopate, without any words explicitly defining which order is being conferred; and Bramhall had replied in *The Consecration of protestant bishops vindicated* (1658), arguing with good reason that the order intended to be conferred is adequately defined by the whole context of the rite (*Works*, Anglo-Cath. Libr., iii pp. 162 sqq.). On the other hand, according to Burnet (*Reformation* ii p. 144 [1680]) and Humphrey Prideaux (*Validity of the Orders of the Church of England* pp. 9, 22, 42 sq. [1688]: cp. Cardwell *Conferences* p. 385 note [p]), presbyterians had argued from the common formula that bishops and presbyters are regarded as essentially identical. Although it is obvious that, if the first contention had been valid, it was too late to remedy the alleged defect by any modification of the form; and although Burnet and Prideaux report that the new defining clause was inserted only to meet the latter contention: yet it is likely that both contentions contributed to suggest the addition of 'for the office and work' etc. here and on p. 1015. According to Prideaux (*ibid.* p. 43) Peter Gunning and Jo. Pearson were 'the prime advisers' of the insertion of the words. Sancroft's Fair Copy proposes 'Take the Holy Ghost by whom the Office and Authority of a Bishop is now committed vnto thee' for the consecration of bishops, but suggests no change here. **P. 999.** Wren suggested 'Ordering or' in the title. The new Collect is found first in the Convocation Book. **P. 1005.** 'the Arch-Bishop . . . Table,' in substance suggested by Wren. Henceforward, except where it is otherwise noted, all the more important amendments, and most of the smaller ones, are already found in Sancroft's Fair Copy. **P. 1007.** 'the edifying and well governing' (from the Bidding prayer of Canon 55 of 1604: see p. 1053 below) first in the Convocation Book. **Pp. 1011, 1013.** The new question and answer, the new rubrics, and the short version of *Veni Creator*, appear first in the Convocation Book. **P. 1015.** On the amended form

see on p. 995 above. **P. 1017.** The final note was naturally omitted in the printed copies; but it has been reinserted in the Sealed Books. The 'Certain solemn dayes' (p. 69), which are marked in red in the Kalendar, were enjoined respectively by the Acts 3 Jac. I c. 1, 12 Car. II c. 30, and 12 Car. II c. 14 (for all of which see A. P. Perceval *The original services for the State holidays*, London 1838, pp. 17 sqq.). A form of service for Nov. 5 was issued by royal authority in 1606 (*Prayers and Thankesgiuing . . . for the happy deliverance of his Maiestie . . .* R. Barker); a form was issued for Jan. 30 1660-1 (see Lathbury *Hist. of the Book of Common Prayer* pp. 334 sq.), and a revision of this (reprinted in Kennet *Register* p. 368), presumably made by the committee of Convocation appointed on May 16 1661 (above, p. cxcvi), was issued for Jan. 30 1661-2 (Lathbury *loc. cit.*); while for May 29 a form was devised, May 16-18 1661, by a committee of Convocation (above, pp. cxcv sq.) and issued (reprinted in Kennet, p. 452). All these forms were revised by Convocation in the spring of 1662, being finally read, as revised, and unanimously approved in the Upper House on Ap. 26 (Cardwell *Synodalia* ii pp. 670 sq.). A royal order of May 2 directed that they be printed and published and 'annexed' to the Book of Common Prayer and be henceforth universally used (Cardwell *Conferences* p. 383 note [n]). Accordingly they were annexed to the printed copies of the Book, in small type, after 'FINIS, under a new title-page with the royal order printed on the *verso*.

ADDENDA AND CORRIGENDA

P. 5 c. 2 l. 13, for 'Lessons and' read 'Lessons, and'

„ „ l. 21, for 'Euen*ing*' read 'Even*ing*'

„ „ l. 31, for '*ministration*' read '*Ministration*'

P. 19 c. 2 ll. 9, 10, add hyphens after '**distress**' and before '*And*'

P. 46 c. 1 ll. 23 sq., for '*Hor. Can. series*' read '"Breviary"'

P. 69 l. 24, for '—' read '—.'

Pp. 79 sqq. In all three books the days throughout are divided from one another by red lines right across the Kalendar, which are here omitted for convenience.

P. 81 day 7 even. to 24 even., for 'xii . . . xlvii' read '[2]**xii . . . xlvii**' (see note p. ccxii).

Pp. 85 ll. 6, 28; 101 ll. 28, 33; 105 l. 29; 109 l. 28, for '[7a]**Fast**' read '[2]**Fast**'

P. 85 l. 34, for '**xii**' read '**xiii**'

P. 109 l. 12, for '[7a]**Name**' read '[2]**Name**'

P. 113 l. 12, for '[7a]**Enurchus B. of**' read '[4]**Enurchus B.** [7a]**of**'

„ l. 31, for '[a]**S.**' read '[7a]**S.**'

P. 117 l. 23, for '**S.**' read '[7a]**S.**'

P. 121 l. 10, for '**Papists**' read '[5]**Papists**'

„ l. 28, for '**Isai.**' read '[2]**Isai.**'

P. 124 l. 1, for '**HATH .XXXI. DAYES**' read '*HATH .XXXI. DAYES*'

P. 127 c. 1 l. 3, for 'SHALBE VSED AND SAYDE' read '*SHALBE VSED AND SAYDE*'

P. 129 c. 2, all chapter numbers in the references, except (Jer.) 10, (Ps.) 143, should be in italic.

„ „ ll. 11-14, for '*When . . . alive*' read '**When . . . alive**'

„ „ l. 37, for '10' read '*10*'

„ „ l. 48, for '143' read '*143*'

P. 133 c. 2 l. 21, read '**him***'

P. 137 c. 2 ll. 22, 40, for '**acknowledge**' read '[6]**acknowledge**'

P. 142 c. 1 l. 23, for '**secula**' read '**seculo**'

P. 153, correct as above on p. 129.

P. 169 c. 2 l. 25, for '**whole**' read '[6]**whole**'

P. 174 c. 1 l. 33, see note p. lxvi top.

P. 175 c. 2 l. 2, read '**Supplication***, *to be* **sung, or said** [6]**after**'

„ cc. 1, 2 l. 40, for '**all**' read '*all*'

P. 176 c. 1 ll. 1, 2, omit what is bracketed: see note p. lxvi.
P. 177 c. 1 l. 35, for 'universal*ly*' read 'vniuersal*ly*'
P. 178 c. 1 l. 16, for '**pusillanimos**' read '**pusillanimes**'
P. 183 cc. 1, 2 l. 26, for '*be*' read 'be'
„ c. 2 l. 35, for '*hearts*' read '*hearts*[3]'
P. 185 c. 2 l. 23, for '[1]2' read '[1b]2'
P. 187 c. 2 l. 8, for 'Iesus' read 'Iesu*s*'
P. 188 c. 2, prefix '[*A prayer of Chrysostome.*]'
P. 189 c. 2 ll. 7, 8, read '**the** *reliefe of* **those**'
Pp. 193, 195 c. 2, enclose the indented notes with a long square bracket on the inner side.
P. 197 c. 1, opposite l. 16 of c. 2, add '[1604 this thy]'
P. 216 c. 1 l. 1, omit S
P. 227 c. 2 line 17, for '**the**' read '[6]**the**'
P. 247 c. 2 l. 30, for '**serve**' read '[6]**serve**'
P. 287 c. 2 l. 7, for 'of all' read '**of** all'
P. 289 c. 2 end, read '[6]COMONLY . . . WEDNESDAY.*'
P. 291 c. 2 l. 8, read '[6]**ac**knowledging'
P. 294 c. 2 l. 36, 'monicions' is read only in the ed. of 1549 here used: in the rest it is 'motions.'
P. 295 c. 1 l. 7, 'monicions' is read in one other ed. of 1552: in the rest it is 'motions.'
Pp. 329 c. 2 l. 39; 347 c. 2 l. 36; 365 c. 2 l. 54; 383 c. 2 l. 54, the Title on the Cross is written in larger script, and in the printed book it is in small roman capitals.
Pp. 331 c. 2 l. 6; 349 c. 2 l. 3, 'Eli' &c. is written in rather larger script, and in the printed book it is in roman type.
P. 397 c. 2 l. 3, for 'thine' read '**thine**[5]'
P. 421 c. 2 l. 7, read 'said [4] *, I'
Pp. 423 c. 2 l. 43; 427 c. 2 l. 36; 445 c. 2 l. 32; 483 c. 2 l. 15: the first 5 words are written in the script of the rubrics. This is ignored in the printed book, and remains unnoticed in the Sealed Books.
P. 427 c. 2 l. 2, for '**who**[8]' read '[8]**who***'
P. 474 c. 1 l. 7, for '[Gr.' read '(*Greg.* 166)'
P. 476 c. 1 l. 17, for 'xviii 38' read '379: *Greg.* 166'
P. 490 c. 1 ll. 9 sq., read '(*Leon.* 434; *Gel.* iii 4)'
P. 504 c. 1 end, for 'xviii 29' read '371'
P. 510 c. 1 l. 6, for 'xviii 33' read '374'
P. 533 c. 2 l. 3, read 'said [4] *, The'
P. 546 c. 1 l. 6, for '*Leon.* 419' read '*Greg.* 121'
P. 551 c. 2 ll. 12 sq., 'The Lord our Righteousness' is written in larger script, and in the printed book is in roman capitals.
P. 575 c. 2 l. 26, read '[6]BLESSED'

P. 591 c. 1 after l. 29, add 'SAINCT IOHN BAPTIST.'
„ c. 2 after l. 29, add 'SAINT IOHN BAPTIST.'
P. 625 c. 2 ll. 11, 14, read '[6]**that***', '[6]**may be** healed*'
P. 647 c. 2 l. 5, read 'pray.[4] *'
„ „ „ 47, read '[9]**for the Epistle***'
„ „ „ 54, read '[6]**the People all standing up***'
P. 662 c. 2 ll. 39 sq., read '*Chalice or* els in *some faire* or *conueniente cup*'
„ „ l. 41, read '*put*tyng'
„ „ l. 42, read '*water*'
P. 663 cc. 1, 2 bottom, and p. 665 top, add long square bracket on the inner side of the indented note.
P. 665 c. 2 l. 30, read '[4] *specially*'
P. 673 c. 2 l. 15, read '*an*'
P. 683 c. 2 l. 13, read '*strengthen*[1b]'
„ „ l. 40, read '*After*[4] * *which*'
P. 685 c. 2, enclose the indented note in a long square bracket on the inner side.
P. 686 c. 1 l. 40, add S in margin.
P. 687 c. 2 ll. 34 sq., add hyphen after 'saying,' and before 'Holy'
P. 693 c. 2 l. 5, read '[7b]**before**'
„ „ l. 23, read '[6]**most**'
„ „ l. 27, read '*Iesu*S[4]'
„ „ note (c), for '[9]And' read 'And'
„ „ note (d), read '[6]he'
P. 704 c. 2 l. 1, read 'commaunde-'
P. 707 c. 2 l. 5, read '[6]**For**'
P. 717 c. 2 l. 14, for '[7]' read '[7b]'
P. 721 c. 2, add [9] at the beginning, and * at the end.
P. 727, and odd-numbered pages down to p. 775, c. 2, the descriptions of the subject or subjects of Baptism ('this child,' 'these persons,' &c.) and most of the pronouns referring to them, in the Book Annexed are written in the larger script of the rubrics, as to be adjusted to the sex and number of the subjects, and in the printed book are in the roman type of the rubrics.
P. 734 c. 2 l. 5, for 'end' read 'and'
Pp. 740 c. 1 l. 13; 742 c. 1 l. 27, add '(*Gel.* i. 44)'
P. 748 c. 1 l. 23, add S in margin.
Pp. 787 c. 2 l. 38; 789 c. 2 ll. 3 sq., 'Sacrament' and the Baptismal formula are written in the rubric script, and in the printed book are in the roman type of the rubrics.
P. 790 c. 1 l. 21 marg., for '**B**' read '**Br**'
P. 791 c. 2 l. 32, read '[9]**are . . . and***'
P. 791 c. 2 l. 50, read '[9]**as he . . . confirmed***'

Pp. 821, 823, 831, 837, 839, 845, c. 2, the 3rd pers. pronouns are written in rubric script, and in the printed book (here and also p. 841) are in the roman rubric type.

Pp. 859 c. 2 l. 39; 873 c. 2 l. 23; 877 c. 2 l. 16, 'brother' is written in rubric script, and in the printed book both it and 'his' on p. 859 l. 41 are in roman rubric type.

P. 873 c. 2 ll. 28 sq., read '*with*[9] * *all*'

P. 877 cc. 1, 2 l. 24, read '*from*'

P. 887 c. 2 ll. 4 sq., read '[6]THE FIRST DAY OF LENT*'

P. 898 c. 1 l. 14, add '(*Greg.* 201, 247)'

P. 900 c. 2 ll. 18 sqq.; the title of the Psalter should not be in italic.

P. 901 c. 1 bottom, add '[THE PSALTER, or Psalms of Dauid, after the Trāslation of the greate Byble, pointed as it shall be *sayde or* songe in Churches. Edward Whitchurch 1552.]'

P. 944 c. 1 bottom, add '(*Gel.* i 23)'

P. 954 c. 1 l. 13, read 'dignisque'

„ „ l. 19, add '(*Leon.* 424: *Gel.* i 22)'

P. 978 c. 1 l. 14, add '(*Gel.* i 20)'

P. 983 c. 2 l. 13, read '**nor**'

P. 984 c. 1 ll. 29 sq., read '**administretis**'

P. 999 c. 2 l. 14, read '**didst**'

P. 1005 c. 2 ll. 18 sqq., read '[8]**the . . . Table***'

Pp. 1006 c. 1 l. 5; 1014 c. 1 l. 8, add '(*Gel.* i 99)'

P. 1014 c. 1 l. 9, add ☞ in margin.

A SYNOPSIS OF THE SOURCES AND REVISIONS
OF THE BOOK OF COMMON PRAYER

1549

THE booke of the common prayer and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of England.

Londini in officina
Edouardi Whitchurche.
Cum priuilegio ad imprimendum solum.
Anno. Do. 1549. Mense
Junij.

1552

The Boke of

common prayer, and ad-

ministracion of the

Sacramentes
and other
rites
and Ceremonies *in*

the Churche of
Englande.

¶ Londini, in officina Edvvardi Whytchurche.
¶ Cum priuilegio ad ImPrimendum Solum.
Anno *1552.*

1661

THE BOOKE OF

Common Prayer
And
Administration of the

Sacraments
And other Rites and

Ceremonies
of the Church
According to the Vse of
the Church of England
Together with
The Psalter or Psalmes of David
Pointed as they are to be sung or said in Churches
And
The Forme or Manner of Making, ordeining, & con-
[**secrating**
of
Bishops, Priests, & Dea-
[**cons.**

THE CONTENTES OF THIS BOOKE.

Breuiarium Romanum nuper reformatum (Quignon) Venice 1535, praefatio.

i. A preface.

[See xiiii. below.]

Portiforium seu Breuiarium ad vsum ecclesie Sarisburiensis [Paris, Regnault, 1535].

ii. A table and Kalendar for Psalmes & Lessons, with necessary rules perteyning to the same.
[See p. 48 below.]

[See p. 48 below.]

[See iiii. below.]

Portiforium as above.

iii. The ordre for Mattins and Euensong, throughout the yeare.

[See vi. below.]

Missale ad vsum ecclesie Sarisburiensis [Paris, Regnault, 1534] passim.

iiii. The Introites, Collectes, Epistles and Gospelles, to be vsed at the celebracion of the Lordes Supper, and holy Communiō, through the yere, with proper Psalmes and Lessons, for diuerse feastes and dayes.

Ibid. Ordinarium misse, Canon [after Temporale].

v. The Supper of the Lorde and holy Communion, commonly called the Masse.

Processionale ad vsus insignis ecclesie Sarum obseruandos accomodum [Roermund, 1544, ff. 116 sqq.].

vi. The Letany and Suffrages.

Manuale ad vsum percelebris ecclesie Sarisburiensis [Rouen, Nic. Rufus, 1543] Ordo ad cathecuminum faciendum [ff. 33 sqq.], Benedictio fontis [ff. 37 sqq.], De baptismo [ff. 42 sqq.].

vii. Of Baptisme both publike and priuate.

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THE CONTENTES OF THYS BOOKE.

i. A preface.

ii. Of ceremonies, *why some be abolisshed, and some* retayned.

iii. The ordre howe the Psalter is appointed to be read.

iiii. *The* Table for thorder of the Psalmes to be sayd at *Mornyng* and Euen*ing prayer.*

v. The order how the rest of holy Scripture is appointed to be read.

vi. Propre Psalmes and Lessons *at Morning and Euening prayer*, for *certayne* feastes and dayes.

vii. *An Almanack.*

viii. *The Table and Kalēder for Psalmes and Lessons, with necessarie Rules apperteynyng to the same.*

ix. Thorder for *Mornyng prayer* and Euen*inge prayer*, throughout the yere.

x. The Letanie.

xi. The Collectes Epistles, and Gospels, to be vsed at the *ministracion* of the holy Communion, through*out* the yere.

xii. *Thorder of the ministracion of the* holy Communion.

[See *x.* above.]

xiii. Baptisme both publique and priuate.

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THE CONTENTS OF THIS BOOK

i An Act for the Vniformitie of Common Prayer.

2 The Præface.

3 Concerning the service of the Church.

4 Concerning Ceremonies.

5 The Order how the Psalter is appointed to be read.

6 The Order how the rest of the holy Scripture is appointed to be read.

7 A Table of proper Lessons and Psalms.

8 Tables, and Rules for the Feasts, and Fasts through the whole year.

9 *The Kalendar* **with the** *Table* **of** *Lessons.*

10 The Order for *Morning Prayer.*

11 The Order for Euen*ing Prayer.*

12 The Creed of St. Athanasius.

13 The Litany.

14 Prayers and Thanksgivings, vpon severall Occasions.

15 The Collects, Epistles, and Gospels, to be vsed at the *ministration* of the holy Communion through*out* the year.

16 *The Order of the ministration of the* holy Communion.

[See 13 above.]

17 The Order of Baptism, both publick, and private.

18 The Order of Baptism for those of riper years.

Sources	1549
Pontificale Confirmatio puerorum [ap. Maskell *Mon. rit. eccl. angl.* i. pp. 38 sqq.].	viii. Of Confirmacion, where also is a Cathechisme for children.
Manuale Ordo ad faciendum sponsalia [ff. 47 sqq.].	ix. Of Matrimony.
Ibid. Ordo ad visitandum infirmum [ff. 85 sqq.], De extrema vnctione [ff. 93 sqq.].	x. Of visitacion of the sicke, & Communion of the same.
Ibid. Commendatio animarum [ff. 101 sqq.], Missa pro defunctis [ff. 133 v sqq.], Inhumatio defuncti [ff. 144 v sqq.].	xi. Of Buriall.
Ibid. Ordo ad purificandum mulierem post partum [f. 46 v].	xii. Of purificacion of women.
Missale ad vsum ecclesie Sarisburiensis [Paris, Regnault, 1534], In capite ieiunii [ff. 28 sqq.].	xiii. A declaracion of scripture, with certeine prayers to bee vsed the firste daye of Lent, commonlye called Ashwednesdaie.
	xiiii. Of Ceremonies omitted or reteyned.
	xv. Certeine notes for the more plain explicacion and decent ministracion of thinges conteined in this booke.
Psalterium Dauiticum ad vsum ecclesie Sarisburiensis in *Portiforium* pars hyemalis.	

	[1550
Pontificale Celebratio ordinum [ap. Maskell *Mon. rit. eccl. angl.* ii. pp. 165 sqq.], Consecratio electi in episcopum [*ib.* p. 254 sqq.].	The forme and maner of makyng and consecratyng of Archebishoppes Bishoppes, Priestes and Deacons. M.D.xlix.]

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xiiii. Confirmacion, where also is a Cathechisme for children.	19 **The** Catechism, **with the Order for** Confirmation **of** children.
xv. Matrimonie.	20 Matrimony.
xvi. Visitacion of the sicke. *xvii.* The Communion of the *sicke.*	21 Visitation of the Sick, and Communion of the *Sick.*
xviii. Burial.	22 Burial.
xix. The thankes geuing of women *after childe birth.*	23 *Thanksgiving* **for** women *after Child*-**bearing.**
xx. A *Comminaciō* *against sinners,* with certain praiers to be vsed *diuerse tymes in the yere.*	24. A *Commination* **or** [8]**Denouncing of Gods Anger and Judgements** *against Sinners.*
[See *ii.* above.]	[See 3 above.]
	25 **The Psalter.**
	26 **The Order of Prayers to be vsed at Sea.**
xxi. Thefourmeandmanerofmakyng and consecrating of Bisshoppes, Priestes, and Deacons.	27. **A** form and manner of **ordaining** Bishops, Priests and Deacons.

SOURCES 1549

5 & 6 Edw. vi. cap. 1.
1 Eliz. cap. 2.

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An Acte for the vniformitie of common prayer, and administracion of the Sacramentes.

Where there hath been a verye Godlye ordre sette forthe by auctoritie of Parlamente, for common prayer and administracion of the Sacramentes, to bee vsed in the mother tongue within this Churche of Englande, agreable to the woorde of God and the primatiue Churche, verye coumfortable to all good people, desyryng to lyue in Christen conuersacion, and moste profytable to the state of this Realme: vpon the whiche, the mercy, fauour, and blessing of almighty God, is in no wyse so readyly and plentuously powred, as by common prayers, due vsing of the Sacramentes, and often preaching of the Gospel, with the deuocion of the hearers: And yet thys notwithstandinge, a greate noumbre of people, in diuers partes of this Realme, folowing theyr own sensualitie, and liuing either without knowledge or due feare of God, dooe wilfully, and damnablye before almightie God, absteyn and refuse to come to theyr parishe Churches and other places, where common prayer, administracion of the Sacramentes, and preaching of the woord of God is vsed, vpon the Sundayes and other dayes, ordeined to be holy dayes.

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An Act for the Vniformity of Common Prayer, [1]**and Service in the Church,** *and Administration of the Sacraments,*

[8]primo Elisabethæ *

[1]Where at the death of our late soveraign Lord King Edward the sixth, there remained one vniform order of Common Service and prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England which was set forth, in one Book, intituled, The Book of Coñon Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King Edward the sixth, intituled, An Act for the vniformity of common prayer, and Administration of the sacraments: The which was repealed and taken away by Act of Parliament in the first year of the raign of our late soveraign Lady Queen Mary to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in or by the said book, shall be void, and of none effect, from and after the feast of the Nativity of S[t] Iohn Baptist next coming.

And that the said book with the order of service, and of the administration of Sacraments, Rites, and Ceremonies, with the Alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said feast of the nativity of Saint Iohn Baptist in full force and effect,

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See the first Act of Vniformity, 2 & 3 Edw. vi. cap. 1.

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according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedrall, or parish-church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens dominions, shall from and after the feast of the nativity of S^t^ Iohn Baptist next coming, be bounden to say and vse the Mattens, Evensong, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other common and open prayer in such order and form as is mentioned in the said book, so authorized by Parliament in the said fifth and sixth year of the reign of King Edward the sixth, with one alteration or addition of certein lessons to be vsed on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say common prayer mentioned in the said book, or minister the Sacraments from and after the feast of the nativity of Saint John Baptist next coming, refuse to vse the said common prayers, or to minister the sacraments, in such Cathedral, or Parish church, or other places, as he should vse to minister the same in such order and form as they be mentioned and set forth in the said book, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said book [Open prayer in and through this Act, is meant that prayer which is for other to come vnto, or hear, either in common

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churches, or private Chappels, or Oratories, commonly called, the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said book, or any thing therein conteined, or of any part thereof, and shall be thereof lawfully convicted, according to the lawes of this Realm by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highness her heirs and successors, for his first offence, the profit of all his Spirituall benefices, or promotions, coming or arising in one whole year next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of six months without bail or mainprise. And if any such person once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment, by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual promotions, And that it shall be lawfull to all Patrons or Donors of all and singular the same spirituall promotions or any of them to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be convict in form aforesaid, concerning any of the premisses, shall not be beneficed, nor have any spirituall promotion: that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year

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next after his said conviction, without bail or mainprise. And if any such person not having any spiritual promotion, after his first conviction shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority **afore**said that if any person or persons whatsoever after the said feast of **the nativity of Saint Iohn Baptist** next coming shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare or speake any thing in the derogation, depriving or despising of the same book, or of any thing therein conteined, or any part thereof, or shall by open fact, deed, or by open threatnings compell or cause, or otherwise procure or mantein any Parson, Vicar or other Minister, in any Cathedrall or parish church, or in chappel, or **in** any other place to sing or say any common **or** open prayer, or to minister any sacrament otherwise, or in any other manner **and** form then is mentioned in the said book, or that by any of the said means shall vnlawfully interrupt, or let any Parson Vicar or other Minister in any Cathedrall or parish church, chappel, or any other place, to sing or say common and open prayer, or to minister the sacraments, or any of them in such manner and form as is mentioned in the said book: that then every **such** person, being thereof lawfully convicted in form abovesaid, shall forfeit to the **Queen** our Soveraign **Lady her** heirs, and successors for the first offence **an hundred marks.** And if any person or persons being once convict of any such offence, eftsoons offend against any of the **last recited offences,** and shall in form aforesaid be thereof lawfully convict: that then the same person so offending and convict, shall for the second offence forfeit to the **Queen** our Sovereign **Lady, her** heirs and successors **four hundred Marks.** And if any person after he in form aforesaid shall have been twice con-

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For reformacion hereof, be it enacted by the Kyng our souereigne Lord, with thassente of the Lordes and commons, in this present Parlament assembled, and by the auctoritie of the same, that from, and after the feaste of all Sainctes next comming, all and every persone, and persones, enhabyting within this Realme, or any other the kinges maiesties dominions, shal diligently & faythfulli, (hauing no lawful or reasonable excuse to be absēt,) endeuour themselues to resorte to theyr Parish Church, or Chapel accustomed, or vpon reasonable let therof, to some vsual place, where cōmon prayer and such seruice of God shalbe vsed in such tyme of let, vpon euery Sunday, & other dayes, ordeyned, & vsed to bee kepte as holy dayes, & then, & there to abide, orderly, and soberlye, during the tyme of the common prayer, preachinges, or other seruice of God, there to be vsed and ministred, vpon payne of punishement by the Censures of the Church.

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vict of any offence concerning any of the **last recited offences**, shall offend the third time, and be thereof in form abovesaid lawfully convict: that then every person so offending and convict, shall for his third offence forfeit to our Soveraign **Lady** the **Queen** all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the summe to be payed by virtue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, instead of the said **summe**, suffer imprisonment by the space **of six** months without bail or mainprise: And if any person or persons that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the **said** summe to be paied by virtue of his conviction, **and this estatute** in such manner and form as the same ought to be payed within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said **summe**, suffer imprisonment during **twelve** monthes without Bail or mainprise. *And that from and after the* **said** *feast of* **the nativity of Saint John Baptist** *next coming all and every person and persons inhabiting within this Realm, or any other the* **Queens** *Maiesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, indeavour themselves to resort to their parish church or chappell accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer, and such service of God shall be vsed in such tyme of let, vpon every Sunday, and other dayes ordained, and vsed to be kept as holy dayes: and then and there to abide orderly and soberly during the time of common prayer, preachings or other service of God there to be vsed and ministred, vpon pain of punishment by the censures of the Church:*

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And for the due execucion hereof, the Kinges most excellent maiestie, the lordes Temporal, & all the commõs in this present Parlament assembled, doeth in Goddes name, earnestly requyre and charge al tharchebisshops, Bisshops, and other Ordenaries, that they shall endeuour them selues to the vttermost of theyr knowledges, that the due & true execuciõ hereof may be had throughout theyr Diocesses and charges, as they wyll aũswere before God, for such euylles and plagues, wherwith almightie God may iustely punishe his people, for neglecting this good and wholesome lawe.

And for theyr auctoritie in this behalfe, bee it further likewise enacted by thauctoritie aforesaid, that all & singuler the same Archbisshops, Bisshops, & al other theyr officers, exercisinge Ecclesiasticall iurisdiccion, as well in place exempt, as not exempt, within their diocesses, shal haue ful power and auctoritie by this acte, to refourme, correct, and punishe, by censures of the Church, al & singuler persones which shal offende within any theyr iurisdicciõs or Diocesses: after the said feast of all sainctes next coming, against this acte & statute, any other lawe, statute, priuilege, libertie, or prouision heretofore made, had, or suffred, to the contrarie not withstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore set forth, diuers doubtes for the fasshion & maner of the ministraciõ of thesame, rather by the curiositie of the minister and mistakers, then of any other worthy cause: therfore aswel for the more playne & manifest explanacion hereof, as for the more perfecciõ of the said ordre of common seruice, in some places where it is necessary to make the same prayer and

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and also vpon pain that every person so offending shall forfeit for every such offence twelve pence to be levied by the church-wardens of the parish where such offence shall be don to the vse of the poor of the same parish, of the goods lands and tenements of such offender, by way of distress.

And for due execution hereof, the **Queens** *most excellent Majesty, the Lords temporall, and all the Commons in this present Parliament assembled doth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries that they shall endeavour themselves to the vttermost of their knowledges that the due and true execution hereof may be had throughout their Diocess and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesom law-.*

-And for the authority in this behalf, be it further inacted by the authority aforesayd that all and singular the same Archbishops, Bishops, and all other their officers exercising ecclesiasticall Iurisdiction, as well in place exempt, as not exempt within their Diocess, shall have full power and authority by this Act to reform correct, and punish by censures of the church, all and singular persons which shall offend within any of their iurisdictions, or Diocess after the said feast of **the nativity of Saint John Baptist** *next coming against this act and statute: any other law, Statute, priviledge liberty or provision heretofore made had or suffered to the contrary notwithstanding.*

And it is ordained and enacted by the authority aforesaid that all and every Justice of Oyer and Determiner, or Iustices of Assize shall have full power and authority in every of their open and generall Sessions, to inquire hear and determine all and all manner of offences, that shall be committed or done contrary to any Article conteined in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may

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fasshion of seruice more earnest and fitte, to stirre christiã people to the true honouring of almighty God: The kynges most excellente maiestie, with thassent of the Lordes and commõs in this present Parlamẽt assembled, and by thauctoritie of the same, hath caused the foresayd ordre of commõ seruice, entituled, The boke of commõ prayer, to be faythfully & godly perused, explaned, & made fully perfect: & by the forsaid auctoritie, hath ãnexed & ioyned it, so explaned & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebisshops, Bisshops, Priestes & Deacõs, to be of like force, auctoritie, & value, as the same like foresaid boke entituled, The boke of common prayer, was beefore: & to bee accepted, receiued, vsed & estemed in lyke sorte & maner, & with the same clauses of prouisions and excepcions, to all ententes, construccions and purposes, as by the acte of Parlament made in the second yere of the kinges Maiesties reygne, was ordeyned, limited, expressed, & appoynted for the vniformitie of seruice, & administracio of the Sacramẽtes throughout the realme, vpon such seueral paynes, as in the sayd acte of Parlamẽt is expressed. And the said former acte to stand in ful force & strength, to al ententes & construccions, and to be applied, practised, & putte in vre, to, & for the establishing of the boke of common prayer, now explaned, and hereunto annexed: & also the sayd fourme of making of Archebisshops, Bisshops, priestes, & Deacons, hereunto annexed, as it was for the former boke.

And by thauctoritie aforesaid it is now further enacted, that yf anye maner of persone, or persones, enhabitinge, and beeyng within thys Realme, or any other the Kynges Maiesties dominions, shall after the sayd feast of all Sainctes, willingly, and wittingly, heare, and be presente at anye other maner, or fourme of common prayer, of administracion of the Sacramentes, of making of ministers in the Churches, or of any other rytes cõteined in the boke ãnexed to this acte, thẽ is mẽcioned & set forth in the said boke, or that is

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do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authority aforesaid that all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure ioin, and associate himself, by virtue of this Act, to the said Iustices of Oyer, and Determiner, or to the said Iustices of Assize, at every of the said open and generall sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it enacted by the authority aforesaid that the books concerning the said service, shall at the costs and charges of the parishioners of every parish, and Cathedrall church be attained and gotten before the **said** feast of **the nativity of Saint John Baptist** next following: and that all such parishes and Cathedrall churches, or other places where the said books shall be attained, and gotten before the said feast of **the nativity of saint John Baptist**, shall within three weeks next after the said books so attained and gotten, vse the said service and put the same in vse according to this Act.

And be it further enacted by the authority aforesaid that no person or persons shall be at any time hereafter impeached or otherwise molested of or for any of the offences above mentioned hereafter to be committed or don contrary to this Act vnless he or they so offending be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer and Determiner, or Justices of Assize next after any offence committed or don contrary to the tenor of this Act.

Provided allwayes and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament for the **third** offence above mentioned, shall be tryed by their Peers

Provided also and be it ordained and enacted by the authority aforesaid, that the Major of London, and all other Majors Bayliffs, and other

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cõtrary to the forme of sundrye prouisions and excepcions, conteyned in the foresayd former statute, and shalbe therof conuicted, according to the lawes of this Realme, before the Iustices of Assise, Iustices of Oyer and Determiner, Iustices of peace in theyr Sessions, or any of them, by the verdict of xii. men, or by his, or their owne confession, or otherwise, shall for the fyrste offence suffre emprisonmente, for sixe monethes, without baile, or maynprise: & for the seconde offence, being lykewise conuicted, (as is abouesayd,) emprieson-ment for one whole yeare: & for the third offence, in like maner, emprieson-ment during his, or their lyues. And for the more knowledge to be geuē hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesayd, that al and singuler Curates shall vpon one Sunday euery quarter of the yere, during one whole yere, next folowing the foresayde feaste of all Sainctes, next coming, reade this presente Acte in the Churche, at the tyme of the moste assembly: & lyke-wise once in euery yere folowing, at the same time, declaringe vnto the people by the auctoritie of the Scripture, howe the mercy & goodnes of God hath in al ages been shewed to his people, in theyr necessities and extremities, by meanes of heartye and faythfull prayers made to almightye God, specially where people be gathered together wyth one fayth and mynde, to offre vp theyr heartes by prayer, as the beste Sacrifices Christian menne can yelde.

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head-officers of all and singular cities, boroughs, and towns corporate within this Realm, Wales, and the Marches of the same to the which Iustices of Assize do not commonly repair, shall have full power and authority by virtue of this Act to enquire hear and determine the offences above said and every of them yearly, within fifteen dayes after the feasts of Easter, and Saint Michael the Archangel, in like manner and form as Justices of Assize, and Oyer, and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar ecclesiasticall iurisdiction, shall have full power and authority by virtue of this Act, as well to inquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place to take accusations and informations of all and every the things above mentioned, done committed or perpetrated within the limits of their iurisdiction, and authority, and to punish the same by admonition, excommunication sequestration, or deprivation, or other censures, and Processes in like form as heretofore hath been vsed in like cases, by the Queens ecclesiasticall lawes.

Provided always, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receive punishment of the Ordinary, having a testimonial thereof vnder the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Iustices: and likewise receiving for the said first offence, punishment by the Justices, he shall not for the same first offence, eftsoons receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the church, and of the Ministers thereof shall be retained, and be in vse, as was in this church of England by the authority of Parliament in the second year of the reign of King

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Edward the sixth, vntil other order shall be therein taken, by authority of the Queens Maiesty, with the advice of her Commissioners appointed and authorized vnder the great seal of England, for causes ecclesiasticall or of the Metropolitane of this Realm. And also, that if there shall happen any contempt or irreverence to be vsed in the Ceremonies or Rites of the Church by the misvsing of the orders appointed in this book: the Queens Maiesty may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all lawes Statutes and ordinances wherein or whereby any other Service, administration of Sacraments, or common prayer is limited, established, or set forth to be vsed within this Realm or any other the Queens Dominions and Countries shall from henceforth vtterly be voyd and of none effect.*

"And lastly, it may be noted, That, for the satisfying all the dissenting Brethren and others, the Convocations Reasons for the alterations and additions to the Liturgy, were by them desir'd to be drawn up by *Dr. Sanderson*; which being done by him, and approv'd by them, was appointed to be printed before the Liturgy, and may be known by this Title,—*The Preface*: and begins thus—*It hath been the wisdom of the Church.*"—I. Walton *The Life of Dr. Sanderson*, 1678, f.l 5.

The Preface.

Jt hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgie to keep the meane betweene the two extreams; of too much stiffness in refusing, and of too much easiness in admitting any variation from it. ffor as on the one side common experience sheweth, that where a change hath been made of things advisedly established, no evident necessity so requiring, sundry inconveniences have therevpon ensued, and those many times more, and greater, then the evils that were intended to be remedied by such change: So on the other side, the particular Forms of divine Worship, and the Rites and Ceremonies appointed to be vsed therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that vpon waighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of Authority, should from time to time seem either necessary or expedient. Accordingly we find that in the Reignes of severall Princes of blessed memory since the reformation, the Church vpon iust and weighty considerations her therevnto moving, hath yeilded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same vnto this day; and do yet stand firm and vnshaken, notwithstanding all the vain attempts, and impetuous assaults made against it by such men as are given to change, and have alwayes discovered a greater regard to their own private fancies and interests, then to that duty they ow to the publick.

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By what vndue means, and for what mischievous purposes the vse of the Liturgy (though inioyned by the Lawes of the land, and those laws never yet repealed) came, during the late vnhappy confusions to be discontinued, is too well-known to the world, and we are not willing here to remember. But when vpon his Majesties happy restauration, it seemed probable, that amongst other things, the vse of the Liturgy also would return of course (the same having never been legally abolished;) vnless some timely means were vsed to prevent it: those men, who vnder the late vsurped powers, had made it a great part of their business, to render the people disaffected therevnto, saw themselves in point of reputation, and interest concerned (vnless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their vtmost endeavors to hinder the restitution thereof. In order wherevnto divers pamphlets were published against the Book of Common-prayer, the old objections mustred vp, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importunities were vsed to his Sacred Majesty that the said Book might be revised, and such alterations therein, and additions therevnto made, as should be thought requisite for the ease of tender consciences. Wherevnto his Maiesty out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what perswasion soever, did gratiously condescend.

Jn which review we have endeavored to observe the like moderation as we find to have been vsed in the like case in former times; And therefore of the sundry alterations proposed vnto vs, we have reiected all such, as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practise of the church of England, or indeed of the whole Catholick church of Christ;)

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or else of no consequence at all, but vtterly frivolous and vain. But such alterations as were tendred to vs (by what persons, under what pretenses, or to what purpose soever so tendred) as seemed to vs in any degree requisite or expedient, we have willingly, and of our own accord assented vnto. Not enforced so to do by any strength of Argument convincing vs of the necessity of making the said alterations: for we are fully perswaded in our iudgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience vse, and submitt vnto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such iust and favourable construction as in common equity ought to be allowed to all humane writings, especially such as are set forth by Authority, and even to the very best translations of the holy scripture it selfe.

Our generall aime therefore in this vndertaking was, not to gratify this or that party in any their vnreasonable demands: but to do that which to our best vnderstandings we conceived might most tend to the preservation of peace and vnity in the Church; the procuring of reverence, and exciting of piety, and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavill, or quarell against the Liturgy of the Church. And as to the severall variations from the former Book, whether by alteration, addition, or otherwise: it shall suffice to give this generall account. That most of the alterations were made either ffirst, for the better direction of them that are to officiate in any part of Divine service, which is chiefly don in the Kalendars, and Rubricks, or secondly for the more proper expressing of some words or phrases of antient vsage, in terms more suteable to the language of

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the present times; and the clearer explanation of some other words and phrases that were either of doubtfull signification, or otherwise liable to misconstruction. Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy: which in the Epistles and Gospells especially, and in sundry other places are now ordered to be read according to the last Translation. And that it was thought convenient that some prayers and thanksgivings fitted to speciall occasions should be added in their due places, particularly for those at Sea, Together with an Office for the baptism of such as are of riper years; (which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst vs, is now become necessary) and may be alwayes vsefull for the baptizing of Natives in our plantations, and others converted to the Faith.

Jf any man who shall desire a more particular account of the severall alterations in any part of the Liturgie, shall take the pains to compare the present book with the former,: we doubt not, but the reason of the change may easily appear.

And having thus indeavored to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in vs) to the consciences of all men: Although we know it impossible (in such variety of Apprehensions, humors, and interests as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be don in this kind, by any other then themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved; will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

PRAEFATIO.

Horarias preces quas canonicas etiam appellamus . . . Et profecto si quis modum precandi olim a maioribus traditum diligenter consyderet, horum omnium ab ipsis habitam esse rationem manifesto deprehendet . . .

vt religionis quoque futuri magistri quotidiana sacræ scripturæ et ecclesiasticarum historiarum lectione erudiantur, complectanturque, vt Paulus ait, eum, qui secundum doctrinam est, fidelem sermonem et potentes sint exhortari in doctrina sacra, et eos, qui contra dicunt, arguere.

Sed factum est nescio quo pacto hominum negligentia, vt paulatim à sanctissimis illis veterum patrum institutis discederetur.

Nam primum libri sacræ scripturæ, qui statis anni temporibus erant perlegendi, vix dum incœpti a precantibus prætermittuntur. Vt exemplo esse possunt liber Genesis, qui incipitur in septuagesima, et liber Isaiæ, qui in aduentu, quorum vix singula capitula perlegimus, ac eodem modo cætera veteris testamenti volumina degustamus magis, quam legimus, nec secus accidit in euangelia, et reliquam scripturam noui testamenti, quorum in loco successerunt alia, nec vtilitate cum his, nec grauitate comparanda, quæ quotidie agitatione linguæ magisquam intentione mentis inculcantur.

[Radulph. Tungr. *de can. obs.* 10: venerabiles vero patres Hieronymus et Benedictus ex sanctorum patrum obseruatione considerantes totum psalterium ex integro qualibet hebdomada persolui debere . . . pro aliquibus horis diurnis certis psalmis reseruatis residuos omnes in septem nocturnos distribuerunt.]

Deinde psalmorum plerisque qui singulis hebdomadæ diebus erant destinati, reiectis, pauci quidam toto fere anno repetuntur . . .

THE PREFACE.

THere was neuer anything by the wit of man so well deuised, or so surely established, which (in continuãce of time) hath not been corrupted: as (emong other thinges) it may plainly appere by the common prayers in the Churche, commonly called diuine seruice: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduauncement of godlines: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselfes, and be more able also to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Churche) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion-.

-But these many yeares passed, this Godly and decent ordre of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertein stories, Legẽdes, Respondes, Verses, vaine repeticions, Commemoracions and Synodalles, that commonly when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were vnread. And in this sorte, the boke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture vsed-.

-And moreouer, whereas s. Paule would haue suche language spoken to the people in the churche, as they mighte vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: & their hartes, spirite and minde, haue not been edified thereby-.

-And furthermore, notwithstandyng that the auncient fathers had deuided the psalmes into seuen porcions: wherof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted-.

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THE PREFACE.

THere was neuer anye thynge by the wytte of man so wel deuised, or so sure established, whiche (in continuaunce of tyme) hath not been corrupted: as (emonge other thynges) it maye playnlye appeare by the common prayers in the Churche, commonlye called diuine seruyce: The firste originall and grounde wherof, yf a manne woulde searche out by y^e^ auncient fathers, he shall fynde that the same was not ordayned but of a good purpose, and for a greate aduauncemente of godlynesse. For they so ordered the matter, that all the whole Bible (or the greatest part therof) should be readde ouer once in the yeare: entendynge thereby, that the clergie, and speciallye suche as were ministers of the congregacion, should (by often readynge and meditacion of Goddes woorde) be stirred vp to godlynesse them selues, and be more able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by dayly hearynge of holye scripture read in the Churche) shoulde continuallye profyte more and more in the knoweledge of God, and be the more inflamed with the loue of hys true religion-.

-But these manye yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broken, and neglected, by plantinge in vncertayn Stories, Legendes, Respondes, Verses, vayne Repeticions, Commemoracions, and Sinodalles, that commonlye when anye boke of the Bible was begonne, before three or foure Chapiters were read out, al the rest were vnread. And in thys sorte the boke of Esay was begonne in Aduent, and the boke of Genesis in Septuagesima: but they were onely begon, and neuer read through. After a lyke sorte were other bokes of holy scripture vsed-.

-And moreouer, where as sainct Paule woulde haue such language spoken to the people in the Churche, as thei might vnderstande, and haue profite by hearing the same, the seruice in this Churche of Englande (these manye yeres) hath been read in Latyn to the people, whiche they vnderstode not: so that they haue heard with their eares onely, and their heartes, spirite, and mynde, haue not been edified therby-.

-And furthermore, notwithstandynge that the auncient fathers haue deuided the Psalmes into seuen porcions, whereof everye one was called a Nocturne, nowe of late tyme, a fewe of them haue been daylye sayed (and ofte repeated) and the rest vtterlye omitted-.

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CONCERNING THE SERVICE OF THE CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things it may plainly appear by the Common Prayers in the Church, commonly called divine service. The first original and ground whereof if a man would search out by the ancient Fathers he shall find that the same was not ordeined, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once [3]**every** year: intending thereby, that the Clergie, and [4]especially such as were Ministers **in** the Congregation should (by often reading and meditation **in** Gods word) be stirred vp to godliness themselves, and be more able [1a] * to exhort others[5] by wholesom doctrine, and to confute them that were Adversaries to the Truth. And further that the people (by daily hearing of holy Scripture read in the Church) **might** continually profit more and more in the knowledge of God and be the more inflamed with the love of his true Religion.

But these many years passed this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected by planting in vncertein Stories **and** Legends, **with multitude of** Responds, Verses, vain repetitions, Commemorations, and Synodals; that commonly when **any** book of the bible was begun, **after** three or four chapters were read **out**, all the rest were vnread. And in this sort, the book of Esay was begun in Advent, and the book of Genesis in Septuagesima: but they were only begun, and never read through. After like sort were other books of holy scripture vsed.

And moreover, whereas Saint Paul would have such language spoken to the people in the church, as they might vnderstand, and have profit by hearing the same: the service in this church of England these many years hath been read in latine to the people, which they vnderst**and**[5] not; so that they have heard with their ears only, and their heart [4] spirit and mind have not been edified thereby.

And furthermore notwithstanding that the ancient Fathers h*a*ve divided the Psalms into seaven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest vtterly omitted.

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¶ Accedit tam perplexus ordo, tamque difficilis precandi ratio, vt interdum paulo minor opera in inquirendo ponatur, quam cum inueneris in legendo.

Quibus rebus animaduersis, felicis recordationis Clemens . VII . Pontifex Maximus . . . me hortatus est . . . vt . . . preces horarias ea ratione disponerem, vt . . . clerici maioribus etiam commodis ad precandum allicerentur . . .

Omissis antiphonis, capitulis, et responsorijs, ac multis hymnis, cæterisque id genus rebus scripturæ sacræ lectionem impedientibus . . .

Propter inconstantiam temporis paschatis, et aliorum festorum, quæ mobilia dicuntur, fieri non potuit, vt regulas omnino vitaremus . . . nos tam raras, et perspicuas regulas disposuimus, vt eas cuiuis facile sit intelligere . . .

Itaque siquis diligenter animaduertat, et vetus patrum consilium institutumque consyderet, plane intelliget, hoc breuiarium non tam esse nouum inuentum, quam breuiarij veteris in commodiorem, et cultiorem formam restitutionem, sublatis quibusdam rebus quæ medio tempore præter iudicium, et grauitatem obrepserant . . . In hoc autem legitur singulis annis magna, et præcipua pars veteris testamenti, et totum nouum præter partem Apocalypsis . . . epistolis, et actis apostolorum etiam repetitis . . . Porro quanquam non fuit nobis propositum breuitati, sed commoditati precantium consulere, vtrunque tamen, vt speramus consecuti sumus . . . In hoc . . . in sacræ scripturæ continua lectione potissimum, et grauibus sanctorum historijs versamur paucis et perspicuis regulis appositis . . . Qui noster ordo non parum facit ad temporis breuitatem, et laboris leuamen . . .

Si cui autem laboriosum in hoc breuiario videbitur pleraque omnia ex libro legi, cum multa in alio quæ propter frequentem repetitionem ediscuntur, memoriter pronuntientur, compenset cum hoc labore cognitionem scripturæ sacræ, quæ sic in dies

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-Moreouer, the nōbre & hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, y^t^ to turne the boke onlye, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an ordre, whereby the same shal be redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin (so muche as maie be) the readyng of holy scripture is so set furthe, that all thynges shall bee doen in ordre, without breakyng one piece therof from another. For this cause be cut of Anthemes, Respondes, Inuitatories, and suche like thynges, as did breake the continuall course of the readyng of the scripture-.

-Yet because there is no remedy, but that of necessitie there must be some rules: therfore certein rules are here set furth, whiche as they be fewe in nōbre: so they be plain and easy to be vnderstanded. So y^t^ here you haue an ordre for praier (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntrue, some vncertein, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more cōmodious, bothe for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore, by this ordre, the curates shal nede none other bookes for their publique seruice, but this boke & the Bible: by the meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in saying and synging in churches within this realme: some folowyng Salsbury vse, some Herford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hēcefurth, all the whole realme shall haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpō the boke, where as before, by the reason of so often repeticion, they could saye many thinges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayely they shal obtein by readyng vpon the boke, they will not refuse the payn, in consideracion of the greate profite that shall ensue therof.

And forsomuche as nothyng can, almoste,

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-Moreouer, the numbre and hardnesse of the rules, called the Pie, and the manyfolde chaungynges of the seruyce, was the cause, that to tourne the boke onely, was so harde and intricate a matter, that manye tymes there was more busynesse to fynde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, nere is set furthe suche an order, whereby the same shalbe redressed. And for a redynesse in thys matter, here is drawen out a kalender for that purpose, whiche is playne and easye to be vnderstande*n*, wherin (so muche as maye be) the readynge of holye scriptures is so set furthe, that all thynges shalbe doen in order, without breakynge one pece thereof from another. For thys cause be cut of Anthemes, Respondes, Inuitatories, and suche lyke thynges, as dyd breake the continuall course of the readynge of the scripture-.

-Yet because there is no remedye, but that of necessitie there must be some rules, therefore certayne rules are here sette furth, whiche as they be fewe in numbre, so they be playne and easie to be vnderstande*n*. So that here you haue an order for prayer (as touchynge the readynge of holye scripture) muche agreable to the mynde and purpose of thold fathers, & a great deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are lefte out manye thynges, whereof some be vntrue, some vncertayn, some vayne and superstitious, and is ordeined nothynge to be read, but the very pure worde of God, the holye scriptures, or that which is euidentlye grounded vpon the same, and that in such a language and order, as is most easy and playne for the vnderstandynge, both of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, and for the playnesse of the order, and for that the rules be fewe and easye. Furthermore, by thys order, the curates shall nede none other bokes for their publyke seruice, but thys boke, and the Bible: By the meanes whereof, the people shall not be at so greate charge for bokes, as in tyme paste they haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in Churches within this realme, some folowynge Salisbury vse, some *of* Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hence furthe all the whole realme, shall haue but one vse. And yf any woulde iudge thys waye more painfull, because that all thynges muste be read vpon the booke, where as before by the reason of so often repeticion, they could saye many thynges by heart, yf those men wyl weygh their laboure, with the profyte *and* knowledge, which dayly they shal obtayne by reading vpon the boke, they wyl not refuse the payne, in cõsideracion of the great profite that shall ensue therof.

And for *as*muche as nothynge can almoste

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Moreover the number and hardnes of the rules, called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more busines to find out what should be read, then to read it, when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be vnderst**ood**[5]; wherein (so much as may be) the reading of holy scripture [5] is so set forth that all things shall be don in order, without breaking one piece [3] * from another. For this cause be cutt off Anthemes, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet because there is no Remedy, but that of necessity there must be some Rules: therefore certein Rules are here set forth; which, as they **are** few in number, so they **are** plain, and easie to be vnderst**ood.**[5] So that here you haue an Order for prayer, **and for** the reading of **the** holy Scripture, much agreable to the mind and purpose of the old Fathers, and a great deal more profitable, and commodious then that, which of late was vsed. It is more profitable; because here are left out many things, whereof some **are** vntrue, some vncertein, some vain and superstitious; and [5] nothing is ordeined * to be read, but the very pure word of God, the holy Scriptures, or that which is **agreeable to** the same; and that in such a language and order as is most easie and plain for the vnderstanding both of the readers and hearers. It is also more commodious; both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And where**as** heretofore there hath been great diversity in saying, and singing in Churches within this Realm; some following Salisbury vse, some Hereford vse, [4]**and** some the vse of Bangor, some of York,[3] * some of Lincoln; now from henceforth all the whole realme shall have but one vse.

And for *as* much as nothing can

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augescit, et intentionem animi, quam deus ante omnia in precantibus requirit, (hanc enim maiorem legentibus, quam memoriter proferentibus adesse necesse est) et huiusmodi laborem non modo fructuosum, sed etiam salutarem iudicabit.

Canones Aelfrici, 19: decet presbyteros et omnes Dei ministros ut ecclesias suas sancto obsequio venerentur et in iis septem horarios cantus psallant, qui constituti sunt, prouti synodus eos praescripsit (Wilkins i. p. 252). Gratian *Decretum* i. dist. 91: presbyter mane matutinali officio expleto, pensum seruitutis sue canendo primam, tertiam, sextam, nonam, vesperamque persoluat: ita tamen vt horis competentibus & signis designantibus iuxta possibilitatem aut a se aut a scholaribus publice compleantur.

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be so plainly set furth, but doubtes maie rise in the vse & practisyng of the same: to appease all suche diuersitie (if any arise) and for the resolucion of all doubtes, concernyng the maner how to vnderstande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shall alwaye resorte to the Bishop of the Diocese, who by his discrecion shall take ordre for the quietyng and appeasyng of thesame: so that thesame ordre be not contrary to any thyng conteigned in this boke.

Though it be appointed in the afore written preface, that al thinges shalbe read and songe in the churche, in the Englishe tongue, to thende that the congregacion maie be therby edified: yet it is not meante, but when men saye Matins and Euensong priuately, they maye saie thesame in any language that they thēselues do vnderstande.

-Neither that any man shalbe bounde to the saying of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parishe Churches, and Chapelles to the same annexed, shall serue the congregacion.

[See below after the Commination.]

{ OF CEREMONIES

WHY SOME BE ABOLISHED AND SOME RETAYNED.

Rom. x. 2

OF suche Ceremonies as be vsed in the Churche, and haue had their beginnyng by thinstitucion of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and superstitiō: Some entred into the Church by vndiscrete deuocion, and suche a zeale as was without knowleage: and forbecause they were winked at in the

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be so playnly set furthe, but doubtes may ryse in the vse and practisynge of the same: To appease all suche diuersitie (yf anye aryse) and for the resolucion of all doubtes, concernynge the maner howe to vnderstande, doe, & execute the thynges conteyned in thys boke: the partes that so doubt, or diuerslye take any thyng, shal alway resorte to the Byshoppe of the Diocesse, who by hys discrecion shall take order for the quietynge and appeasyng of the same: so that the same order be not contrarye to anye thing conteyned in thys boke. *And yf the Byshoppe of the Diocesse be in anye doubte, then maye he sende for the resolucion therof vnto the Archebyshoppe.*

Though it be appoynted in the afore wrytten Preface, that all thynges shalbe read and songe in the Churche, in the Englyshe tongue, to the ende that the congregacion maye be therby edified: yet it is not ment, but when menne saye *Mornynge* and Euen*ynge prayer* priuatly, they may saie the same in anye language that they them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to say *dayly the Mornynge and Euenyng prayer, either priuatly or openly, excepte they be letted by preaching, studieng of diuinitie, or by some other vrgent cause.*

And the Curate that ministreth in euery Parish Churche or Chapell, beynge at home, and not beyng otherwyse reasonably letted, shall say the same in the Parishe Churche or Chapell where he ministreth, and shall tolle a belle therto, a conuenient tyme before he begyn, that suche as be disposed maye come to heare goddes worde, and to praie with hym.

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be so plainly set forth, but doubts may [5] arise in the vse and practise[5] of the same: to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do and execute the things contained in this book; The parties that so doubt or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book. *And if the Bishop of the Diocess be in* [3] * *doubt; then* [4] *he may* * *send for the Resolution thereof to the Arch-Bishop.*

Though it be appointed that all things shall be read and sung in the Church, in the english tongue, to the end that the congregation may be thereby edified: Yet it is not meant, but that when men say *Morning* and Even*ing Prayer* privatly, they may say the same in any Language that they themselves do vnderstand.

And all Priests and Deacons are to say *daily the Morning and Evening Prayer, either privatly, or openly,* not *being let* [3] * *by* [7b] sickness *or some other vrgent cause.*

And the Curate that ministreth in every parish-church or Chappel being at home, and not being otherwise reasonably hindred, *shall say the same in the parish church or chappel where he ministreth, and shall* cause *a Bell* to be *toll*ed *there* vn*to a convenient time before he begin; that* the people *may come to hear Gods word, and to pray with him.*

¶ Of Ceremonies,

why some be abolished, and some reteined.

Of suche Ceremonies as be vsed in the church, & haue had their beginning by y^e^ institutiō of man: some at the first were of Godly entent & purpose deuised, and yet at length turned to vanitie & superstitiō: some entred into the church by vndiscrete deuociō, and such a zeale as was without knowledge, & forbecause thei were winked at in the

Of Ceremonies,

why some be abolished and some retained.

Of such Ceremonies as be vsed in the Church, and have had their beginning by the Institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet devotion, and such a Zeale as was without knowledge; and for because they were winked at in the

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beginning, they grewe dayly to more and more abuses, which not onely for theyr vnprofitablenesse, but also because they haue muche blynded the people, and obscured the glory of God, are worthy to be cut awaye, and cleane reiected. Other there be, whiche although they haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent ordre in the Churche (for the whiche they were first deuised) as because they pertayne to edificacion:

1 Cor. xiv. 26. wherunto all thinges doen in the Churche (as the Apostle teacheth) ought to be referred. And although the kepyng or omitting of a ceremonie (in it selfe considered) is but a small thing: Yet the wilful and contẽptuous transgression, and breakyng of a common ordre, and discipline, is no smal offence before God-.

1 Cor. xiv. 40. -Let al thinges bee done emong you (sayeth Saincte Paule) in a semely and due ordre. The appointemẽte of the whiche ordre, pertaineth not to priuate menne: Therfore no manne ought to take in hande, nor presume to appointe or alter any publike or common ordre in Christes Churche, excepte he be lawfully called and autorized therunto-.

-And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to theyr olde customes) and agayne on the other syde, some bee so newe fangle that they woulde innouate all thing, and so doe despyse the olde that nothyng canne lyke them, but that is newe: It was thought expediente not so muche to haue respecte howe to please and satisfye eyther of these partyes, as howe to please God, and profite them bothe. And yet leste any manne should bee offended (whom good reasõ might satisfie) here be certaine causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retained and kept still.

Some are put awaye, because the great excesse and multitude of them hathe so encreased in these latter daies, that the burthen of them was

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beginning, thei grewe daily to more & more abuses: whiche not onely for their vnprofitablenesse, but also because thei haue much blinded the people, and obscured the glory of God, are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswel for a decent order in the churche (for the whiche thei were first deuised) as because thei partein to edification: wherunto all thynges doen in the churche (as the Apostle teacheth) ought to be referred. And although the kepyng or omittyng of a Ceremonie (in it self considered) is but a small thynge: yet the wilful and contempteous transgression and breakynge of a common order and discipline, is no small offence before God.

Let al thynges be doen emonge you (saith . S. Paule) in a semely and due order. The appointmēt of the which order, parteineth not to priuate men: therfore no man ought to take in hand, nor presume to appoynte or alter any publique or common order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne *are* so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes:) and again on the other side, some be so newe fāgle*d*, that thei would innouate all thyng, and so do despise the old, that nothing can like them, but that is new: it was thought expediēt, not so much to haue respect how to please and satisfie either of these parties, as howe to please God, & profyte them bothe. And yet lest any man should be offēded (whom good reason mighte satisfie) here be certain causes rēdred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excesse & multitude of thē, hath so encreased in these latter daies, that the burthen of them was

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begiñing they grew daily to more and more abuses which not only for their vnprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, wherevnto all things done in the church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing, yet the wilfull and contemptuous transgression and breaking of a common order and discipline is no small offence before God.

Let all things be don among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publick, or common order in Christs church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men *are* so divers, that some think it a great matter of conscience to depart from a peece of the least of their Ceremonies; they be so addicted to their old customs: and again on the other side, some be so newfangle*d*, that they would innovate all things,[4] and so [3] * despise the old, that nothing can like them but that is new: Jt was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God and profitt them both. And yet lest any man should be offended, whom good reason might satisfie, here be certein causes rendred why some of the accustomed Ceremonies be put away, and some retained, and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter dayes, that the burthen of them was

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[S. Aug. *Ep.* lv *ad Jan.* 35: omnia itaque talia quae neque sanctarum scripturarum auctoritatibus continentur nec in conciliis episcoporum statuta inveniuntur, nec consuetudine universae ecclesiae roborata sunt, sed pro diversorum locorum diversis moribus innumerabilia variantur, ita ut vix aut omnino nunquam inveniri possint caussae quas in eis instituendis homines secuti sunt, ubi facultas tribuitur sine ulla dubitatione resecanda existimo. Quamvis enim neque hoc inveniri possit quomodo contra fidem sint: ipsam tamen religionem quam paucissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt, ut tolerabilior sit conditio Iudaeorum qui etiamsi tempus libertatis non agnoverunt, legalibus tamen sarcinis, non humanis presumptionibus subiiciuntur.]

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intollerable: wherof saincte Augustine in his tyme complained, that they were growen to suche a noumbre: that the state of christian people was in wurse case (concernyng that matter) then were the Iewes. And he counsayled that suche yocke and burthen shoulde be taken awaye, as tyme wolde serue quietely to doe it-.

-But what woulde saincte Augustine haue sayed yf he hadde seen the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and setteforth Christes benefites vnto vs-.

-And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was:) but it is a religion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onelye with those ceremonies whiche doe serue to a decente ordre and godlye discipline, and suche as bee apte to stirre vppe the dulle mynde of manne, to the remembraunce of his duetie to God, by some notable and speciall significacion, whereby he might bee edified.

¶ Furthermore, the most weightie cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partely by the supersticious blindenes of the rude and vnlearned, and partelye by the vnsaciable auarice of suche as soughte more theyr owne lucre then the glorye of God: that the abuses coulde not well bee taken awaye, the thyng remayning styll. But nowe as concernyng those persones, whiche peraduenture will bee offended for that some of the olde Ceremonies are retained still: Yf they consyder, that withoute some Ceremonies it is not possible to kepe anye ordre or quiete discipline in the church: they shall easilye perceiue iuste cause to refourme theyr iudgementes. And yf theythynke muche that anye of the olde dooe remayne, and woulde rather haue all deuised a newe: then suche menne (grauntyng some Ceremonies

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intollerable, whereof . S . Augustine in his tyme complayned, that they were growen to such a numbre, that the state of Christian people was in worse case (concernynge that matter) then were the Iewes. And he counsayled y^t^ such yoke & burthē should be taken away, as tyme would serue quietly to doe it.

But what would . S. Augustine haue sayed, if he had seen the ceremonies of late daies vsed emong vs? whervnto the multitude vsed in his time, was not to be compared. This oure excessiue multitude of Ceremonies was so great, and many of them so darke: that they did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides thys, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beynge content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre vp the dull mynde of man, to the remembraunce of his duety to God, by some notable and speciall significacion, whereby he myght be edified.

Furthermore, the moste weightie cause of thabolishemēt of certayn Ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnsaciable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken away, the thing remayning stil. But now as cōcerning those persones, which peraduenture wylbe offēded, for that some of thold ceremonies are reteyned styl: if they cōsider that without some Ceremonies, it is not possible to kepe any ordre, or quiete discipline in the churche: they shal easely perceyue iust cause to reforme their iudgemētes. And yf thei thinke much, that any of thold do remain, & would rather haue all deuised a newe: Then suche men grauntyng some ceremonies

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intolerable; whereof S. Augustine in his tyme complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Iews. And he counselled that such yoke and burthen should be taken away, as time would serve quietly to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late daies vsed among vs: whereunto the multitude vsed in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and sett forth Christs benefits vnto vs.

And besides this, Christs Gospell is not a ceremoniall law, (as much of Moses law was) but it is a Religion, to serve God, not in bondage of the figure, or shadow, but in the freedom of [4]the spirit, being content only with those ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude, and vnlearned, and partly by the vnsatiable avarice of such as sought more their own lucre, then the glory of God; that the abuses could not well be taken away, the thing remaining still. But now, as concerning those persons which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider that without some ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive iust cause to reform their iudgements. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some ceremonies

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conuenientetobeehadde)suerlyewhere the olde maye bee well vsed: there they cannot reasonablye reproue the olde (onelye for their age) withoute bewraying of theyr owne folye. For in such a case they oughte rather to haue reuerence vnto them for theyr antiquitie, yf they wyll declare themselues to bee more studious of vnytie and concorde, then of innouacions and newe fanglenesse, whyche (as muche as maye be with the trewe settyng foorthe of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no iuste cause with the Ceremonies reserued, to be offended: for as those be taken awaie which were moste abused, and dydde burden mennes consciences withoute anie cause: So the other that remaine are retained for a discipline, and ordre whiche (vpon iust causes) maye be altered and chaunged, and therfore are not to be estemed equal with goddes law. And moreouer they be neither darke nor dumme ceremonies, but are so set forth that euery man maye vnderstande what they dooe meane, and to what vse they do serue. So that it is not lyke that they, in tyme to come, should be abused as the other haue been. And in these al oure dooinges wee condemne no other nacions, nor prescrybe anye thyng, but to oure owne people onelye. For we thinke it conueniente that euery countreye should vse suche ceremonies, as they shall thynke beste to the setting foorth of goddes honour and glory: and to the reducing of the people to a moste perfecte and godly lyuing, without errour or supersticion: and that they shoulde putte awaye other thinges, which from time to time they perceyue to be moste abused, as in mennes ordinaunces it often chaunceth diuerslye in diuerse countreyes. }

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couueniēt to be had, surely where the olde may be well vsed, there thei cannot reasonably reproue the old, only for their age, without bewraying of their owne foly. For in suche a case, they ought rather to haue reuerēce vnto them for their antiquitie, if they wyl declare them selues to be more studious of vnitie and cōcorde, then of innouacions and newe fanglenes, whiche (asmuche as may be with the true setting furth of Christes Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued, to be offended. For as those be taken away, whiche were moste abused, and dyd burthen mens consciences without any cause: so the other that remain, are retayned for a Discipline and order, whiche (vpon iuste causes) may be altered and chaunged, and therefore are not to be estemed equal with gods law. And moreouer, they be neither darke nor dombe ceremonies: but are so sette furthe, that euery man may vnderstande what they doe meane, & to what vse thei do serue. So that it is not like that thei in tyme to come, should be abused as the other haue been. And in these our doinges, we condemne no other nacions, nor prescribe any thyng, but to our owne people only. For we thinke it cōuenient that euery coūtrey should vse such ceremonies, as they shal thinke best to the settyng furth of Goddes honour *or* glorye, and to the reducyng of the people to a most perfecte and godly lyuyng, without errour or Supersticion. And that they shoulde put awaye other thynges whiche from tyme to tyme, they perceyue to be moste abused, as in mennes ordinaunces it often chaunceth diuersely in diuerse countreyes.

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convenient to be had; surely where the old may be well vsed, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence vnto them for their antiquitie: if they will declare themselves to be more studious of vnitie and concord, then of innovations, and newfangleness, which (as much as may be with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore such shall have no iust cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreover they be neither dark nor dumb ceremonies, but are so set forth, that every man may vnderstand what they do mean, and to what vse they do serve. So that it is not like that they in time to come should be abused, as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing, but to our own people only. For we think it convenient that every country should vse such ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living without errour or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversely in divers countries.

THE TABLE AND KALENDER, EXPRESSING THE ORDRE OF THE PSALMES AND LESSONS TO BE SAYED AT MATYNS AND EUENSONG, THROUGHOUT THE YEARE, EXCEPTE CERTAYNE PROPER FEASTES, AS THE RULES FOLOWING MORE PLAINLYE DECLARE.

De lectione psalmorum.

THE ORDRE HOW THE PSALTER IS APPOYNTED TO BEE REDDE.

Psalterium quolibet mense semel absolvetur. Sed quoniam mensium magna est inequalitas, eos sic ad equalitatem quandam in primis redigendos censuimus.

THE Psalter shalbe red through, once euery Moneth, & because that some Monethes be longer then some other be: it is thought good, to make thē euen by this meanes.

Quilibet mensis quantum ad hanc rationem attinet, justum numerum triginta dierum obtinebit.

To every Moneth, as concernyng this purpose, shalbe appointed iust .xxx. dayes.

Quia igitur Januarius et Martius tricenarium numerum uno die superant, intermedius eorum Februarius qui 28 dies tantummodo complectitur utrinque diem unum mutuabitur. Et sic Februarii psalterium ultimo die Januarii incipietur et primo Martii terminabitur.

And because Ianuary and Marche hath one daye, aboue the sayed nombre, and Februaryy whiche is placed betwene them bothe, hath onely .xxviii. daies, February shall borowe of either of the Monethes, of Ianuary and Marche one daye, and so the Psalter whiche shalbe red in Februarye, muste bee begon the laste daye of Ianuary, and ended the first daye of Marche.

Rursus quoniam Maius, Julius, Augustus, October et December uno die singuli abundant, in omnium istorum mensium ultimis diebus eosdem ipsos psalmos volumus iterari qui penultimis eorumdem diebus deserviebant, ut in sequentis semper mensis capite psalterium denuo inchoetur. . . .

And whereas Maie, Iuly, August, October, and December, haue .xxxi. dayes a piece, it is ordred that the-same Psalmes shall bee redde the last daye of the saied Monethes, whiche were red the daye before: so that the Psalter maye bee begon agayne the first daye of the next Monethes ensuing.

Now to know what Psalmes shalbe red euery daye, looke in the Kalendar the nombre that is appointed for the Psalmes, and then finde the same noumbre in this Table, and vpon that noumbre shall you se, what Psalmes shalbee sayd at Matyns, and Euensong.

Psalmum 118 in viginti duas partes jam olim distinctum nos quoque pro viginti duobus psalmis distinctim recitari statuimus. (Cranmer *Hor. Can. series* ii.)

And where the .C.xix. Psalme is deuided into .xxii. porcions, and is ouer long to bee red at one tyme: it is so ordred that at one tyme shall not bee red aboue .iiii. or .v. of the saied porcions, as you shall perceiue to bee noted in this Table.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appoincted, the

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¶ The Table and Kalender expressynge the ordre of the Psalmes and Lessons, to be sayed at the *Mornyng* and Even*yng prayer* throughout the yere, excepte certayn proper feastes, as the Rules folowynge more plainlye declare.

¶ The order howe the Psalter is appoynted to be readde.

The Psalter shalbe readde through, once euery Moneth. And because that some Monethes be longer then some other be, it is thought good to make them euen by thys meanes.

To euerye Moneth, shalbe appoynted (as concernynge thys purpose) iuste .xxx. dayes.

And because Ianuary and Marche hath one daie aboue the sayed numbre, and February whiche is placed betwene them bothe, hath onely .xxviii. dayes: February shal borowe of either of the Monethes (of Ianuary and Marche) one daye. And so the Psalter whiche shalbe readde in February, muste beg*yn* the last daye of Ianuary, and ende the first daye of Marche.

And where as Maye, Iuly, August, October, and December, haue xxxi. dayes a piece: it is ordered that the same Psalmes, shalbe readde the laste daye of the sayed Monethes, whiche were read the daye before. So that the Psalter may beg*yn* agayne the fyrst day of the nexte Monethes ensuynge.

Nowe to knowe what Psalmes shalbe read euerye daye, loke in the Kalender, the numbre that is appointed for the Psalmes, and then finde the same numbre in thys table, and vpon that numbre shal you see, what Psalmes shalbe sayed at *Mornyng* and Even*yng prayer*.

And where the .Cxix. Psalme is deuided into .xxii. porcions, and is ouerlonge to be read at one tyme: it is so ordered, that at one tyme shall not be read aboue foure or fyue of the sayed porcions, as you shall perceyue to be noted in thys Table *folowynge*.

And here is also to be noted, that in thys table, and in all other partes of the Seruyce, where anye Psalmes are appoynted, the

The Order how the Psalter is appointed to be read.

The Psalter shall be read through once every month, **as it is there appointed, both for Morning and Evening Prayer.**

[6]**But in February it shall be read onely to the twenty eighth or twenty ninth day of the month.**

And, whereas January, March, May, July, August, October and December have one and thirty dayes a peece; It is ordered that the same Psalms shall be read the last day of the said Monthes which were read the day before: So that the Psalter may beg*in* again the first day of the next month [7b] * ensuing.

And, whereas the CXIX. psalm is divided into XXII. portions, and is overlong to be read at one time: It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm,[7b] and of every such part of the CXIX Psalm * shall be repeated this Hymn.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that

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nombre is expressed after the greate Englishe Bible, whiche from the .ix. Psalme vnto the .C.xlviii. Psalme (folowyng the diuision of the Ebrues) doeth vary in nombres from the comō Latyn translacion.

A TABLE FOR THE ORDRE OF THE PSALMES, TO BE SAYED AT MATINS AND EUENSONG.

	¶ Matins.	¶ Euensong.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	xix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde.iiii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

De Lectione ceterarum scripturarum.

THE ORDRE HOWE THE REST OF HOLY SCRIPTURE (BESIDE THE PSALTER) IS APPOYNTED TO BEE REDDE.

In primis lectionibus tum matutinis tum vespertinis universum Vetus Instrumentum preter Prophetas semel in anno perlegetur . . . Omnes . . . Prophete . . . in secundis lectionibus matutinis recitabuntur.

The olde Testamēt.] The old Testament is appoynted for the first Lessons, at Matins and Euensong, and shal bee redde through euery

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numbre is expressed after the greate Englyshe Bible, whiche from the .ix. Psalme vnto the .Cxlviii. Psalme (folowyng the diuision of the Hebrues) doeth varie in numbres from the common Latyn translacion.

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the Psalter followeth the division of the Hebrews, **and the Translation of** the great English Bible, **set forth and vsed in the time of K. H. viii. and Edw. vi.**

¶ *The* Table for the order of the Psalmes to be sayed at *Mornyng* and Even*yng praier*.

	¶ *Morning praier*	¶ Euen*yng praier*
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvii	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv.	cxxvi cxxvii cxxviii cxxix cxxx cxxxi
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ The order how the rest of holy scripture (beside the Psalter) is appoynted to be read.

THold Testament is appointed for the firste lessons, at *Mornynge* and Euen*ynge praier*, and shalbe read throughe, euery

The order how the rest of holy Scripture is appointed to be read.

The Old Testament is appointed for the first Lessons at *Morning*, and Even*ing Prayer*; **so as the most part thereof will** be read every

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Porro secundis lectionibus vespertinis Epistolas Paulinas una cum ceteris canonicis assignavimus, quas omnes ter in vnius anni circulo percurremus. . . . Postremo Euangelia cum Actis Apostolicis in tercias lectiones matutinas dispartiuimus, que etiam ter in anno uniuersa revolventur. (Cranmer *ib.*)

℣ Ex nouo autem nihil prætermittitur, præter Apocalypsim, cuius principium tantum legitur.

yere once, except certain bokes and Chapiters, whiche bee least edifying, and might best be spared, and therfore are left vnred.

The newe Testamēt.] The newe Testament is appoynted for the second Lessons, at Matins and Euensong, and shalbe red ouer ordrely euery yere thrise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons.] And to knowe what Lessons shall bee red euery daye: finde the daye of the Moneth in the Kalendar folowyng: and there ye shal perceiue the bookes and Chapiters, that shalbe red for the Lessons, bothe at Matins and Euensong.

℟ Infra Hebdomadam si dicenda sit Missa de Feria, resumitur Missa de Dominica præcedenti, nisi propria Missa assignetur. (*Missale* ad dom. i. Adv.)

Illud preterea non est silentio pretermittendum quod in annis bissextilibus dies ille additicius qui in Februario intercalatur, idem per omnia seruitium cum die qui precesserat observabit. (Cranmer *ib.*)

Proper Psalmes.] And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: thē the Psalmes and Lessons appoynted in the Kalendar, shall bee omitted for that tyme.

Ye muste note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shall serue all the weeke after, except there fal some feast that hath his propre.

The Leape yeare.] This is also to bee noted, concernyng the leape yeares, that the .xxv. day of February, whiche in leape yeares is coumpted for twoo dayes, shall in those twoo dayes, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, wheresoeuer the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginnyng of the Chapter.

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yere ones, except certain bokes and chapiters, whiche be least edifyeng, and might best be spared, and therfore *be* lefte vnread.

The Newe Testament is appoynted for the seconde Lessons, at *Mornynge* and Euen*ynge praier*, and shalbe read ouer orderlye euerye yere thrise, beside the Epistles and Gospelles: excepte the Apocalips, out of the whiche there be onelye certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shal be read euerye daie: finde the daie of the Monethe in the Kalender folowynge: and there ye shall perceiue the bokes and Chapiters, that shalbe read for the Lessons, both at *Morninge* and Even*ynge praier*.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons, appoynted for anye feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shall be omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell, appoynted for the Sondai, shall serue all the wieke after, excepte there fall some feast that hath hys proper.

Thys is also to be noted, concernynge the Leape yeres, that the .xxv. daie of February, whiche in Leape yere , is compted for two daies, shall in those two daies, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the firste daye, shall also serue for the seconde daie.

Also, wheresoeuer the begynnynge of any Lesson, Epistle or Gospell is not expressed, there ye must begyn at the begynnynge of the Chapiter.

And wheresoeuer is not expressed howe farre shalbe read there shall you reade to the ende of the Chapiter.

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year once **as in the Kalendar is appointed.**

The New Testament is appointed for the second Lessons at *Morning* and Even*ing Prayer*, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there **are** only certein **proper** Lessons appointed vpon divers Feasts.

And to know what Lessons shall be read every day, **looke for** the day of the month in the Kalendar following; and there ye shall **find** the Chapters that shall be read for the Lessons, both at *morning* and even*ing Prayer*. **Except only the Moveable Feasts, which are not in the Kalendar; and the Jm̃oveable, where there is a blank left in the Column of Lessons; The proper Lessons for all which dayes are to be found in the Table of Proper Lessons.**

And note, that whensoever proper Psalms, or Lessons **are** appointed; then the Psalms and Lessons **of ordinary course** appointed in the **Psalter, and** Kalendar (**if they be different**) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, **where it is not in this book otherwise ordered.**

℣ Dom. i Adv. ad Mat. Lectt. i-iii : Esai. i 1-6.

Dom. ii Adv. ad Mat. Lectt. i-iii : Esai. i 27-ii 3.
Dom. iii Adv. ad Mat. Lectt. i-iii : Esai. iii 8-15.
Dom. iv Adv. ad Mat. Lectt. i-iii : Esai. v 5c-10.

℣ Dom in lxx. ad Mat. Lectt. i-iii : Gen. i 1-13.

Dom. in lx. ad Mat. Lectt. i-iii : Gen. v 32-vi 7.
Dom. in l. ad Mat. Lectt. i-iii : Gen. xii 1-12.

Dom. ii in xl. ad Mat. Lectt. i-iii : Gen. xxvii 1-12.
Dom. iii in xl. ad Mat. Lectt. i-iii : Gen. xxxvii 2-8.
Dom. iv. in xl. ad Mat. Lectt. i-iii : Ex. i 1-12a.

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¶ *Proper Psalmes and Lessons for diuerse feastes and dayes, at Mornynge and Euenynge praier.*

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Proper Lessons TO BE READ *at Morning and Evening Prayer* [1] ON THE SUNDAYES *, & OTHER HOLY-*daies* [1] THROUGHOUT THE YEAR.*

¶ Lessons	proper for	Sundaies
Sundaies of Advent The first	[1] Mattens Isai. i.	Evensong Isai. ii.
ii	v.	xxiv
iii	xxv.	xxvi
iv	xxx.	xxxii.
Sundaies after Christmas The first	xxxvii	xxxviii
ii	xli	xliii
Sundaies after the Epiphanie The First	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv*
vi	lxv	lxvi
[1] Septuagesima	Gen. i.	Gen. ii
Sexagesima	iii	vi
Quinquag.	ix * to vr. xx	[1] xii
Lent. First Sunday	xix * to vr. 30	[1] xxii
ii	xxvii	xxxiv
iii	xxxix	xlii
iv	xliii	xlv
v	Exod. iii	Exod. v
vi i. Lesson 2. Lesson	ix [8] Matth. xxvi*	x* Hebr. 5. to. vr. xi.

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[Exod. xii
Rom. vi Acts ii]

[Acts x 34 Acts xix 1-21]

[Gen. xviii
Mat. iii]

℣ 1 Sam. begins on the 1st Sunday after Trinity.

℣ Ezek. begins on the Sunday after Oct. 28.

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[See p. 59.]

	Mattens	Evensong
Easter day		
1. Lesson	Exod. xii.	[1]Exod. xiv*
2. Lesson	Rom. vi	Acts. 2. vr. 22
[1]Sundaies after Easter		
The first	Num. xvi	Num. xxii.
ii	xxiii.* xxiv.	[1]xxv
iii	Deut. iv.	Deut. v.
iv	vi	vii.
v	viii	ix
Sunday after Ascension day.	xii	xiii*

[See p. 61.]

Whitsunday		
1. Lesson.	Deut. [2]16.* to vr. 18.	Isai. xi.
2. Lesson.	Acts. 10. vr. 34	Acts. 19. to vr. 21.

[See p. 63.]

Trinitie Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii	1. Jo. v.
[1]Sundaies after Trinitie		
The first	Ios. x	Ios. xxiii
ii	Judg. iv.	Judg. v.
iii	1. Sam. ii	1. Sam. iii.
iv	xii	xiii
v	xv	[3]xvii
[1]vi	2. Sam xii	2. Sam.* xix
vii	xxi	[1]xxiv
viii	1. King. xiii	1. King. xvii
ix	xviii	xix
x	xxi	xxii
xi	2. King. v	2. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiv.	Ierem. v	Ierem. xxii
xv	xxxv	xxxvi.
xvi	Ezek ii	Ezek.* xiii
xvii	xiv	[1]xviii

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[See below under the several days, along with the Introits, Collects, etc.]

℣ In Nat. dom. ad Mat. Lect. i: Esai. ix 1-7a: ad missam in gallicantu Evang. Luc. ii 1-14: ad missam in aurora Epist. Tit. iii 4-7.	[Is. ix Mat. i	Is. vii 10 Tit. iii 4-9]
℣ In die s. Stephani ad missam Lect. Act. vi 8-10, vii 54-60	[Acts vi 8-vii 30	Acts vii 30-55]
	[Apoc. i	Apoc. xxii]

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		Sundaies after Trinitie.	Mattens	Evensong
		xviii	xx	xxiv
		xix	Dan. iii	Dan. vi.
		xx	Ioel. ii	Mic. vi
		xxi	Habak. ii	Prov. i
		xxii	Prov. ii	iii.
		xxiii	xi	xii
		xxiv	xiii	xiv
		xxv	xv	xvi.
		xxvi	xvii	xix
		Lessons	Proper for	Holydaies*
		[1]S. Andrew.	Mattens Prov. xx	Evensong Prov. xxi
		S. Thomas the Apostle	xxiii	xxiv
On Christemas dai at *morning praier.*	Psalme. xix. Psalme. xlv. Psalme. lxxxv.	Nativitie of Christ.* 1. Lesson	Isai. 9. to vr. 8.	Isai. 7. vr. 10. to vr. 17.
		2. Lesson	*Luke. 2. to vr. 15.*	Titus. 3. vr. 4. to vr. 9
	The first Lesson. Esay. ix. The ii. Lessō. *Luk. ii Vnto. And vnto mē a good wyl.* The first Lesson. Esa. vii. God spake			
At Euen*ynge praier.*	Psalme. lxxxix.			
	Psalme. Cx.			
	Psal. Cxxxii.			
	The second Lesson. Tit. iii. The kindnes and loue. &c. Vnto foolyshe questions.			
On sainct Stephēs day, at *morn-ynge praier.*	The seconde lesson. Actes. vi. *and* vii. Stephen ful of fayth and power, Vnto. And when fourtie yeres *were &c.*	S. Stephen [1]1. Lesson	Prov. xxviii	Eccles. iv.*
		2. Lesson	Acts. 6. vr. 8. & c. 7. to vr. 30.	Acts. 7. vr. 30. to vr. 55
At Euen-*ynge praier.*	The seconde lesson. Actes. vii. And when fourtie yeres were expired, there appeared vnto Moses. *&c.* Vnto. Stephen full of the holy ghost.			
On sainct John the Euāgelistes day, at *morning praier.*	The secōde lesson. Apocalips. i. *The whole Chapter.*	S. John [1]1. Lesson	Eccles. v.	Eccles. vi.*
		2. Lesson	Apoc. i	Apoc. xxii
At Euen*ynge praier.*	The seconde Lesson. Apocalips. xxii.			

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	[Jer. xxxi 1-18]	
	[Gen. xvii Rom. ii	Deut. x 12 Col. ii]
℣ In die Epiphan. ad Mat. Lect. iv: Esai. lx 1-6: post Mat. Luc. iii 21b-iv 1a.	[Isa. lx Luke iii 21	Isa. xlix Jo. ii 12]
	[Acts xxii 1-22	Acts xxvi]
	[Lam. i.]	
℣ In Cena domini ad Mat. Lectt. i-iii: Lam. i. 1-8: Euangelium (and at the Feetwashing) Jo. xiii 1-15: fratribus potum caritatis sumentibus, *ib.* 16-xiv 31: in Parasceue ad Mat. Lectt. i-iii: Lam i 10-17	[Lam. ii.	Lam. iii]
	[Gen. xxii	Isa. liii]
In Sabbato sancto ad Mat. Lectt. i-iii: Lam. ii 13-22a.	[Lam. iv, v]	

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On the Innocētes daie, at *mornynge praier.*	The firste Lesson. Ieremie. xxxi. vnto Moreouer I heard Ephraim.
On the Circūcision *daye*, at *morning praier.*	The first Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.
At Euen*ynge praier.*	The .i. Lesson. Deut. x. And now Israel. *&c.* The seconde Lesson. Collos. ii.
On the Epiphanie, at *morninge praier.*	The firste Lesson. Esay. lx. The seconde Lesson. Luke. iii. And it fortuned. *&c.*
At Euen*ynge prayer.*	The first lesson. Esay. xlix. The seconde lesson. Iohn. ii. After thys he went doune to Capernaum.

[See p. 63 below.]

On wednesdaie before Easter, at Euening *praier.*	The first lesson. *Ozee. xiii. xiiii.*
On Thursdaye before Easter, at *morning praier.*	The first Lesson. *Daniel. ix.*
At Euen*ynge prayer.*	The first Lesson. *Ieremie. xxxi.*
On Good Friday, at *morning praier.*	The first lesson. Genesis. xxii.
At Euen*ynge praier.*	The first lesson. Esay. liii.
On Easter euen at *Mornynge praier.*	The first lesson. *zachary. ix.*
On Easter day at *Mornyng praier.*	Psalme. ii. Psalme. lvii. Psalme. Cxi. } The first lesson. Exodi. xii. The seconde lesson. Ro. vi.
At Euen*yng praier.*	Psalme. Cxiii. Psalm. Cxiiii. Psal. Cvxiii. } The second lesson. Act. ii.

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Innocents day.	Mattens Ier. xxxi. t vr. 18	Evensong [1] **Wisd. 1.***
Circumcision 1. Lesson 2. Lesson	Gen. xvii Rom. ii.	Deut. x. vr. 12 Coloss. ii
Epiphanie 1. Lesson 2. Lesson	Isai. lx. Luke. 3.[2] **to vr. 23***	Isai. xlix. Joh. 2.[2] **to*** vr. 12
Conversion of S. Paul. [1] **1. Lesson** 2. Lesson	**Wisd. v.** Acts. 22. to vr. 22.	**Wisd. vi.*** Acts. xxvi.
[1] **Purification of the Virg. Mary**	**Wisd. ix**	**Wisd. xii.**
S. Matthias.	**xix**	**Ecclus. i.**
Añunciation of our Ladie	**Ecclus. ii**	**iii***
Wedensday before Easter. 1. Lesson **2. Lesson**	[1] **Hos. xiii.*** **Ioh. xi. vr. 45.**	*Hos. xiv*
Thursday before Easter 1. Lesson **2. Lesson**	*Dan. ix* **Joh. xiii**	*Jerem. xxxi.*
Good-Friday 1. Lesson **2. Lesson**	Gen. 22. [7b]**to vr. 20*** **Joh. xviii.**	Isai. liii. **1. Pet. ii.**
Easter Even 1. Lesson **2. Lesson**	*Zech. ix* **Luke. 23. vr. 50**	[1] **Exod. xiii*** **Hebr. iv**

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℣ In vig. Pasche Euang. Mat. xxviii 1-7: feria vi post Pascha Euang. *ib.* 16-20: feria iv post Pascha, ad miss. Lect. Act. iii 12, 13-15, 17-19. [Mat. xxviii Acts iii]

℣ Feria iv hebd. ii post oct. Pasche Euang. Luc. xxiv 1-12: feria iv post oct. Pasche, Epist. 1 Cor. xv 12-23a [Luke xxiv 1-13 1 Cor. xv]

[Acts viii 1-14]

[Jo. xiv Eph. iv]

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				Mattens	Evensong
On Monday in Easter wieke, at *morning prayer.*		The seconde lesson. Math. xxviii.	Munday in Easter week [1]1. Lesson 2. Lesson	Exod. xvi. Matth. xxviii	Exod. xvii.* Acts. iii.
At Euen*ynge prayer.*		The seconde lesson. Actes. iii.			
On Tuisday in Easter wieke, at *morning prayer.*		The seconde lesson. Luke. xxiiii. Vnto. And beholde two of them.	Tuesday in Easter week [1]1. Lesson 2. Lesson	Exod. xx. Luke. 24. to vr. 13	Exod. xxxii.* 1. Cor. xv.
At Euen*ynge prayer.*		The seconde Lesson. i. Corin. xv.			
			[1]S. Mark.	Ecclus. iv	Ecclus. v*
			[8]S. *[1]Philip. and * S. [1]Jacob. 1. Lesson 2. Lesson	vii Ioh. 1. vr. 43	ix*
On the Ascencion day, at *Mornynge prayer.*	Psalme. viii. Psalme. xv. Psalme. xxi.	The.ii.lesson. Iohn. xiiii.	Assension day [1]1. Lesson 2. Lesson	Deut. x* Luke. 24. vr. 44	[2]2. King. ii.* Eph: 4. to vr. 17.
At Euen*ynge prayer.*	Psalme. xxiiii. Psalme. lxviii. Psalme. Cviii.	The.ii.lesson. Ephe. iiii.			
On whitsonday at *Mornynge prayer.*	Psalm. xlviii. Psalme. *xlvii.*	The seconde lesson. Act. x. Then Peter opened his. *&c.*			
At Euen*ynge prayer.*	Psalme. Ciiii. Psalm. Cxlv.	The second lesson. Act. xix. It fortuned when Apollo went to Corinthū. *&c.* Vnto After these thynges.			
			[1]Munday in Whitsun Week 1. Lesson 2. Lesson	[2]Gen. xi. to vr. 10 1. Cor. xii*	[2]Num. xi. vr. 16. to vr. 30.* 1. Cor. 14. to vr. 26
			[1]Tuesday in Whitsun Week 1. Lesson 2. Lesson	[2]i. Sam. 19. vr. 18.* 1. Thess. v. vr. 12. to vr. 24	[1]Deut.[2]xxx.* 1. Joh. iv. to vr. 14.

[Acts xiv Acts xv 1-36]

[Mal. iii Mal. iv
Mat. iii Mat. xiv 1-13]

[Acts iii Acts iv]

℣ In vigil. ss. Petri et Pauli ad missam
Lect. Act. iii 1-10.

[Wisd. iii 1-14 Wisd. v 1-17
Heb. xi 33-xii 7 Apoc. xix 1-17]

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			Mattens	Evensong
¶ *On* Trinitie sonday, at *mornynge prayer.*	The first lesson. Gene. xviii. The seconde lesson. Math. iii.	[See p. 59.]		
Conuersion of saynct Paule, at *morning prayer.*	The seconde lesson. Actes. xxii. Vnto. They heard hym.			
At Euen*ynge prayer.*	The seconde lesson. Actes. xxvi.			
Sainct Barnabies *dai,* at *mornynge prayer.*	The seconde lesson. Actes. xiiii.	S. Barnabas [1]**1. Lesson.** 2. Lesson.	**Ecclus. x.** Acts: xiv	**Ecclus. xii.*** Acts. 15. to vr. 36
At Euen*ynge prayer.*	The second lesson. Actes. xv. Vnto. After certayne dayes.			
¶ Sainct Iohn baptistes *day,* at *morning praier.*	The first lesson. Malachi. iii. The seconde lesson. Math. iii.	S. Iohn Baptist 1. Lesson 2. Lesson	Malach. iii Matth. iii	Malach. iv Matth. 14. to vr. 13
At Euen*ynge prayer.*	The first lesson. Malachi. iiii. The seconde lesson. Math. xiiii. Vnto when Iesus heard.			
Saincte Peters daie, at *Morning prayer.*	The seconde Lesson. Actes. iii.	S. Peter. [1]**1. Lesson** 2. Lesson	**Ecclus. xv** Acts. iii	**Ecclus. xix*** Acts. iv
At Euen*ynge prayer.*	The seconde Lesson. Actes. iiii.			
		[1]**S. James**	**Ecclus. xxi**	**Ecclus.** [3]**xxii***
		[1]**S. Bartholomew***	**xxiv**	[1]**xxix**
		S. Matthew	**xxxv**	**xxxviii**
		S. Michael **i. Lesson*** **2. Lesson**	**Gen. xxxii** **Acts. 12. to vr. 20**	**Dan. x. vr. 5.** **Jude. vr. 6. to vr. 16.**
		[1]**S. Luke.**	**Ecclus. li.**	**Job: i.**
		S. Simon and*S.[1]**Jude**	**Job. xxiv. xxv**	**xlii***
Al sainctes *day* at *Mornynge praier.*	The first Lesson. Sapien. iii. Vnto. Blessed is rather the barrayne. The second Lessō. Hebr. xi. xii. Sainctes by faith subdued. Vnto If you endure chastisyng.	All saints 1. Lesson 2. Lesson	Wisd. iii. to vr. **10.** Hebr. xi. vr. 33 & c. 12. to vr. 7.	Wisd. v. to vr. 17. Apoc. xix. to vr. 17.
At Euen*ing praier.*	The fyrst Lesson. Sapience. v. Vnto Hys Ielosie also. The seconde Lesson. Apocalips. xix. Vnto And I sawe an Angell stande.			

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[See below, with the Introits, Collects, etc.]

℣ Pss. xviii (xix), xliv (xlv), lxxxiv (lxxxv), lxxxviii (lxxxix), in Natiu. dom. ad Mat.; cix (cx), cxxxi (cxxxii), ad Vesp.

Psalmi penitentiales in capite ieiunii ante benedictionem cinerum.

Pss. xxi (xxii), xxxix (xl), liii (liv), lxxxvii (lxxxviii) in Feria vi in Parasceue ad Mat.; lxviii (lxix) in Cena domini ad Mat.

Ps. ii in dom. Resur. ad Mat.; cx (cxi) ad Vesp.

Pss. viii, xlvi (xlvii) in Ascens. dom. ad Mat.

Pss. xlvii (xlviii), lxvii (lxviii), ciii (civ) in dom. Pentecost. ad Mat.; cxiii (cxiv) ad Vesp.

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[See above under the several days.]

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[1] Proper Psalms on certein Daies.*		
¶ Christmas day	Mattens Psalm. xix xlv lxxxv	Evensong lxxxix cx. cxxxii
[8]¶ **Ash-Wed-ensday**	**vi** **xxxii** **xxxviii**	**cii** **cxxx** **cxliii.**
¶ **Good Friday**	**xxii*** **xl** **liv**	**lxix** **lxxxviii**
¶ Easter day	ii lvii cxi	cxiii cxiv cxviii
¶ Ascension day	viii xv xxi	xxiv **xlvii** cviii
¶ Whitsun-day	xlviii **lxviii**	civ cxlv

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TABLES, AND RULES FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAIES OF FASTING AND ABSTINENCE THROUGH THE WHOLE YEAR.

[7a]Rules to know when the Moveable Feasts, and Holy-dayes begin.

Easter-Day, (on which the rest depend, is always the first Sunday after the* first [7a]full Moon, which* happens next after the one and twentith day of March. And if the full Moon happens vpon a Sunday, Easter day is the Sunday after.

[7a]Advent Sunday is alwaies the nearest sunday to the Feast of Saint Andrew, whether before or after.*

[2]Septuagesima, Sexagesima, Quinquagesima, Quadragesima } Sunday is { 9. 8. 7. 6. } Weeks before Easter.

Rogation Sunday, [7a]Ascension day, [2]Whitsunday, Trinitie Sunday } is { 5. weeks, 40. daies, 7. weeks, 8. weeks } after Easter.*

A Table of all the Feasts that are to be observed in the Church of England through the year.

[2]All Sundaies in the year.

The daies of the Feast of

- The Circumcision of our Lord Iesus Christ.
- The Epiphany.*
- The Conversion of S. Paul.
- [2]The purification of the blessed Virgin.
- Saint Matthias the Apostle.
- The Añunciation of the blessed Virgin.
- S. Mark the Evangelist.
- S. Philip, and* S. [2]Iacob the Apostles.
- The Ascension of our Lord Iesus Christ.*
- S. Barnabas.
- [2]The Nativity of S. Iohn Baptist.
- S. Peter the Apostle.
- S. Iames the Apostle.
- S. Bartholmew the Apostle.
- S. Matthew the Apostle.
- S. Michael* and all Angels.
- [2]S. Luke the Evangelist.
- S. Simon, and* S. [2]Iude the Apostles.
- All Saints.
- S. Andrew the Apostle.
- S. Thomas the Apostle.
- The Nativity of our Lord
- S. Stephen the Martyr.
- S. Iohn the Evangelist
- The holy Innocents
- Monday and Tuesday— } in Easter week.
- Monday and Tuesday— } in Whitsunweek.*

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Post cineres, pneuma, post crucem, postque
luciam.
Mercurii, veneris, sabbata: ieiunia fient.

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A Table of the Vigils, Fasts, and Daies of Abstinence to be observed in the year

7aThe Eves or Vigils before
- The Nativitie of* our Lord.
- 7aThe Purification of the blessed virgin* Mary.
- 7aThe Annunciation of the blessed Virgin.*
- Easter day.
- Ascension day.
- Pentecost.
- 7aS. Matthias.
- S. Iohn Baptist
- S. Peter.
- S. Iames.
- S. Bartholmew.
- S. Matthew.
- S. Simon and* S. 7aIude.
- S. Andrew.
- S. Thomas
- All Saints*

Note, that if any of these Feast-daies fall vpon a Monday, then the Vigil, or Fast-day shall be kept vpon the Saturday, and not vpon the Sunday next before it.—

Daies of Fasting, or Abstinence.

7a1. The fortie daies of Lent.

2. The Ember daies at the foure seasons being the Wednesday, Friday, and Saturday after
- the first Sunday in Lent
- the feast of Pentecost
- Septemb. 14.
- Decemb. 13.

3. The three Rogation daies being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

4. All the Fridayes in the year; Except Christmas* day.

Certain solemn dayes, for which particular services are appointed.—

1. The 5. day of November, being the day of the Papists Conspiracy.
2. The 30. day of Ianuary, being the day of the Martyrdom of King Charles the first.
3. The 29. day of May, being the day of the birth, and return of King Charles the second.—.

℣ ℭ Tabula ad inueniendum perpetue omnia festa mobilia.

Aureus nūerus.	Lr̄a do.	Septuagesima. Ianua.	Cinerū dies Februa.	Pascha domini Marcij.	Ascēsio domini Aprilis	Penthecostes. Maij	Corpo. christi Maij	Resid. dūica. Postoc.sa.	Aduentus domini.	
v	d	xvij	iiii	xxij	xxx	x	xxj	xxvj	xxix	Nouēber
	e	xix	v	xxiij	j. Maij	xi	xxij	xxvj	xxx	
xiij	f	xx	vi	xxiiii	ii	xii	xxiii	xxvi	i	Decēber
ij	g	xxj	vii	xv	iii	xiii	xxiiii	xxvi	ii	
	A	xxij	viii	xxvi	iiii	xiiii	xxv	xxvi	iii	
x	b	xxiij	ix	xxvii	v	xv	xxvi	xxv	xxvii	Nouēber
	c	xxiiij	x	xxviii	vi	xvi	xxvii	xxv	xxviii	
xviij	d	xxv	xi	xxix	vii	xvii	xxviii	xxv	xxix	
vij	e	xxvi	xii	xxx	viii	xviii	xxix	xxv	xxx	
	f	xxvii	xiii	xxxi	ix	xix	xxx	xxv	i	Decēber
xv	g	xxviii	xiiii	j. Aprilis	x	xx	xxxi	xxv	ii	
iiij	A	xxix	xv	ii	xi	xxi	j. Iunij	xxv	iii	
	b	xxx	xvi	iii	xii	xxii	ii	xxiiii	xxvii	Nouēber
xij	c	xxxi	xvii	iiii	xiii	xxiii	iii	xxiiii	xxviii	
j	d	j. Februa.	xviii	v	xiiii	xxiiii	iiii	xxiiii	xxix	
	e	ii	xix	vi	xv	xxv	v	xxiiii	xxx	
ix	f	iii	xx	vii	xvi	xxvi	vi	xxiiii	i	Decēber
	g	iiii	xxi	viii	xvii	xxvii	vii	xxiiii	ii	
xvij	A	v	xxii	ix	xviii	xxviii	viii	xxiiii	iii	
vj	b	vi	xxiii	x	xix	xxix	ix	xxiii	xxvii	Nouēber
	c	vii	xxiiii	xi	xx	xxx	x	xxiii	xxviii	
xiiij	d	viii	xxv	xii	xxi	xxxi	xi	xxiii	xxix	
iij	e	ix	xxvi	xiii	xxii	j. Iunij	xii	xxiii	xxx	
	f	x	xxvii	xiiii	xxiii	ii	xiii	xxiii	i	Decēber
xj	g	xi	xxviii	xv	xxiiii	iii	xiiii	xxiii	ii	
	A	xii	j. Martij	xvi	xxv	iiii	xv	xxiii	iii	
xix	b	xiii	ii	xvii	xxvi	v	xvi	xxii	xxvii	Nouēber
viij	c	xiiii	iii	xviii	xxvii	vi	xvii	xxii	xxviii	
	d	xv	iiii	xix	xxviii	vii	xviii	xxii	xxix	
	e	xvi	v	xx	xxix	viii	xix	xxii	xxx	
	f	xvii	vi	xxi	xxx	ix	xx	xxii	i	Decēber
	g	xviii	vii	xxii	xxxi	x	xxi	xxii	ii	
	A	xix	viii	xxiii	j. Iunij	vi	xxii	xxii	iii	
	b	xx	ix	xxiiii	ii	xii	xxiii	xxi	xxvi	Nouēber
xvj	c	xxi	x	xxv	iii	xiii	xxiiii	xxi	xxviii	

(*Missale* Paris 1513)

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AN ALMANACK FOR .XIX. YEARES.

¶ The yeare of our Lord.	¶ The Golden Nombre.	The epacte.	¶ The Cicle of the sunne.	Dominical letter.	Easter daye.
M.D. lii.	xiiii.	iiii.	xxi.	C. B.	xvii. Aprill.
M.D. liii.	xv.	xv.	xxii.	A.	ii. Aprill.
M.D. liiii.	xvi.	xxvi.	xxiii.	G.	xxv. Marche.
M.D. lv.	xvii.	vii.	xxiiii.	F.	xiiii. Aprill.
M.D. lvi.	xviii.	xviii.	xxv.	E. D.	v. Aprill.
M.D. lvii.	xix.	xxix.	xxvi.	C.	xviii. April.
M.D. lviii	i.	xi.	xxvii.	B.	x. April.
M.D. lix.	ii.	xxii.	xxviii.	A.	xxvi. Marche.
M.D. lx.	iii.	iii.	i.	G. F.	xiiii. Aprill.
M.D. lxi.	iiii.	xiiii.	ii.	E.	vi. Aprill.
M.D. lxii.	v.	xxv.	iii.	D.	
M.D. lxiii.	vi.	xxvi.	iiii.	C.	
M.D. xliiii.	vii.	xvii.	v.	B. A.	
M.D. lxv.	viii.	xxviii.	vi.	G.	
M.D. lxvi.	ix.	ix.	vii.	F.	
M.D. lxvii.	x.	xx.	viii.	E.	
M.D. lxviii.	xi.	i.	ix.	D. C.	
M.D. lix.	xii.	xii.	x.	B.	
M.D. lxx.	xiii.	xxiii.	xi.	A.	

A Table of the Moveable Feasts calculated *for* forty *years.*

The year of our Lord.	The golden number	The Epact	The Dominicall Letter.	Sundaies after the Epiphany	[2] Septuagesima Sunday.	The [2] first day of Lent. *	Easter day	[2] Rogation Sunday *	[2] Ascension day *	[2] Whitsunday *	Sundaies after Trin.	[2] Advent Sunday *
1661.	9	9	F	4	Febr. 10.	Febr. 27.	Apr. 14.	May. 19.	May 23.	June 2.	24.	Dec. 1.
1662.	10	20	E	2	Ian. 26.	12	March 30	4	8	May 18	26	Nov. 30.
1663.	11	1	D	5	Febr. 15.	March 4	Apr. 19	24	28.	Iune 7.	23	29.
1664.	12	12	CB	4	7	Febr. 24	10	15	19	May 29	24	27.
1665.	13	23	A	2	Ian. 22	8.	March 26	Apr. 30	4	14	27	Dec. 3.
1666.	14	4	G	5	Febr. 11.	28.	Apr. 15.	May 20	24	June 3	24	2.
1667.	15	15	F	3	3	20	7	12	16	May 26	25	1.
1668.	16	26	ED	1	Jan. 19	5	March 22	Apr. 26	Apr. 30	10	27	Nov. 29.
1669.	17	7	C	4	Febr. 7	24	Apr. 11	May. 16	May 20	30	24	28
1670.	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671.	19	29	A	6	Febr. 19	March. 8.	23	28	June 1	June 11	23	Dec. 3
1672.	1	11	GF	4	4	Febr. 21	7	12	May 16	May 26	25	1
1673.	2	22	E	2	Jan. 16.	12	March. 30	4	8	18	26	Nov. 30
1674.	3	3	D	5	Febr. 15.	March. 4	Apr. 19	24	28	June. 7	23	29
1675.	4	14	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1676.	5	25	BA	2	23	9	March. 26	Apr. 30	4	14	27	Dec. 3
1677.	6	6	G	5	Febr. 11	28	Apr. 15	May 20	24	June. 3	24	2
1678.	7	17	F	2	Jan. 27	13	March. 31.	5	9	May. 19	26	1
1679.	8	28	E	5	Febr. 16	March. 5	Apr. 20	25	29	June. 8.	23	Nov. 30
1680.	9	9	DC	4	8.	Febr. 25	11	16	20	May. 30	24	28
1681.	10	20	B	3	Ian. 30.	16	3	8	12	22	25	27.
1682.	11	1	A	5	Febr. 12	March. 1.	16	21	25	Iune 4	24	Dec. 3.
1683.	12	12	G	4	4	Febr. 21	8.	13	17.	May. 27	25	2
1684.	13	23	FE	2	Jan. 27	13	March. 30	4	8	18	26	Nov. 30
1685.	14	4	D	5	Febr. 15	March. 4	Apr. 19	24	28	Iune 7	23	29
1686	15	15	C	3	Jan. 31.	Febr. 17.	4	9	13	May. 23	25	28
1687.	16	26	B	2	23	9.	March. 27	1	5	15	26	27
1688.	17	7	AG	5	Febr. 12	March. 1	Apr. 15	May 20	24	June 3	24	Dec. 2.
1689.	18	18	F	2	Ian. 27	Febr. 13	March. 31	5	9	May 19	26	1
1690.	19	29	E	5	Febr. 16	March. 5.	Apr. 20	25	29	Iune 8	23	Nov. 30
1691.	1	11	D	4	8	Febr. 25	12	17	21	May 31	24	29
1692.	2	22	CB	2	Ian. 24	10	March. 27	1	5	15	26	27
1693.	3	3	A	5	Febr. 12	March. 1	Apr. 16	21	25	June 4	24	Dec. 3
1694.	4	14	G	4	4	Febr. 21	8	13	17	May 27	25	2
1695.	5	25	F	1	Ian. 20	6	March. 24	Apr. 28	2	12	27	1
1696.	6	6	ED	4	Febr. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1697.	7	17	C	3	Ian. 31	17	4	9	13	23	25	28
1698.	8	28	B	6	Febr. 20	March. 9	24	29	June 2	June 12	22	27
1699.	9	9	A	4	5	Febr. 22	9	14	May 18	May 28	25	Dec. 3
1700.	10	20	GF	3	Jan. 28	14	March. 31	5	9	19	26	1

[2] Note, that the supputation of the year of our Lord in the Church of England beginneth the 25. day of March.*

Tabula ad inueniendum pascha in perpetuum.

Numerus aureus.	Litere Dominicales						
	A	B	C	D	E	F	G
i	ix	x	xi	xij	vi	vij	viij
ij	xxvi	xxvij	xxviij	xxix	xxx	xxxi	i
iij	xvi	xvij	xviij	xix	xx	xviiij	xv
iiij	ix	iij	iiij	v	vi	vij	viij
v	xxvi	xxvij	xxviij	xxix	xxiij	xxiiij	xxv
vj	xvi	xvij	xi	xij	xiij	xiiij	xv
vij	ij	iij	iiij	v	vi	xxxi	i
viij	xxiij	xxiiij	xxv	xix	xx	xxi	xxii
ix	ix	x	xi	xij	xiij	xiiij	viij
x	ij	iij	xxviii	xxix	xxx	xxxi	i
xi	xvi	xvij	xviii	xix	xx	xxi	xxij
xij	ix	x	xi	v	vi	vij	viii
xiij	xxvi	xxvij	xxviij	xxix	xxx	xxxi	xxv
xiiij	xvi	xvii	xviii	xix	xiij	xiiij	xv
xv	ij	iij	iiij	v	vi	vii	viij
xvi	xxvi	xxvij	xxviij	xxij	xxiij	xxiiij	xxv
xvii	xvi	x	xi	xii	xiii	xiiii	xv
xviii	ii	iii	iiii	v	xxx	xxxi	i
xix	xxiii	xxiiij	xxv	xix	xx	xxi	xxii

(*Missale* Rouen, Morin, 1508)

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[2] To finde Easter for ever.

The golden Number	A	B	C	D	E	F	G
i	April. ix	x	xi	xii	vi	vii	viii
ii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	Apr. i
iii	Apr: xvi	xvii	xviii	xix	xx	xiv	xv
iv	Apr. ix	iii	iv	v	vi	vii	viii
v	Mar. xxvi	xxvii	xxviii	xxix	xxiii	xxiv	xxv
vi	Apr. xvi	xvii	xi	xii	xiii	xiv	xv
vii	Apr. ii	iii	iv	v	vi	Mar. 31.	Apr.
viii	Apr. xxiii	xxiv	xxv	xix	xx	xxi	xxii
ix	Apr. ix	x	xi	xii	xiii	xiv	viii
x	Apr. ii	iii	Mar. 28.	xxix	xxx	xxxi	Apr.
xi	Apr. xvi	xvii	xviii	xix	xx	xxi	xxii
xii	Apr. ix	x	xi	v	vi	vii	viii
xiii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiv	Apr. xvi	xvii	xviii	xix	xiii	xiv	xv
xv	Apr. ii	iii	iv	v	vi	vii	viii
xvi	Mar. xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
xvii	Apr. xvi	x	xi	xii	xiii	xiv	xv
xviii	Apr. ii.	iii	iv	v	Mar. 30	xxxi	Apr. i
xix	Apr. xxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ When ye have found the Sunday Letter in the vppermost line, guide your eye downwards from the same till you come right over against the Prime, and there is shewed both what moneth, and what day of the month Easter falleth that year.* But note that the name of the Moneth is set at the left hand or els iust with the figure; and followeth not as in other Tables by descent, but collaterall.

IANUARIUS,

℄ Annus habet duodecim menses: hebdomadas .lij. et diem vnum. Et habet dies .ccclxv. et horas sex.

KL. Ianuarius habet dies .xxxj. Luna .xxx.
Nox habet horas .xvj. Dies vero .viij.
Prima dies mensis: et septima truncat vt ensis.

iij	A	Ianuarij.		Circumcisio domini. minus duplex .ix. lectionū.
	b	iiij	No.	Octa. sancti stephani protomartis. iij. lectionū.
xi	c	iij	No.	Octa. sctī iohānis apli & euāgeliste. iij. lectionū.
	d	pridie	No.	Octa. sanctorum innocentiū martyrum. iij. lectionū.
xix	e	None.		Octa. sctī thome marty. & edwardi regis & confes.
viij	f	viii	Id.	Epyphania dīi. festū principale dup̄. ix. lectionū.
	g	vij	Id.	Claues septuagesime.
xvi	A	vi	Id.	Luciani presbyteri & sociorū. memoria tantum.
v	b	v	Id.	
	c	iiij	Id.	
xiij	d	iij	Id.	Sol in aquario.
ij	e	pridie	Id.	
	f	Idus.		Octa. epypha. inuita. tri. ix. l. med. lc. de. s. hilario.
x	g	xix	kal.	Februarij. Felicis pbrī & mar. inuita. simp. iij. lc.
	A	xviij	kal.	Mauri abbatis. inuita. simplex. iij. lectionū.
xviij	b	xvij	kal.	Marcelli pape & mar. īuita. simplex. iij. lectionū.
xii	c	xvi	kal.	Sulpitij ep̄i & cōfessoris. Antonij confessoris.
	d	xv	kal.	Prisce virgīs & mar. inui. simp̄. iij. lc. Prima.lxx.
xv	e	xiiij	kal.	Vulfrani episcopi & confesso. ix. lectionū de cōmuni.
iiij	f	xiij	kal.	Fabiani & sebastiani marty. ix. lectionum.
	g	xij	kal.	Agnetis virginis & martyris. ix. lectionum.
xii	A	xi	kal.	Vincentij martyris. nouem lectionum.
j	b	x	kal.	
	c	ix	kal.	
ix	d	viii	kal.	Cōuersio. s. pauli. du. īui. tri. ix. l. mēo. de. s. p̄iecto.
	e	vii	kal.	
xvij	f	vi	kal.	Iuliani ep̄i & confessoris. inui. dup̄. iij. lectionum.
vi	g	v	kal.	Agnetis secūdo. inui. dupl. iij. lec. Claues. xl.
	A	iiij	kal.	
xiiij	b	iij	kal.	Baltildis regīe virgīs nō marty. inui. simple. iii. lc.
iij	c	pridie	kal.	

In iano claris calidisque cibis potiaris.
Atque decens potus post fercula sit tibi notus.
Ledit enim medo potus tunc, vt bene credo.
Balnea tunc intres, et venam findere cures.

1549

IANUARY.

¶ Ianuary.			¶ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
A	Kalend.	i	Circumci.	i	Gen. xvii	Roma. ii	Deut. x	Collos. ii.
b	iiii. No.	ii		ii	Gene. i	Math. i	Gene. ii	Roma. i
c	iii. No.	iii		iii	iii	ii	iiii	ii
d	Prid. No.	iiii		iiii	v	iii	vi	iii
e	Nonas.	v		v	vii	iiii	viii	iiii
f	viii. Id.	vi	Epiphani.	vi	Esai. lx.	Luke. iii	Esai. xlix	John. ii.
g	vii. Id.	vii		vii	Gen. ix.	Math. v	Gen. xi.	Roma v
A	vi. Id.	viii		viii	xii	vi	xiii	vi
b	v. Id.	ix		ix	xiiii	vii	xv	vii
c	iiii. Id.	x		x	xvi	viii	xvii	viii
d	iii. Id.	xi		xi	xviii	ix	xix	ix
e	Prid. Id.	xii		xii	xx	x	xxi	x
f	Idus.	xiii		xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii		xiiii	xxiiii	xii	xxv	xii
A	xviii. kl.	xv		xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi		xvi	xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii	xxxii	xvi	xxxiii	xvi
e	xiiii. kl.	xix		xix	xxxiiii	xvii	xxxv	i. Cor. i
f	xiii. kl.	xx		xx	xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi	xxxviii	xix	xxxix	iii
A	xi. kl.	xxii		xxii	xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii	xlii	xxi	xliii	v
c	ix. kl.	xxiiii		xxiiii	xliii	xxii	xlv	vi
d	viii kl.	xxv	Con. Pauli	xxv	xlvi	Act. xxii.	xlvii	Act. xxvi
e	vii kl.	xxvi		xxvi	xlviii	mat xxiii	xlix	i. Cor. vii
f	vi. kl.	xxvii		xxvii	l	xxiiii	Exod. i	viii
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
A	iiii. kl.	xxix		xxix	iiii	xxvi	v	x
b	iii kl.	xxx		xxx	vi	xxvii	vii	xi
c	Prid. kl.	xxxi		i	viii	xxviii	ix	xii

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¶ IANUARY *HAṬH .XXXI, DAYES.*

				Morning prayer			*Euening prayer*	
				¶ Psalmes.				
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
iii	A	Kalend.	Circũcision	i	Gen. xvii	Roma. ii	Deut. x	Collos. ii.
	b	iiii. No.		ii	Gene. i	Math. i	Gene. ii	Roma. i
xi	c	iii. No.		iii	iii	ii	iiii	ii
	d	Prid. No.		iiii	v	iii	vi	iii
xix	e	Nonas.		v	vii	iiii	viii	iiii
viii	f	viii. Id.	Epiphanie	vi	Esai. lx.	Luke. iii	Esai. xlix	John. ii.
	g	vii. Id.		vii	Gen. ix.	Math. v	Gene. xi.	Roma v
xvi	A	vi. Id.		viii	xii	vi	xiii	vi
v	b	v. Id.		ix	xiiii	vii	xv	vii
	c	iiii. Id.		x	xvi	viii	xvii	viii
xiii	d	iii. Id.	*Sol in aqua.*	xi	xviii	ix	xix	ix
ii	e	Prid. Id.		xii	xx	x	xxi	x
	f	Idus.		xiii	xxii	xi	xxiii	xi
x	g	xix. kl.	*Februarii.*	xiiii	xxiiii	xii	xxv	xii
	A	xviii. kl.		xv	xxvi	xiii	xxvii	xiii
xviii	b	xvii. kl.	*Terme begī*	xvi	xxviii	xiiii	xxix	xiiii
vii	c	xvi kl.		xvii	xxx	xv	xxxi	xv
	d	xv kl.		xviii	xxxii	xvi	xxxiii	xvi
xv	e	xiiii kl.		xix	xxxiiii	xvii	xxxv	i. Corin. i
iiii	f	xiii kl.		xx	xxxvi	xviii	xxxvii	ii
	g	xii kl.		xxi	xxxix	xix	xxxix	iii
xii	A	xi kl.		xxii	xl	xx	xli	iiii
i	b	x kl.		xxiii	xlii	xxi	xliii	v
	c	ix kl.		xxiiii	xliiii	xxii	xlv	vi
ix	d	viii kl.	Con. Paul	xxv	xlvi	Act. xxii	xlvii	Actes. xxvi
	e	vii kl.		xxvi	xlviii	mat xxiii	xlix	i. Corin. vii
xvii	f	vi kl.		xxvii	l	xxiiii	Exod. i	viii
vi	g	v kl.		xxviii	Exod. ii	xxv	iii	ix
	A	iiii kl.		xxix	iiii	xxvi	v	x
xiiii	b	iii kl.		xxx	vi	xxvii	vii	xi
iii	c	Prid. kl.		i	viii	xxviii	ix	xii

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The Kalender, with the Table of Lessons

IANUARY *HATH XXXJ. DAVES*

[3] The Moon hath xxx.

					Morning prayer		*Evening prayer*	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
ii	1.	A.	Kalend.	Circumc.[7a] of our L[d]				
	2.	B.	4. No.		Gen. 1	Matth. 1.	Gen. 2.	Rom. 1.
x	3.	C.	3. No.		iii	ii	iv	ii
	4.	D.	pr. No.		v	iii	vi	iii
xv	5.	E.	Nonæ		vii	iv	viii	iv
xviii	6.	F.	8. Id.	Epiphanie[7a] of our L[d]				
	7.	G.	7. Id.		ix	v	xii	v
xxi	8.	A.	6. Id	[2]Lucian [7a]Pr. & Mart.	xiii	vi	xiv	vi
v	9.	B.	5. Id		xv	vii	xvi	vii
	10	C.	4. Id.		xvii	viii	xviii	viii
xiii	11.	D.	3. Id.		xix	ix	xx	ix
ii	12.	E.	pr. Id.		xxi	x	xxii	x
	13.	F.	Idus	[2]Hilarie [7a]B.* & Conf.	xxiii	xi	xxiv	xi
xi	14.	G.	19. Kl. *Febr.*		xxv	xii	xxvi	xii
	15.	A.	18. Kl.		xxvii	xiii	xxviii	xiii
xviii	16.	B.	17. Kl.		xxix	xiv	xxx	xiv
vii	17.	C.	16. Kl.		xxxi	xv	xxxii	xv
	18.	D.	15. Kl.	[2]Prisca [7a]Rom. Virg. & Mart.	xxxiii	xvi	xxxiv	xvi
xv	19.	E.	14. Kl.		xxxv	xvii	xxxvii	i. Cor. i
iv	20.	F.	13. Kl.	[2]Fabian [7a]B. of Rome & Mart.	xxxviii	xviii	xxxix	ii
	21.	G.	12. Kl.	[2]Agnes [7a]Rom. Virg. & Mart.	xl.	xix	xli	iii
xii	22.	A.	11. Kl.	[2]Vincent [7a]Span. Deac. & M.	xlii	xx	xliii	iiii
i	23.	B.	10. Kl		xliv	xxi	xlv	v
	24	C.	9. Kl		xlvi	xxii	xlvii	vi
ix	25.	D.	8. Kl.	Convers: [7a]of S. Paul.				
	26.	E.	7. Kl		xlviii	xxiii	xlix	vii
xviii	27.	F.	6. Kl.		l.	xxiv	Exod. i	viii
vi	28.	G.	5. Kl.		Exod. 2.	xxv	iii	ix
	29.	A.	4. Kl.		iiii	xxvi	v	x
xiii	30.	B.	3. Kl.	K. Charles Mart	vi*	xxvii	vii	xi
	31.	C.	prid. Kl.		viii	xxviii	ix	xii

Note, that * Exodus 6. is to be read only to vr. 14.

S

FEBRUARIUS,

KL Februarius habet dies .xxviii. Luna .xxix.
Nox habet horas .xiiii. Dies vero .x.
Quarta subit mortem: prosternit tertia fortem.

	d	Februarij.	Brigide virgīs & marty. inuita. simpl. iii. lect.
xj	e	iiii No.	Purificatio btē marie. maius duplex. nonē lect.
xix	f	iii No.	Blasii epi & marty. inuita. duplex. iii. lectionum.
viij	g	pridie No.	
	A	None	Agathe virginis & martyris. inuita. dup̄. ix. lectio.
xvi	b	viii Id.	Vedasti & amādi eporum. inuita. simp̄. iii. lectionū.
v	c	vii Id.	Ubicūque prima luna fuerit post festū agathe
	d	vi Id.	proxima dominica sequenti exit dñica .xl.
xiij	e	v Id.	Sol in piscibus.
ij	f	iiij Id.	Scholastice virginis. inuit. simplex. triū lctōnū.
	g	iii Id.	Translatio sancte fredeswide virginis.
x	A	pridie Id.	
	b	Idus.	
xviij	c	xvi kal.	Martij. Valētini epi & marty. inuit. simp̄. iii. lc.
xi	d	xv kal.	
	e	xiiii kal.	Iuliane virginis & marty. inuit. simpl. iii. lctōnū.
xv	f	xiii kal.	
iiii	g	xii kal.	
	A	xi kal.	
xii	b	x kal.	
i	c	ix kal.	Vltima septuagesima.
	d	viii kal.	Cathedra sancti petri. Inuita. triplex. nonē. lec.
ix	e	vii kal.	
	f	vi kal.	Mathie apli. Inui. du .ix. lc. ℂ Si bissextus fuerit
xvii	g	v kal.	quarta die a cathedra sancti petri fiat festū
vi	A	iiii kal.	sancti mathie. et. f litera his numeretur.
	b	iii kal.	
xiii	c	pridie kal.	

Post cineres, pneuma, post crucem, postque luciam.
Mercurii, veneris, sabbati: ieiunia fient.

Nascitur occulta febris februario multa.
Potibus ac escis vti si tunc bene nescis.
Frigus et horrorem fuge, pollice funde cruorem.
Suge fauum mellis, quo morbos pectore pellis.

1549

FEBRUARY.

ℂ	February.		ℂ Psalmes.		Matins. i. Lesson.	Matins. ii. Lesson	Euensong. i. Lesson.	Euensong. ii. Lesson
d	Kalend.	i		ii	Exod. x.	Mark. i.	Exod. xi.	i. Cor. xiii
e	iiii No.	ii	Puri. Ma.	iii	xii	ii	xiii	xiiii
f	iii No.	iii		iiii	xiiii	iii	xv	xv
g	Prid. No	iiii		v	xvi	iiii	xvii	xvi
A	Nonas.	v		vi	xviii	v	xix	ii. Cor. i
b	viii Id.	vi		vii	xx	vi	xxi	ii
c	vii Id.	vii		viii	xxii	vii	xxiii	iii
d	vi Id.	viii		ix	xxiiii	viii	xxxii	iiii
e	v Id.	ix		x	xxxiii	ix	xxxiiii	v
f	iiii Id.	x		xi	xxxv	x	xl	vi
g	iii Id.	xi		xii	leui. xviii	xi	leui. xix	vii
A	Prid Id.	xii		xiii	xx	xii	Nume. x	viii
b	Idus.	xiii		xiiii	Num. xi	xiii	xii	ix
c	xvi kl.	xiiii		xv	xiii	xiiii	xiiii	x
d	xv kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii kl.	xvi		xvii	xvii	xvi	xviii	xii
f	xiii kl.	xvii		xviii	xix	Luk. di. i	xx	xiii
g	xii kl.	xviii		xix	xxi	di. i	xxii	Galath. i
A	xi kl.	xix		xx	xxiii	ii	xxiiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix. kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii kl.	xxii		xxiii	xxix	v	xxx	v
e	vii kl.	xxiii		xxiiii	xxxi	vi	xxxii	vi
f	vi. kl.	xxiiii	Mathias.	xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii.	iii
b	iii. kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Prid. kl.	xxviii		xxix	v	xi	vi	v

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¶ FEBRUARY *HATH .XXVIIJ, DAYES.*

				Morning prayer			*Euening prayer*	
				¶ Psalmes				
					i. Lesson.	ii. Lesson.	i Lesson.	ii. Lesson.
	d	Kalend.		ii	Exodi. x	Marke. i	Exodi. xi	i. Cor. xiii
xi	e	iiii. No.	Puri. Mary.	iii	xii	ii	xiii	xiiii
xix	f	iii. No.		iiii	xiiii	iii	xv	xv
viii	g	Prid. No.		v	xvi	iiii	xvii	xvi
	A	Nonas		vi	xviii	v	xix	ii. Corin. i.
xvi	b	viii. Id.		vii	xx	vi	xxi	ii
v	c	vii. Id.		viii	xxii	vii	xxiii	iii
	d	vi. Id.		ix	xxiiii	viii	xxxii	iiii
xiii	e	v. Id.		x	xxxiii	ix	xxxiiii	v
ii	f	iiii. Id.	*Sol in Pis.*	xi	xxxv	x	xl	vi
	g	iii. Id.		xii	Le. xviii.	xi	Leu. xix	vii
x	A	Prid. Id.		xiii	xx	xii	Num. x	viii
	b	Idus.		xiiii	Nume. xi	xiii	xii	ix
xviii	c	xvi. kl.	*Marche.*	xv	xiii	xiiii	xiiii	x
vii	d	xv. kl.		xvi	xv	xv	xvi	xi
	e	xiiii. kl.		xvii	xvii	xvi	xviii	xii
xv	f	xiii. kl.		xviii	xix	Luk. di. i.	xx	xiii
iiii	g	xii. kl.		xix	xxi	di. i.	xxii	Galath. i.
	A	xi. kl.		xx	xxiii	ii	xxiiii	ii
xii	b	x. kl.		xxi	xxv	iii	xxvi	iii
i	c	ix. kl.		xxii	xxvii	iiii	xxviii	iiii
	d	viii. kl.		xxiii	xxix	v	xxx	v
ix	e	vii. kl.		xxiiii	xxxi	vi	xxxii	vi
	f	vi. kl.	*S.* Mathias	xxv	xxxiii	vii	xxxiiii	Ephesi. i.
xvii	g	v. kl.		xxvi	xxxv	viii	xxxvi	ii
vi	A	iiii. kl.		xxvii	Deut. i.	ix	Deut. ii	iii
	b	iii. kl.		xxviii	iii	x.	iiii	iiii
xiiii	c	Prid. kl.		xxix	v	xi	vi.	v

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FEBRUARY *HATH. XXVIIJ DAYES*

[3] The Moon hath xxx.

					Morning prayer		*Evening prayer*	
					i. Lesson	2. Lesson.	i. Lesson	2. Lesson.
	i	D	Kalend.	[7a]Fast	Exod. 10.	Mark. 1.	Exod. 11.	i. Cor. 13.
xi	2	E	4. No.	Purif. of Marie [7a]ȳ * B [7a]Virg.		ii		xiv
xix	3	F	3. No.	[2]Blasius [7a]an Armen. B. & M.	xii	iii	xiii	xv
viii	4	G	pr. No.		xiv	iv	xv	xvi
	5	A	Nonas.	[2]Agatha. [7a]a Sicilian V. & M.	xvi	v	xvii	2. Cor. 1.
xvi	6	B	8. Id.		xviii	vi	xix	ii
v	7	C	7. Id.		xx	vii	xxi	iii
	8	D	6. Id.		xxii	viii	xxiii	iv
xiii	9	E	5. Id.		xxiv	ix	xxxii	v
ii.	10	F	4. Id.		xxxiii	x	xxxiv	vi
	11	G	3. Id.		Levit. 18.	xi	Levit 19.	vii
x	12	A	pr. Id.		xx	xii	xxvi	viii
	13	B	Idus		Num. 11.	xiii	Num. 12.	ix
xviii	14	C	16. Kl *Mart.*	[2]Valentine* Bish. [7a]& M.	xiii	xiv	xiv	x
vii	15	D	15. Kl.		xvi	xv	xvii	xi
	16	E	14. Kl.		xx	xvi	xxi	xii
xv	17	F	13. Kl.		xxii	Luke. 1. to 39.	xxiii	xiii
iv	18	G	12. Kl.		xxiv	1. 39	xxv	Gal. 1.
	19	A	11. Kl.		xxvii	ii	xxx	ii
xii	20	B	10. Kl.		xxxi	iii	xxxii	iii
i	21	C	9. Kl.		xxxv	iv	xxxvi	iv
	22	D	8. Kl.		Deut. 1	v	Deut. 2.	v
ix	23	E	7. Kl.	[7a]Fast	iii	vi	iv	vi
	24	F	6. Kl.	Matthias [7a]Apost. & M.		vii		Eph. 1.
xvii	25	G	5. Kl.		v	viii	vi	ii
vi	26	A	4. Kl.		vii	ix	viii	iii
	27	B	3. Kl.		ix	x	x	iv
xiv	28	C	pr. Kl.		xi	xi	xii	v
	29				xii	Matt. 7.	xiiii	Rom. 12.

Sources

MARTIUS,

KL Martius habet dies .xxxj. Luna .xxx.
Nox habet horas .xij. Dies etiã .xij.
Primus mandentem disrumpit: quarta bibentem.

iij	d		Martij	Dauidis episcopi & cõfessoris. nouem lectionum.
	e	vi	No.	Cedde episcopi & cõfessoris. nouem lectionum.
xi	f	v	No.	
	g	iiij	No.	
xix	A	iij	No.	
viij	b	pridie	No.	
	c	None		Perpetue & felicitatis virginũ & mar. iij. lectio.
xvi	d	viii	Id.	
v	e	vii	Id.	
	f	vi	Id.	
xiij	g	v	Id.	Claues pasche. Sol ī ariete. Equinoctiũ vernale.
ij	A	iiii	Id.	Gregorij pape & confessoris. inferius duplex. ix. lec.
	b	iii	Id.	
x	c	pridie	Id.	Vltima quadragesima. Post
	d	Idus		istum locum nõ potest esse initiũ .xl.
xviij	e	xvij	kal.	Aprilis. Introitus noe in arcam.
vij	f	xvi	kal.	Patricij episcopi & cõfessoris. nouẽ lectionũ.
	g	xv	kal.	Edwardi regis & martyris. nouem lectionum.
xv	A	xiiij	kal.	
iiij	b	xiij	kal.	Cutheberti ep̃i & confessoris. nouẽ lectionum.
	c	xij	kal.	Benedicti abbatis. nouem lectionum.
xij	d	xi	kal.	Hic adam creatur.
j	e	x	kal.	Primum pascha.
	f	ix	kal.	
ix	g	viii	kal.	Annunciatio dñica. minus duplex. nouẽ lectionũ.
	A	vii	kal.	
xvij	b	vi	kal.	Resurrectio domini principale duplex festum.
vi	c	v	kal.	
	d	iiij	kal.	
xiiij	e	iij	kal.	
iij	f	pridie	kal.	

Martius humores gignit: variosque dolores.
Sume cibum pure: cocturas si placet vre.
Balnea sunt sana, sed queque superflua vana.
Vena nec abdenda, nec potio sit tribuenda.

1549

MARCHE.

¶ Marche.			¶ Psalmes.	Matins.			Euensong.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
d	Kalend.	i		xxx	Deu. vii.	Luk. xii	Deu. viii	Ephe. vi
e	vi. No.	ii		i	ix	xiii	x	Philip. i
f	v. No.	iii		ii	xi	xiiii	xii	ii
g	iiii. No.	iiii		iii	xiii	xv	xiiii	iii
A	iii. No.	v		iiii	xv	xvi	xvi	iiii
b	Prid. No	vi		v	xvii	xvii	xviii	Colos. i
c	Nonas.	vii		vi	xix	xviii	xx	ii
d	viii. Id.	viii		vii	xxi	xix	xxii	iii
e	vii. Id.	ix		viii	xxiii	xx	xxiiii	iiii
f	vi. Id.	x		ix	xxv	xxi	xxvi	i. Thes. i
g	v. Id.	xi		x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii		xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii		xii	xxxi	xxiiii	xxxii	iiii
c	Prid. Id	xiiii		xiii	xxxiii	Iohn i	xxxiiii	v
d	Idus.	xv		xiiii	Iosue. i	ii	Iosue. ii	ii Thes. i
e	xvii. kl.	xvi		xv	iii	iii	iiii	ii
f	xvi. kl.	xvii		xvi	v	iiii	vi	iii
g	xv. kl.	xviii		xvii	vii	v	viii	i Timo i
A	xiiii. kl.	xix		xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx		xix	xi	vii	xii	iiii
c	xii. kl.	xxi		xx	xiii	viii	xiiii	v
d	xi. kl.	xxii		xxi	xv	ix	xvi	vi
e	x. kl.	xxiii		xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii		xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	Annuncia.	xxiiii	xxi	xii	xxii	iii
A	vii. kl.	xxvi		xxv	xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii		xxvi	Iudic. i	xiiii	Iudic. ii	Titus. i
c	v. kl.	xxviii		xxvii	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix		xxviii	v	xvi	vi	Phile. i
e	iii. kl.	xxx		xxix	vii	xvii	viii	Hebre. i
f	Prid. kl.	xxxi		xxx	ix	xviii	x	ii

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¶ MARCHE *HATH .XXXI, DAVES,*

				Morning prayer.			Euening praier.	
				Psalmes.				
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
iii	d	Kalend.		xxx	Deut. vii.	Luk. xii.	Deu. viii	Ephe. vi.
	e	vi. No.		i	ix	xiii	x	Philip. i.
xi	f	v. No.		ii	xi	xiiii	xii	ii
	g	iiii. No.		iii	xiii	xv	xiiii	iii
xix	A	iii. No.		iiii	xv	xvi	xvi	iiii
viii	b	Prid. No		v	xvii	xvii	xviii	Collos. i.
	c	Nonas.		vi	xix	xviii	xx	ii
xvi	d	viii. Id.		vii	xxi	xix	xxii	iii
v	e	vii. Id.		viii	xxiii	xx	xxiiii	iiii
	f	vi. Id.		ix	xxv	xxi	xxvi	i. thessa. i.
xiii	g	v. Id.	*Equinoctium*	x	xxvii	xxii	xxviii	ii
ii	A	iiii. Id.	*Sol in ariete*	xi	xxix	xxiii	xxx	iii
	b	iii. Id.		xii	xxxi	xxiiii	xxxii	iiii
x	c	Prid. Id.		xiii	xxxiii	John. i.	xxxiiii	v
	d	Idus.		xiiii	Iosue. i.	ii	Iosue. ii.	ii. thessa. i.
xviii	e	xvii. kl.	*Aprilis.*	xv	iii	iii	*iii*	ii
vii	f	xvi. kl.		xvi	*iiii*	iiii	*iiii*	iii
	g	xv. kl.		xvii	*v*	v	*v*	i. Timo. i
xv	A	xiiii. kl.		xviii	*vi*	vi	*vi*	ii. iii
iiii	b	xiii. kl.		xix	*vii*	vii	*vii*	iiii
	c	xii. kl.		xx	*viii*	viii	*viii*	v
xii	d	xi. kl.		xxi	*ix*	ix	*ix*	vi
i	e	x. kl.		xxii	*x*	x	*xi*	ii. Timo. i.
	f	ix. kl.		xxiii	*xii*	xi	xx	ii
ix	g	viii. kl.	Annunciacion	xxiiii	xxi	xii	xxii	iii
	A	vii. kl.		xxv	xxiii	xiii	xxiiii	iiii
xvii	b	vi. kl.		xxvi	Iudic. i.	xiiii	Iudic. ii.	Titus. i.
vi	c	v. kl.		xxvii	iii	xv	iiii	ii. iii
	d	iiii. kl.		xxviii	v	xvi	vi	Philem. i.
xiiii	e	iii. kl.		xxix	vii	xvii	viii	Hebre. i.
iii	f	Prid. kl.		xxx	ix	xviii	x	ii.

MARCH *HATH XXXJ. DAYES*

[3]The Moon hath xxx.

					Morning prayer		Evening prayer	
					i. Lesson	2. Lesson	i. Lesson	2. Lesson
iii	1	D	Kalend.	[2]David* Arch-[7a]B. of* Menevia	Deut. 15.	Luke. 12.	Deut. 16.	Eph. 6.
	2	E	6. No.	[2]Cedde, [7a]or Chad B. of Litchf.	xvii	xiii	xviii	Phil. 1.
xi	3	F	5. No.		xix	xiv	xx	ii
	4	G	4. No.		xxi	xv	xxii	iii
xix	5	A	3. No.		xxiv	xvi	xxv	iv
viii	6	B	pr. No.		xxvi	xvii	xxvii	Col. 1.
	7	C	Nonæ	[2]Perpetua* Mauritan. [7a]M.	xxviii	xviii	xxix	ii
xvi	8	D	8. Id.		xxx	xix	xxxi.	iii
v	9	E	7. Id.		xxxii	xx	xxxiii	iv
	10	F	6. Id.		xxxiv	xxi	Josh. 1.	1. Thes. 1.
xiii	11	G	5. Id.		Josh. 2.	xxii	iii	ii
ii	12	A	4. Id.	[2]Gregorig [7a]M.B. of Rome*, & C	iv	xxiii	v	iii
	13	B	3. Id.		vi	xxiv	vii	iv
x	14	C	pr. Id.		viii	John. 1.	ix	v
	15	D	Jdus		x	ii	xxiii	2. Thes. 1.
xviii	16	E	17. Kal. *Apr.*		xxiv	iii	Judg. 1.	ii
vii	17	F	16. Kl.		Iudg. 2.	iv	iii.	iii
	18	G	15. Kl.	[2]Edward [7a]K. of y. West Saxons	iv	v	v	1. Tim. 1.
xv	19	A	14. Kl.		vi	vi	vii	ii, iii.
iv	20	B	13. Kl.		viii	vii	ix	iv
	21	C	12. Kl.	[2]Benedict [7a]Abbot	x	viii	xi	v
xii	22	D	11. Kl.		xii	ix	xiii	vi
i	23	E	10. Kl.		xiv	x	xv	2. Tim. 1.
	24	F	9. Kl.	[2]Fast	xvi	xi	xvii	ii
ix	25	G	8. Kl.	Annunc. [1]of Mary.		xii		iii
	26	A	7. Kl.		xviii	xiii	xix	iv
xvii	27.	B	6. Kl.		xx	xiv	xxi	Titus. 1.
vi	28	C	5. Kl.		Ruth. 1.	xv	Ruth 2.	ii, iii
	29	D	4. Kl.		iii	xvi	iv	Philem
xiv	30	E	3. Kl.		1. Sam. 1.	xvii	1. Sam. 2.	Hebr. 1.
iii	31.	F	pr. Kl.		iii	xviii	iv	ii

APRILIS,

KL Aprilis habet dies .xxx. Luna .xxix.
Nox habet horas .x. Dies vero .xiiij.
Denus et vndenus est mortis vulnere plenus.

	g	Aprilis.		
xi	A	iiii	No.	
	b	iii	No.	Richardi episcopi & cõfessoris. nouē lectionum.
xix	c	pridie	No.	Ambrosij ep̄i & doctoris. inferius dup̄. ix. lectionū.
viij	d	None.		
xvi	e	viii	Id.	
v	f	vii	Id.	
	g	vi	Id.	
xiij	A	v	Id.	
ij	b	iiii	Id.	
	c	iii	Id.	Sol in tauro.
x	d	pridie	Id.	
	e	Idus.		
xviij	f	xviii	kal.	Maij. Tyburtij valeriani & maximia. mar. iij. le.
vij	g	xvii	kal.	Claues rogationum.
	A	xvi	kal.	
xv	b	xv	kal.	
iiij	c	xiiii	kal.	
	d	xiii	kal.	Alphegi episcopi & martyris. trium lectionum.
xij	e	xii	kal.	
j	f	xi	kal.	
	g	x	kal.	
ix	A	ix	kal.	Georgij. marty. inferius dup̄. iij. lec. cū regi. chori.
	b	viii	kal.	
xvij	c	vii	kal.	Marci euāge. īferius d. iij. le. Letania maior. Vltimum pascha.
vj	d	vi	kal.	
	e	v	kal.	
xiiij	f	iiii	kal.	Vitalis martyris. triū lect. cū regimine chori.
ij	g	iii	kal.	Egressus noe de arca.
	A	pridie	kal.	Depositio sctī erkenwaldi ep̄i londoñ. diocesis.

Se probat in vere vires aprilis habere.
Cuncta renascuntur, pori tunc apperiuntur.
In quo scalpescit corpus, sanguis quoque crescit.
Ergo soluatur venter, cruor et minuatur.

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APRILL.

ℂ Aprill.				Matins.			Euensong.	
			ℂ Psalmes.					
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
g	Kalend.	i		i	Iudi. xi	Iohn. xix	Iudi. xii	Hebre. iii
A	iiii. No.	ii		ii	xiii	xx	xiiii	iiii
b	iii. No.	iii		iii	xv	xxi	xvi	v
c	Prid. No	iiii		iiii	xvii	Actes. i	xviii	vi
d	Nonas.	v		v	xix	ii	xx	vii
e	viii. Id.	vi		vi	xxi	iii	Ruth. i	viii
f	vii. Id.	vii		vii	Ruth. ii	iiii	iii	ix
g	vi. Id.	viii		viii	iiii	v	i. Regū. i	x
A	v. Id.	ix		ix	i. Regū ii	vi	iii	xi
b	iiii. Id.	x		x	iiii	vii	v	xii
c	iii. Id.	xi		xi	vi	viii	vii	xiii
d	Prid. Id	xii		xii	viii	ix	ix	Iacob. i
e	Idus.	xiii		xiii	x	x	xi	ii
f	xviii. kl.	xiiii		xiiii	xii	xi	xiii	iii
g	xvii. kl.	xv		xv	xiiii	xii	xv	iiii
A	xvi. kl.	xvi		xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii		xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii		xviii	xx	xv	xxi	ii
d	xiii. kl.	xix		xix	xxii	xvi	xxiii	iii
e	xii. kl.	xx		xx	xxiiii	xvii	xxv	iiii
f	xi. kl.	xxi		xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii		xxii	xxviii	xix	xxix	ii. Peter. i
A	ix. kl.	xxiii		xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii		xxiiii	ii. Reg. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxv	Mar. Euan.	xxv	iii	xxii	iiii	i. Iohn. i
d	vi. kl.	xxvi		xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii		xxvii	vii	xxiiii	viii	iii
f	iiii. kl.	xxviii		xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix		xxix	xi	xxvi	xii	v
A	Prid. kl.	xxx		xxx	xiii	xxvii	xiiii	ii. iii. Ihō

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¶ APRILL *HATH .XXX, DAYES.*

				Morning prayer.			Euening praier.	
				¶ Psalmes.				
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
	g	Kalend.		i	Iudic. xi	Iohn. xix	Iudi. xii.	Hebre. iii.
xi	A	iiii. No.		ii	xiii	xx	xiiii	iiii
	b	iii. No.		iii	xv	xxi	xvi	v
xix	c	Prid. No.		iiii	xvii	Actes. i.	xviii	vi
viii	d	Nonas.		v	xix	ii	xx	vii
xvi	e	viii. Id.		vi	xxi	iii	Ruth. i.	viii
v	f	vii. Id.		vii	Ruth. ii.	iiii	iii	ix
	g	vi. Id.		viii	iiii	v	i. Regū. i.	x
xiii	A	v. Id.		ix	i. Regū. ii	vi	iii	xi
ii	b	iiii. Id.		x	iiii	vii	v	xii
	c	iii. Id.		xi	vi	viii	vii	xiii
v	d	Prid. Id.	*Sol in tau.*	xii	viii	ix	ix	Iacobi. i.
	e	Idus.		xiii	x	x	xi	ii
xviii	f	xviii. kl.	*Maii.*	xiiii	xii	xi	xiii	iii
viu	g	xvii. kl.		xv	xiiii	xii	xv	iiii
	A	xvi. kl.		xvi	xvi	xiii	xvii	v
xv	b	xv. kl.		xvii	xviii	xiiii	xix	i. Petri. i.
iiii	c	xiiii. kl.		xviii	xx	xv	xxi	ii
	d	xiii. kl.		xix	xxii	xvi	xxiii	iii
xii	e	xii. kl.		xx	xxiiii	xvii	xxv	iiii
i	f	xi. kl.		xxi	xxvi	xviii	xxvii	v
	g	x. kl.		xxii	xxviii	xix	xxix	ii. Petri. i.
ix	A	ix. kl.	*S. George.*	xxiii	xxx	xx	xxxi	ii
	b	viii. kl.		xxiiii	ii. Reg. i	xxi	ii. Reg. ii.	iii
xvii	c	vii. kl.	Marke euā.	xxv	iii	xxii	iiii	i. Iohn. i.
vi	d	vi. kl.		xxv	v	xxiii	vi	ii
	e	v. kl.		xxvii	vii	xxiiii	viii	iii
xiiii	f	iiii. kl.		xxviii	ix	xxv	x	iv
iii	g	iii. kl.		xxix	xi	xxvi	xii	v
	A	Prid. kl.		xxx	xiii	xxvii	xiiii	ii. iii. Iohn.

APRILL *HATH XXX. DAYES.*

[3]The Moon hath xxix.

					Morning prayer		Evening prayer	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
	1.	G	Kalend.		**1. Sam. 5.**	Joh. 19.	**1. Sam. 6.**	Hebr. 3
xi	2	A	4. No.		**vii**	xx	**viii**	iv
	3	B	3. No.	[2]**Richard** [7a]**B. of Chichester**	**ix**	xxi	**x**	v
xix	4	C	pr. No.	[2]**Ambrose** [7a]**B. of Millan.**	**xi**	Acts. 1	**xii**	vi
viii	5	D	Nonæ		**xiii**	ii	**xiiii**	vii
xvi	6	E	8. Id.		**xv**	iii	**xvi**	viii
v	7	F	7. Id.		**xvii**	iv	**xviii**	ix
	8	G	6. Id.		**xix**	v	**xx**	x
xiii	9.	A	5. Id.		**xxi**	vi	**xxii**	xi
ii	10	B	4. Id.		**xxiii**	vii	**xxiv**	xii
	11	C	3. Id.		**xxv**	viii	**xxvi**	xiii
x	12	D	pr. Id.		**xxvii**	ix	**xxviii**	Jam. 1.
	13	E	Idus		**xxix**	x	**xxx**	ii.
xviii	14.	F	18. Kl. *Maij*		**xxxi**	xi	**2. Sam. 1.**	iii
vii	15	G	17. Kl.		**2. Sam. 2.**	xii	**iii**	iv
	16	A	16. Kl.		**iv**	xiii	**v**	v
xv	17	B	15. Kl.		**vi**	xiv	**vii**	1. Pet. 1.
iv	18	C	14. Kl.		**viii**	xv	**ix**	ii
	19	D	13. Kl.	[2]**Alphege** [7a]**Arch-B. of Cant.**	**x**	xvi	**xi**	iii
xii	20	E	12. Kl.		**xii**	xvii	**xiii**	iv
i	21	F	11. Kl.		**xiv**	xviii	**xv**	v
	22	G	10. Kl.		**xvi**	xix	**xvii**	2. Pet. 1.
ix	23	A	9. Kl.	*S. George* [7a]**M.**	**xviii**	xx	**xix**	ii
	24	B	8. Kl.		**xx**	xxi	**xxi**	iii
xvii	25	C	7. Kl.	[7a]S Mark Evang. [7a]**& Mart.**		xxii		1. Joh. 1.
vi	26	D	6. Kl.		**xxii**	xxiii	**xxiii**	ii
	27	E	5. Kl.		**xxiv**	xxiv	**1. Kings. 1**	iii
xiv	28	F	4. Kl.		**1. Kings. 2.**	xxv	**iii**	iv
iii	29	G	3. Kl.		**iv**	xxvi	**v**	v
	30	A	pr. Kl.		**vi**	xxvii	**vii**	2, 3. Iohn

MAIUS,

KL Maius habet dies .xxxi. Luna .xxx.
Nox habet horas .viij. Dies vero .xvi.
Tertius occidit et septimus ora relidit.

xi	b	Maij			Aplorum philippi & iacobi. inferius duplex .iij. lect.
	c	vi	No.		
xix	d	v	No.		Inuēntio sctē crucis. mi. du. ij. lec. mēo. de mar. alexandro & euentio.
viii	e	iiii	No.		
	f	iii	No.		
xvi	g	pridie	No.		Iohānis ante portā latinā. Inuit. tripl. iij. lect.
v	A	None.			Iohīs ep̄i & confesso. de beuerlaco. iij. le. cū regi. cho.
	b	viii	Id.		
xiii	c	vii	Id.		Translatio sancti nicolai. cū regimine chori.
ii	d	vi	Id.		Sctōrum gordiani & epimachi martyrum. trium lect.
	e	v	Id.		
x	f	iiii	Id.		Sctōrum nerei, achillei, atque pancratij. iii. lectionū.
	g	iii	Id.		Sol in geminis.
xviii	A	prid.	Id.		¶ Nota quod fes. trāsl. s. cedde ep̄i semper debet celebrari dn̄ica
vii	b	Idus.			(proxima ante ascē. dn̄i. cū regi. chori.
	c	xvii	kal.		Iunii.
xv	d	xvi	kal.		
iiii	e	xv	kal.		
	f	xiiii	kal.		Dūstani ep̄i & confess. ix. lec. mēo. de sctā potētiana.
xii	g	xiii	kal.		
i	A	xii	kal.		
	b	xi	kal.		
ix	c	x	kal.		
	d	ix	kal.		Festum sancti saluatoris.
xvii	e	viii	kal.		Aldelmi ep̄i & confes. media lec. de sctō vrbano. ix. lect.
vi	f	vii	kal.		Augustini anglorum apli. inferius duple. ix. lectionū.
	g	vi	kal.		
xiii	A	v	kal.		Germani ep̄i. & confessoris. trium lectionum.
iii	b	iiii	kal.		
	c	iii	kal.		
xi	d	pridie	kal.		Petronille virgi. nō mar. iij. lec. cū noc. cū extra. oct. sancte trinita. (contigerit.

Maio secure, laxari sit tibi cure.
Scindatur vena, sed balnea dentur amena.
Cum calidis rebus, sint fercula seu speciebus
Potibus astricta, sit saluia tum benedicta.

MAYE.

ℂ Maye.			ℂ Psalmes.		Matins.		Euensong.		
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
b	Kalend.	i	Phil. & Ia.	i	ii. Re. xv	Acte. viii	ii. Re. xvi	Iudas.	i
c	vi. No.	ii		ii	xvii	xxviii	xviii	Roma.	i
d	v. No.	iii		iii	xix	Math. i	xx		ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii		iii
f	iii. No.	v		v	xxiii	iii	xxiiii		iiii
g	Prid. No	vi		vi	iii. Reg. i	iiii	iii. Re. ii		v
A	Nonas.	vii		vii	iii	v	iiii		vi
b	viii. Id.	viii		viii	v	vi	vi		vii
c	vii. Id.	ix		ix	vii	vii	viii		viii
d	vi. Id.	x		x	ix	viii	x		ix
e	v. Id.	xi		xi	xi	ix	xii		x
f	iiii. Id.	xii		xii	xiii	x	xiiii		xi
g	iii. Id.	xiii		xiii	xv	xi	xvi		xii
A	Prid. Id	xiiii		xiiii	xvii	xii	xviii		xiii
b	Idus.	xv		xv	xix	xiii	xx		xiiii
c	xvii. kl.	xvi		xvi	xxi	xiiii	xxii		xv
d	xvi. kl.	xvii		xvii	iiii. Re. i	xv	iiii. Re. ii		xvi
e	xv. kl.	xviii		xviii	iii	xvi	iiii	i. Cor.	i
f	xiiii. kl.	xix		xix	v	xvii	vi		ii
g	xiii. kl.	xx		xx	vii	xviii	viii		iii
A	xii. kl.	xxi		xxi	ix	xix	x		iiii
b	xi. kl.	xxii		xxii	xi	xx	xii		v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiiii		vi
d	ix. kl.	xxiiii		xxiiii	xv	xxii	xvi		vii
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii		viii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx		ix
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii		x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	* xxiiii		xi
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Esd. i.		xii
c	iii. kl.	xxx		xxx	i. Esd. ii	xxviii	iii		xiii
d	Prid. kl.	xxxi		xxx	iiii	Mark. i	v		xiiii

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¶ MAYE *HATH, XXXI. DAYES*

			Morning prayer.			Euening prayer.	
			¶ Psalmes.				
				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
xi	b	Kalend. Philip & Ia.	i	ii. Re. xv.	Acte. viii	ii. Re. xvi	Iudas. i.
	c	vi. No.	ii	xvii	xxviii	xviii	Roma. i
xix	d	v. No.	iii	xix	Math. i	xx	ii
viii	e	iiii. No.	iiii	xxi	ii	xxii	iii
	f	iii. No.	v	xxiii	iii	xxiiii	iiii
xvi	g	Prid. No.	vi	iii. Regū. i	iiii	iii. Reg. *i.*	v
v	A	Nonas.	vii	*ii*	v	*ii.*	vi
	b	viii. Id.	viii	*iii*	vi	*iiii*	vii
xiii	c	vii. Id.	ix	*v*	vii	*ix*	viii
ii	d	vi. Id.	x	ix	viii	x	ix
	e	v. Id. *Sol in Ge.*	xi	xi	ix	xii	x
x	f	iiii. Id.	xii	xiii	x	xiiii	xi
	g	iii. Id.	xiii	xv	xi	xvi	xii
xviii	A	Prid. Id.	xiiii	xvii	xii	xviii	xiii
vii	b	Idus.	xv	xix	xiii	xx	xiiii
	c	xvii. kl. *Iunii.*	xvi	xxi	xiiii	xxii	xv
xv	d	xvi kl.	xvii	iiii. Re. i	xv	iiii. Re. ii.	xvi
iiii	e	xv kl.	xviii	iii	xvi	iiii	i. Cor. i
	f	xiiii kl.	xix	v	xvii	vi	ii
xii	g	xiii kl.	xx	vii	xviii	viii	iii
i	A	xii kl.	xxi	ix	xix	x	iiii
	b	xi kl.	xxii	xi	xx	xii	v
ix	c	x kl.	xxiii	xiii	xxi	xiiii	vi
	d	ix kl.	xxiiii	xv	xxii	xvi	vii
xvii	e	viii kl.	xxv	xvii	xxiii	xviii	viii
vi	f	vii kl.	xxvi	xix	xxiiii	xx	ix
	g	vi kl.	xxvii	xxi	xxv	xxii	x
xiiii	A	v kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b	iiii kl.	xxix	xxv	xxvii	xxv	xii
	c	iii kl.	xxx	i. Esdr. i.	xxviii	i. Esd. ii	xiii
xi	d	Prid. kl.	xxx	iii	Mark. i.	iiii	xiiii

MAY *HATH XXXJ. DAYES.*

[3] The Moon hath xxx.

					Morning prayer		*Evening prayer*	
					1. Lesson	2 Lesson	1. Lesson	2 Lesson
ii	1	B	Kalend	[7a]S. Phil & S. Iac. [7a]Ap. & M.				Iude
	2	C	6. No.		1.Kings.8.	Acts 28.	1.Kings.9.	Rom. 1
viv	3	D	5. No.	[2]Invention of the Cross.	x	Mat. 1.	xi	ii
viii	4	E	4. No.		xii	ii	xiii	iii
	5	F	3. No.		xiv	iii	xv	iv
vi	6	G	pr. No.	[7a]S. [2]Iohn Evang. * ante [7a]port. [latin.	xvi	iv	xvii	v
v	7	A	Nonæ		xviii	v	xix	vi
	8	B	8. Id.		xx	vi	xxi	vii
xiii	9	C	7. Id.		xxii	vii	2. Kings. 1	viii
ii	10	D	6. Id.		2.Kings.2.	viii	iii	ix
	11	E	5. Id.		iv	ix	v	x
x	12	F	4. Id.		vi	x	vii	xi
	13	G	3. Id.		viii	xi	ix	xii
xviii	14	A	pr. Id.		x	xii	xi	xiii
vii	15	B	Idus		xii	xiii	xiii	xiv
	16	C	17. Kl. *Iunij*		xiiii	xiv	xv	xv
xv	17	D	16 Kl.		xvi	xv	xvii	xvi
iv	18	E	15 Kl.		xviii	xvi	xix	1. Cor. 1.
	19	F	14 Kl.	[2]Dunstan [7a]Arch. B. of Cant.	xx	xvii	xxi	ii
xii	20	G	13 Kl.		xxii	xviii	xxiii	iii
i	21	A	12 Kl.		xxiv	xix	xxv	iv
	22	B	11 Kl.		Ezra 1	xx	Ezra 3.	v
ix	23	C	10 Kl.		iv	xxi	v	vi
	24	D	9 Kl.		vi	xxii	vii	vii
xvii	25	E	8 Kl.		ix	xxiii	Neh. 1	viii
vi	26	F	7 Kl.	[2]Aug: [7a]y. first Arch B. of Cant	Neh. 2	xxiv	iv	ix
	27	G	6 Kl.	Ven. Bede pr.	v	xxv	vi	x
xiv	28	A	5 Kl.		viii	xxvi	ix	xi
iii	29	B	4 Kl.	CH. II. Nat. et Ret.	x	xxvii	xiii	xii
	30	C	3 Kl.		Ester. 1.	xxviii	Ester 2.	xiii
xi	31	D	pr Kl.		iii	Mark. 1.	iv	xiv

IUNIUS,

KL Iunius habet dies .xxx. Luna .xxix.
Nox habet horas .vj. Dies. vero .xiiij.

Denus pallescit, quindenus federa nescit.

	e	Iunij		Nicomedis martyris. trium lectionum.
xix	f	iiii	No.	Sctōrum marcelini & petri mar. inuita. triꝑ. iij. lec.
viii	g	iii	No.	
xvi	A	pridie	No.	
v	b	None		Bonifacij sociorūque eius marty. īuita. duꝑ. iij. lec.
	c	viii	Id.	
xiij	d	vii	Id.	
ii	e	vi	Id.	Sanctorum medardi & gildardi confes. iii. lectionum.
	f	v	Id.	Trāsla. sctī edmūdi mar. mēo. & media lec. de mar. primo & feliciano.
x	g	iiii	Id.	(inuit. tri. ix. lectionum.
	A	iii	Id.	Barnabe apli. inuita. triplex. nouem lectionum.
xviii	b	pridie	Id.	Sanctorum basilidis, cyrini, & naboris. iii. lctōnū.
vii	c	Idus.		Sol in cancro. Solstitium.
	d	xviii	kal.	Iulij. Basilii epi & confessoris. trium lectionum
xv	e	xvii	kal.	Sctōrum viti & modesti atque crescētie. triū lectionū.
iiii	f	xvi	kal.	Trāsla. sctī richardi. de. s. cyrico & iul. ix. le.
	g	xv	kal.	
xii	A	xiiii	kal.	Sanctorum marci & marcelliani. inuita. duꝑ. iii. lec.
i	b	xiii	kal.	Sctōrum geruasij & prothasij. īuit. duꝑ. iii. lectionū.
	c	xii	kal.	Trās. s. edwardi regis & mar. ix. le. nisi facte fuerīt in. xl.
ix	d	xi	kal.	
	e	x	kal.	Albani protomartyris. ix. lectionum.
xvii	f	ix	kal.	Etheldrede virgīs. iii. lectio. cū noc. Vigilia.
vi	g	viii	kal.	Natiuitas sctī iohīs baptiste. minus duple. ix. lect.
	A	vii	kal.	
xiiii	b	vi	kal.	Sctōrum iohānis & pauli marty. inuita. duple. iii. le.
iii	c	v	kal.	
	d	iiii	kal.	Leonis pape & confes. triū. lec. cū. noc. Vigilia.
xi	e	iii	kal.	Petri aplorum & pauli. minus duplex .ix. lectionum.
	f	pridie	kal.	Cōmēoratio sctī pauli. inuita. triꝑ. ix. lectionū.

Post personas tres librum regum dare debes. Deus omnium.

In iunio gentes perturbat medo bibentes.
Tumque nouellarum fuge potus ceruisiarum
Ne noceat cholera: valet ista refectio vera.
Lactuce frondes ede, ieiunus bibe fontes

1549

IUNE.

¶ Iune.			¶ Psalmes	Matins		Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
e	Kalend.	i	i	i. Esd. vi	Mark. ii	i. Esd. vii	i. Cor. xv
f	iiii No.	ii	ii	viii	iii	ix	xvi
g	iii. No.	iii	iii	x	iiii	ii. Esd. i	ii. Cor. i
A	Prid. No.	iiii	iiii	ii. Esd. ii	v	iii	ii
b	Nonas.	v	v	iiii	vi	v	iii
c	viii. Id.	vi	vi	vi	vii	vii	iiii
d	vii Id.	vii	vii	viii	viii	ix	v
e	vi. Id.	viii	viii	x	ix	xi	vi
f	v. Id.	ix	ix	xii	x	xiii	vii
g	iiii. Id.	x	x	Hester. i	xi	Hester. ii	viii
A	iii. Id.	xi	Barna. apo. xi	iii	Act. xiiii.	iiii	Actes. xv
b	Prid. Id	xii	xii	v	Mar. xii	vi	ii. Cor. ix
c	Idus.	xiii	xiii	vii	xiii	viii	x
d	xviii. kl.	xiiii	xiiii	ix	xiiii	Iob. i	xi
e	xvii. kl.	xv	xv	Iob. ii	xv	iii	xii
f	xvi. kl.	xvi	xvi	iiii	xvi	v	xiii
g	xv. kl.	xvii	xvii	vi	Luke. i	vii	Galath. i
A	xiiii. kl.	xviii	xviii	viii	ii	ix	ii
b	xiii. kl.	xix	xix	x	iii	xi	iii
c	xii. kl.	xx	xx	xii	iiii	xiii	iiii
d	xi. kl	xxi	xxi	xiiii	v	xv	v
e	x. kl.	xxii	xxii	xvi	vi	xvii xviii	vi
f	ix. kl.	xxiii	xxiii	xix	vii	xx	Ephe. i
g	viii. kl.	xxiiii	Na. Io. ba xxiiii	Mala. iii.	Math. iii	Mala. iiii	math.xiiii
A	vii. kl.	xxv	xxv	Iob. xxi	Lu. viii	Iob. xxii	Ephe. ii
b	vi. kl.	xxvi	xxvi	xxiii	ix	xxiiii xxv	iii
c	v. kl.	xxvii	xxvii	xxvi xxvii	x	xxviii	iiii
d	iiii. kl.	xxviii	xxviii	xxix	xi	xxx	v
e	iii kl.	xxix	S. Peter. xxix	xxxi	Actes. iii	xxxii	Actes. iiii
f	Prid. kl.	xxx	xxx	xxxiii	Luke. xii	xxxiiii	Ephe. vi

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¶ IUNE *HATH, XXXI. DAYES.*

			Morning prayer			Euening *praier*	
			¶ Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e	Kalend.	i	i. Esd. iiii	Marke. ii	i. Esdr. v	i. Cor. xv
xix	f	iiii. No.	ii	vi	iii	vi	xvi
viii	g	iii. No.	iii	vii	iiii	vii	ii. Corin. i.
xvi	A	Prid. No.	iiii	viii	v	viii	ii
v	b	Nonas.	v	ix	vi	x.	iii
	c	viii. Id.	vi	ii. Esdr. i	vii	iii	iiii
xiii	d	vii. Id.	vii	iiii	viii	v	v
ii	e	vi. Id.	viii	vi	ix	viii	vi
	f	v. Id.	ix	ix	x	xiii	vii
x	g	iiii. Id.	x	Hester. i.	xi	Hester. ii	viii
	A	iii. Id.	xi	iii.	Acte. xiiii	iiii	Actes. xv.
xviii	b	Prid. Id.	xii	v	Mar. xii.	vi	ii. corin. ix
vii	c	Idus. *Sol in can.*	xiii	vii	xiii	viii	x
	d	xviii. kl. *Iulii.*	xiiii	ix	xiiii	Iob. i	xi
xv	e	xvii. kl.	xv	Iob. ii	xv	iii	xii
iiii	f	xvi. kl.	xvi	iiii	xvi	v	xiii
	g	xv. kl. *Terme begin.*	xvii	vi	Luke. i.	vii	Galath. i.
xii	A	xiiii. kl.	xviii	viii	ii.	ix	ii
i	b	xiii. kl.	xix	x	iii	xi	iii
	c	xii. kl.	xx	xii	iiii	xiii	iiii
ix	d	xi. kl.	xxi	xiiii	v	xv	v
	e	x. kl.	xxii	xvi	vi	xvii. xviii	vi
xvii	f	ix. kl.	xxiii	xix	vii	xx	Ephesi. i.
vi	g	viii. kl. Iohn Baptist	xxiiii	Mal. iii	Math. iii.	Mal. iiii	Math. xiiii
	A	vii. kl.	xxv	Iob. xxi	Luke. viii	Iob. xxii	Ephesi. ii
viii	b	vi. kl.	xxvi	xxiii	ix	xxiiii xxv	iii
iii	c	v. kl.	xxvii	xxvi xxvii	x.	xxviii	iiii
	d	iiii. kl.	xxviii	xxix	xi	xxx	v
vi	e	iii. kl. S. Peter *ap.*	xxix	xxxi	Actes. iii.	xxxii	Actes. iiii
	f	Prid. Kl.	xxx	xxxiii	Luke. xii	xxxiiii	Ephesi. vi

IUNE *HATH XXX. DAYES.*

[3]The Moon hath xxix.

					Morning prayer		*Evening prayer*	
					i. Lesson	2. Lesson	i. Lesson	2. Lesson
	1	E	Kalend	[2]Nicomede [7a]Rom. Pr. & M.	Ester. 5.	Mark. 2.	Ester 6.	1. Cor. 15.
iv	2	F	4. No.		vii	iii	viii	xvi
viii	3	G	3. No.		ix	iv	Iob. 1.	2. Cor. 1.
xii	4	A	pr. No		Iob. 2.	v	iii	ii
v	5	B	Nonæ	[2]Boniface [7a]B. of Mentz	iv	vi	v	iii
	6	C	8. Id.	[& M.	vi	vii	vii	iv
viii	7	D	7. Id.		viii	viii	ix	v
xi	8	E	6. Id.		x	ix	xi	vi
	9	F	5. Id.		xii	x	xiii	vii
i	10	G	4. Id.		xiv	xi	xv	viii
	11	A	3: Id.	[7a]S. Barnab, Apost. [7a]& M.				
xviii	12	B	pr. Id.		xvi	xii	xvii. xviii.	ix
vii	13	C	Idus		xix	xiii	xx	x
	14	D	18. Kl. *July*		xxi	xiv	xxii	xi
xv	15	E	17. Kl.		xxiii	xv	xxiv. xxv.	xii
ix	16	F	16. Kl.		xxvi. xxvii.	xvi	xxviii	xiii
	17	G	15. Kl	S. Alban M.	xxix	Luke. 1	xxx	Galat. 1.
xi	18	A	14. Kl.		xxxi	ii	xxxii	ii
i	19	B	13. Kl.		xxxiii	iii	xxxiv	iii
	20	C	12. Kl.	[7a]Transl: of [2]Edw[d]. [7a]K. of y[e].	xxxv	iv	xxxvi	iv
ix	21	D	11. Kl.	[W. Sax.	xxxvii	v	xxxviii	v
	22	E	10. Kl.		xxxix	vi	xl	vi
xvi	23	F	9. Kl.	[7a]Fast	xli	vii	xlii	Eph. 1.
vi	24	G	8. Kl.	Nativ. [7a]of S. Iohn Bapt:				
	25	A	7. Kl.		Prov. 1	viii	Prov. 2.	ii
xx	26	B	6. Kl.		iii	ix	iv	iii
iii	27	C	5. Kl.		v	x	vi	iv
	28	D	4. Kl.	[7a]Fast	vii	xi	viii	v
xi	29	E	3. Kl.	S Pet. *Apost.* [7a]& M.				
	30	F	pr. Kl.		ix	xii	x	vi

IULIUS.

KL Iulius habet dies .xxxi. Luna .xxx.
Nox habet horas .viii. Dies vero .xvi.

Tredecimus mactat: iuli denus labefactat.

xix	g	Iulii.	Octa.	sctī iohānis baptiste. inuita. dup̄ .iii. lectio.
viii	A	vi	No.	Visitatio btē marie. dup̄. mēo. de m̄r. sub silētio
	b	v	No.	
xvi	c	iiii	No.	Trāslatio & ordinatio sctī martinī .ix. lectionū.
v	d	iii	No.	
	e	pridie	No.	Octa. aplorum petri & pauli. inuita. dup̄ .ix. lctōnū.
xiii	f	None		Trālatio scti thome martyris .ix. lectionum.
ii	g	viii	Id.	Dn̄ica prima post fes. trās. s. tho. cele. fes. reliquiarū .ix. lectionū.
	A	vii	Id.	
x	b	vi	Id.	Sctōrum septē fratrū martyrū. inuitata. dup̄ .iij. lect.
	c	v	Id.	Trās. s. bn̄dicti abbatis .ix. le. nisi fctē fuerint ī. xl. tunc fiāt. iij. le. &
xviii	d	iiii	Id.	(īui. dup̄.
vii	e	iii	Id.	
	f	prid.	Id.	Sol in leone. Dies caniculares.
xv	g	Idus.		Translatio sctī swithini sociorūque eius. ix. lctōnū.
iiii	A	xvii	kal.	Augusti. Trāslatio sancti osmūdi .ix lectionū.
	b	xvi	kal.	Kenelmi regis & marty. inuita. duple. triū lectio.
xii	c	xv	kal.	Arnulphi episcopi & martyris. trium lectionum.
i	d	xiiii	kal.	
	e	xiii	kal.	Margarete virginis & martyris .ix. lectionum.
ix	f	xii	kal.	Praxedis virginis nō marty. trium lectionum.
	g	xi	kal.	Marie Magdalene. inuita. triple. nonem lectionū.
xvii	A	x	kal.	Apollinaris episcopi & marty. trium lectionum.
vi	b	ix	kal.	Christine virgīs & mar .iij. lec. cum noc. Vigilia.
	c	viii	kal.	Iacobi apostoli. inferius duple .ix. lectionum.
xiiii	d	vii	kal.	Anne matris marie. inuita. triplex .ix. lectionū.
iii	e	vi	kal.	Sctōrum septē dormiētiū mar. inuita. dup̄ .iij. lect.
	f	v	kal.	Sansonis episcopi. inuita. duple. trium lectionū.
xi	g	iiii	kal.	Sanctorum felicis & faustini. inuita. dup̄. triū. lect.
xix	A	iii	kal.	Sctōrum abdon & sennes marty. inuita. dup̄ .iij. lec.
	b	pridie	kal.	Germani epī & confessoris. trium lectionum.

Et post sansonem, sapientem da salomonem. In principio.

Qui vult solamen, iulio probet hoc medicamen.
Venam non scindat, nec ventrem potio ledat.
Somnum compescat, et balnea cuncta pauescat.
Sana recens unda, simul allia, saluia munda.

1549

IULY.

ℂ Iuly.				Matins			Euensong.	
			ℂ Psalmes.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
g	Kalend.	i		i	iob. xxxv	Luk. xiii.	iob. xxxvi	Philip. i.
A	vi. No.	ii		ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii		iii	xxxix	xv	xl	iii
c	iiii. No.	iiii		iiii	xli	xvi	xlii	iiii
d	iii. No.	v		v	Prouer. i	xvii	Prou. ii.	Collos. i.
e	Prid. No	vi		vi	iii	xviii	iiii	ii
f	Nonas.	vii		vii	v	xix	vi.	iii
g	viii. Id.	viii		viii	vii	xx	viii	iiii
A	vii. Id.	ix		ix	ix	xxi	x	i. Thes. i
b	vi. Id.	x		x	xi	xxii	xii	ii
c	v. Id.	xi		xi	xiii	xxiii	xiiii	iii
d	iiii. Id.	xii		xii	xv	xxiiii	xvi	iiii
e	iii. Id.	xiii		xiii	xvii	John. i	xviii	v
f	Prid. Id	xiiii		xiiii	xix	ii	xx	ii Thes. i
g	Idus.	xv		xv	xxi	iii	xxii	ii
A	xvii. kl.	xvi		xvi	xxiii	iiii	xxiiii	iii
b	xvi. kl.	xvii		xvii	xxv	v	xxvi	i. Timo i
c	xv. kl.	xviii		xviii	xxvii	vi	xxviii	ii. iii
d	xiiii. kl.	xix		xix	xxix	vii	xxx	iiii
e	xiii. kl.	xx		xx	xxxi	viii	Eccles. i	v
f	xii. kl.	xxi		xxi	Eccles. ii	ix	iii	vi
g	xi. kl.	xxii	Magdalen	xxii	iiii	x	v	ii. Tim. i
A	x. kl.	xxiii		xxiii	vi	xi	vii	ii
b	ix. kl.	xxiiii		xxiiii	viii	xii	ix	iii
c	viii. kl.	xxv	Iames ap.	xxv	x	xiii	xi	iiii
d	vii. kl.	xxvi		xxvi	xii	xiiii	Iere. i	Titus. i
e	vi. kl.	xxvii		xxvii	Iere. ii	xv	iii	ii. iii
f	v. kl.	xxviii		xxviii	iiii	xvi	v	Phile. i
g	iiii. kl.	xxix		xxix	vi	xvii	vii	Hebre. i
A	iii. kl.	xxx		xxx	viii	xviii	ix	ii
b	Prid. kl.	xxxi		xxx	x	xix	xi	iii

¶ IULY *HATH, XXXI. DAYES.*

				Morning prayer.			Euening prayer.	
				¶ Psalmes.				
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix	g	Kalend.		i	Iob. xxxv	Luk. xiii.	iob. xxxvi	Philip. i.
viii	A	vi. No.		ii	xxxvii.	xiiii	xxxviii	ii.
	b	v. No.		iii	xxxix	xv	xl	iii
xvi	c	iiii. No.		iiii	xli	xvi	xlii	iiii
v	d	iii. No.		v	Prouer. i	xvii	prouer. ii	Collos. i.
	e	Prid. No.	*Term end.*	vi	iii	xviii	iiii	ii
xiii	f	Nonas.	*Dog dayes.*	vii	v	xix	vi	iii
ii	g	viii. Id.		viii	vii	xx	viii	iiii
	A	vii. Id.		ix	ix	xxi	x	i. Thes. i.
x	b	vi. Id.		x	xi	xxii	xii	ii
	c	v. Id.		xi	xiii	xxiii	xiiii	iii
xviii	d	iiii. Id.		xii	xv	xxiiii	xvi	iiii
vii	e	iii. Id.		xiii	xvii	Iohn. i.	xviii	v
	f	Prid. Id.	*Sol in Leo.*	xiiii	xix	ii	xx	ii. Thes. i
xv	g	Idus.		xv	xxi	iii	xxii	ii
iiii	A	xvii. kl.	*Augustii.*	xvi	xxiii	iiii	xxiiii	iii
	b	xvi. kl.		xvii	xxv	v	xxvi	i. Timo. i.
xii	c	xv. kl.		xviii	xxvii	vi	xxviii	ii. iii
i	d	xiiii. kl.		xix	xxix	vi	xxx	iiii
	e	xiii. kl.		xx	xxxi	viii	Eccle. i.	v
ix	f	xii kl.		xxi	Eccles. ii	ix	iii	vi
	g	xi kl.		xxii	iiii	x	v	ii. Timo. i
xvii	A	x kl.		xxiii	vi	xi	vii	ii
vi	b	ix kl.		xxiiii	viii	xii	ix	iii
	c	viii kl.	Iames apo.	xxv	x	xiii	xi	iiii
xiiii	d	vii kl.		xxvi	xii	xiiii	Ierem. i.	Titus. i.
iii	e	vi kl.		xxvii	Ierem. ii	xv	iii	ii. iii
	f	v kl.		xxviii	iiii	xvi	v	Phile. i.
xi	g	iiii kl.		xxix	vi	xvii	vii	Hebre. i
	A	iii kl.		xxx	viii	xviii	ix	ii
xix	b	Prid. kl.		xxx	x	xix	xi	iii

IULY *HATH XXXJ. DAYES.*

[3] The Moon hath xxx.

					Morning prayer.		*Evening prayer.*	
					i. Lesson	2. Lesson	1. Lesson	2. Lesson.
xix	1	G	Kalend.		Prov: 11.	Luke: 13.	Prov: 12	Phil. 1.
viii	2	A	6. No.	[2]Visit:* of ỹ. Bl. Virg. [2]Marie	xiii	xiv	xiv	ii
	3	B	5. No.		xv	xv	xvi	iii
xxi	4	C	4. No.	[7a]Transl: of S. [2]Martin [7a]B.	xvii	xvi	xviii	iv
v	5	D	3. No.	[& C.	xix	xvii	xx	Col. 1.
	6	E	pr. No.		xxi	xviii	xxii	ii
xiii	7	F	Nonæ		xxiii	xix	xxiv	iii
ii	8	G	8. Id.		xxv	xx	xxvi	iv
	9	A	7. Id.		xxvii	xxi	xxviii	i. Thes. 1.
x	10	B	6. Id.		xxix	xxii	xxxi	ii
	11	C	5. Id.		Eccles. 1.	xxiii	Eccles. 2	iii
xviii	12	D	4. Id.		iii	xxiv	iv	iv
vii	13	E	3. Id.		v	Ioh. 1.	vi	v
	14	F	pr. Id.		vii	ii	viii	2. Thes. 1.
xv	15	G	Idus	[2]Swithun [7a]B. of Winch.*	ix	iii	x	ii
ivi	16	A	17. Kl. *Aug.*	[Transl.	xi	iv	xii	iii
	17	B	16. Kl.		Ierem. 1.	v	Ierem. 2	1. Tim. 1.
xii	18	C	15. Kl.		iii	vi	iv	ii. iii.
i	19	D	14. Kl.	[Antioch.	v	vii	vi	iv
	20	E	13. Kl.	[2]Margaret [7a]V. & M. at	vii	viii	viii	v
ix	21	F	12. Kl.	[7a]S. Marie [2]Magdalen.	ix	ix	x	vi
	22	G	11. Kl.		xi	x	xii	2. Tim. 1.
xvii	23	A	10. Kl.		xiii	xi	xiv	ii
vi	24	B	9. Kl.	[7a]Fast	xv	xii	xvi	iii.
	25	C	8. Kl.	[7a]S. Iames Apost. [7a]& M.		xiii		iv
xiii	26	D	7. K	[7a]S. [2]Anne, [7a]mother to ỹ.	xvii	xiv	xviii	Titus 1.
iii	27	E	6. Kl.	[Bl. V. M.	xix	xv	xx	ii. iii.
	28	F	5. Kl.		xxi	xvi	xxii	Philem.
xi	29	G	4. Kl.		xxiii	xvii	xxiv	Hebr. 1.
	30	A	3. Kl.		xxv	xviii	xxvi	ii
xix	31	B	pr. Kl.		xxvii	xix	xxviii	iii

g AUGUSTUS.

KL Augustus habet dies .xxxi. Luna .xxx.
Nox habet horas .x. Dies vero .xiiii.

Prima necat fortem, pærditque secunda cohortem.

viii	c	Augusti.			Ad vincula sancti petri. Inuita. triplex .ix. lectio.	
xvi	d	iiii		No.	Stephani pape & marty. inuita. dup̄. trium. lec.	
v	e	iii		No.	Inuētio sctī stephani protomarty .ix. lectionum.	
	f	pridie		No.		
xiii	g	None.			Festū niuis. Oswaldi regis & mar. īui. dup̄ .iii. lec.	
ii	A	viii		Id.	Trāsfiguratio dñi. dupl. mēoria de martyribus.	
	b	vii		Id.	Festū noīs iesu. du. ma .ix. le. dōati ep̄i & m̄. mēo. tm̄.	
x	c	vi		Id.	Cyriaci sociorūque eius marty. memoria tantum.	
	d	v		Id.	Romani marty. memoria tantum.	Vigilia.
xviii	e	iiii		Id.	Laurentii martyris. Inuita. triplex. nouē lectio.	
vii	f	iii		Id.	Tyburtii martyris. memoria tantum.	
	g	pridie		Id.		
xv	A	Idus.			Hippolyti sociorūque eius martyrum. nouē lectionū.	
iiii	b	xix	kal.		Septēbris. Oct. no. iesu. Eusebii pbr̄i & conf.	Vigilia.
	c	xviii	kal.		Assumptio btē marie virginis. maius dup̄ & princi.	
xii	d	xvii	kal.		Sol in virgine. Equinoctium.	
i	e	xvi	kal.		Octa. sancti laurentii. memoria tantum.	
	f	xv	kal.		Agapiti martyris. memoria tantum.	
ix	g	xiiii	kal.		Magni martyris. memoria tantum.	
	A	xiii	kal.			
xvii	b	xii	kal.			
vi	c	xi	kal.		Octa. btē marie .ix. lectionū. mēoria de sanctis.	
	d	x	kal.		Sctōrum thimothei & apollinaris. cū no.	Vigilia.
xiiii	e	ix	kal.		Bartholomei apli. inferius duplex .ix. lectionum.	
iii	f	viii	kal.			
	g	vii	kal.			
xi	A	vi	kal.		Rufi martyris. inuita. triplex. trium lectionum.	
xix	b	v	kal.		Augustini ep̄i & doctoris. inuita. duple .ix. lectionū.	
	c	iiii	kal.		Decollatio sctī iohānis bapti. inuita. triple .ix. lec.	
viii	d	iii	kal.		Sctōrum felicis & adaucti mar. inuita. dup̄ .iii. lect.	
	e	pridie	kal.		Cuthburge virginis nō marty. inui. dup̄ .iii. lect	

Post augustinum doctorem, iob lege iustum. Si bona.
Tobiam dictum post prothum atque hyacinthum. Peto domine.

Quisque sub augusto, viuat medicamine iusto.
Raro dormitet, estum coitum quoque vitet.
Balnea non curet, nec multa comestio duret.
Nemo laxari debet, vel phlebotomari.

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AUGUST.

ℂ August.			ℂ Psalmes.	Matins.		Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
c	Kalend.	i		i	Iere. xii	Iohn. xx.	Iere. xiii	Hebr. iiii
d	iiii. No.	ii		ii	xiiii	xxi	xv	v
e	iii. No.	iii		iii	xvi	Actes. i	xvii	vi
f	Prid. No	iiii		iiii	xviii	ii	xix	vii
g	Nonas.	v		v	xx	iii	xxi	viii
A	viii Id.	vi		vi	xxii	iiii	xxiii	ix
b	vii. Id.	vii		vii	xxiiii	v	xxv	x
c	vi Id.	viii		viii	xxvi	vi	xxvii	xi
d	v. Id.	ix		ix	xxviii	vii	xxix	xii
e	iiii. Id.	x		x	xxx	viii	xxxi	xiii
f	iii. Id.	xi		xi	xxxii	ix	xxxiii	Iacob. i
g	Prid. Id.	xii		xii	xxxiiii	x	xxxv	ii
A	Idus.	xiii		xiii	xxxvi	xi	xxxvii	iii
b	xix. kl.	xiiii		xiiii	xxxviii	xii	xxxix	iiii
c	xviii. kl.	xv		xv	xl	xiii	xli	v
d	xvii. kl.	xvi		xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi. kl.	xvii		xvii	xliiii	xv	xlv. xlvi	ii
f	xv. kl.	xviii		xviii	xlvii	xvi	xlviii	iii
g	xiiii. kl.	xix		xix	xlix	xvii	l	iiii
A	xiii. kl.	xx		xx	li	xviii	lii	v
b	xii. kl.	xxi		xxi	Lamēt. i	xix	Lamēt. ii	ii. Peter. i
c	xi. kl.	xxii		xxii	iii	xx	iiii	ii
d	x. kl.	xxiii		xxiii	v	xxi	Ezech. ii	iii
e	ix. kl.	xxiiii	Bart. apost.	xxiiii	Ezech iii	xxii	vi	i. Iohn. i
f	viii. kl.	xxv		xxv	vii	xxiii	xiii	ii
g	vii. kl.	xxvi		xxvi	xiiii	xxiiii	xviii	iii
A	vi. kl.	xxvii		xxvii	xxxiii	xxv	xxxiiii	iiii
b	v. kl.	xxviii		xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii. kl.	xxix		xxix	iii	xxvii	iiii	ii. iii. Ihō
d	iii. kl.	xxx		xxx	v	xxviii	vi	Iude. i
e	Prid. kl.	xxxi		xxx	vii	Math. i	viii	Roma. i

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¶ AUGUST *HATH, XXXI. DAYES.*

				Morning prayer.			Euening prayer.	
				¶ Psalmes.				
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
viii	c	Kalend.	*Lammas.*	i	Iere. xii.	Iohn. xx.	Iere. xiii	Hebr. iiii
xvi	d	iiii. No.		ii	xiiii	xxi	xv	v
v	e	iii. No.		iii	xvi	Actes. i.	xvii	vi
	f	Prid. No.		iiii	xviii	ii	xix	vii
xiii	g	Nonas.		v	xx	iii	xxi	viii
ii	A	viii. Id.		vi	xxii	iiii	xxiii	ix
	b	vii. Id.		vii	xxiiii	v	xxv	x
x	c	vi. Id.		viii	xxvi	vi	xxvii.	xi
	d	v. Id.		ix	xxviii	vii	xxix	xii
xviii	e	iiii. Id.	*S. Laurence.*	x	xxx	viii	xxxi	xiii
vii	f	iii. Id.		xi	xxxii	ix	xxxiii	Iacobi. i.
	g	Prid. Id.		xii	xxxiiii	x	xxxv	ii
xv	A	Idus		xiii	xxxvi	xi	xxxvii	iii
iiii	b	xix kl.	*Septembris.*	xiiii	xxxviii	xii	xxxix	iiii
	c	xviii kl.	*Sol in virgo.*	xv	xl	xiii	xli	v
vii	d	xvii kl.		xvi	xlii	xiiii	xliii	i. Peter. i
i	e	xvi kl.		xvii	xliiii	xv	xlv. xlvi	ii
	f	xv kl.		xviii	xlvii	xvi	xlviii	iii
ix	g	xiiii kl.		xix	xlix	xvii	l	iiii
	A	xiii kl.		xx	li	xviii	lii	v
xvii	b	xii kl.		xxi	Lamen. i	xix	Lamē. ii	ii. Peter. i
ii	c	xi kl.		xxii	iii	xx	iiii	ii
	d	x kl.		xxiii	v	xxi	Ezech. ii	iii
xiiii	e	ix kl.	Bartho. apo.	xxiiii	Ezech. iii	xxii	vi	i. Iohn. i
iii	f	viii kl.		xxv	vii	xxiii.	xiii	ii
	g	vii kl.		xxvi	xiiii	xxiiii	xviii	iii
xi	A	vi kl.		xxvii	xxxiii	xxv	xxxiiii	iiii
	b	v kl.		xxviii	Daniel. i	xxvi	Danie. ii	v
xix	c	iiii kl.		xxix	iii	xxvii	iiii	ii. iii. Ioh
viii	d	iii kl.		xxx	v	xxviii	vi	Iude. i
	e	Prid. kl.		xxx	vii	Math. i.	viii	Roma. i

AUGUST *HATH XXXJ. DAYES.*

[3]The Moon hath xxx.

					Morning Prayer.		*Evening Prayer.*	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
xxx	1	C	Kalend	*Lammas* [7a]day.	Ierem. 29.	Ioh. 20.	Ierem. 30	Hebr. 4.
xxi	2	D	4. No.		xxxi	xxi	xxxii	v
	3	E	3. No.		xxxiii	Acts. 1	xxxiv	vi
	4	F	pr. No.		xxxv	ii	xxxvi	vii
xiii	5	G	Nonæ		xxxvii	iii	xxxviii	viii
ii	6	A	8. Jd.	[2]Transfigur. [7a]of our Lord.	xxxix	iv	xl	ix
	7	B	7. Jd.	[7a]Name of Iesus.	xli	v	xlii	x
x	8	C	6. Id.		xliii	vi	xliv	xi
	9	D	5. Id.		xlv. xlvi.	vii	xlvii	xii
xviii	10	E	4. Id.	*S. Laur.* [7a]Arch D. of Rom.	xlviii	viii	xlix	xiii
xvi	11	F	3. Id.	[& M.	L	ix	Li	Jam. 1.
	12	G	pr. Id		Lii	x	Lam: 1.	ii
xv	13	A	Idus		Lam: 2.	xi	iii	iii
ix	14	B	19. Kl. *Sept.*		iv	xii	v	iv
	15	C	18. Kl.		Ezek. 2.	xiii	Ezek. 3	v
xvi	16	D	17. Kl.		vi	xiv	vii	1. Pet. 1.
i	17	E	16. Kl.		xiii	xv	xiv	ii
	18	F	15. Kl.		xviii	xvi	xxxiii	iii
ix	19	G	14. Kl.		xxxiv	xvii	Dan. 1.	iv
	20	A	13. Kl.		Dan. 2.	xviii	iii	v
xxii	21	B	12. Kl.		iv	xix	v	2. Pet. 1.
xi	22	C	11. Kl.		vi	xx	vii	ii
	23	D	10. Kl.	[7a]Fast.	viii	xxi	ix	iii
xiv	24	E	9. Kl.	[7a]S Barth. Apost. [7a]& M.		xxii		1. Iohn. 1
iii	25	F	8. Kl.		x	xxiii	xi	ii
	26	G	7. Kl		xii	xxiv	Hos. 1.	iii
xi	27	A	6. Kl.		Hos. 2. 3	xxv	iv	iv
	28	B	5. Kl.	[7a]S. [2]Aug. [7a]B. of Hippo.* C. D.	v. vi.	xxvi	vii	v
xix	29	C	4. Kl.	[2]Behead: of [7a]S. [2]Iohn [7a]Bapt.	viii	xxvii	ix	2. 3. Iohn.
xvii	30	D	3. Kl		x	xxviii	xi	Iude.
	31	E	pr. Kl.		xii	Matt. 1.	xiii	Rom. 1.

SEPTEMBER,

KL September habet dies .xxx. Luna .xxix.
Nox habet horas .xlj. Dies etiã .xij.

Ternus septembris et denus fert mala membris.

xvi	f	Septembris.		Egidij abbatis .ix. lec. medie lec. de sancto prisco.
v	g	iiij	No.	
	A	iij	No.	
xiij	b	pridie	No.	Trãsla. sctī cuthberti ep̄i & conf .ix. le. nisi fctō fuerint in. xl.
ij	c	None		Bertini abbatis & confesso. iij. lec. cū noctur.
	d	viii	Id.	
x	e	vii	Id.	
	f	vi	Id.	Natiuitas btē marie virginis. maius duple .ix. lec.
xviij	g	v	Id.	Gorgonij martyris. memoria tantum.
vii	A	iiii	Id.	
	b	iii	Id.	Prothi & hyacinthi martyrum. memoria tantum.
xv	c	pridie	Id.	
iiij	d	Idus		Sol in libra. (cy. Equino. autūnale. Et finiūt dies cañ.
	e	xviii	kal.	Octobris. Exalta. s. crucis. mi. d. ix. le. med. le. de sctis cornel. &
xij	f	xvij	kal.	Octa. ꝺbtē marie. inuita. triplex nouē lectionum.
j	g	xvi	kal.	Edithe virgīs nō marty. ix. lec. medie lec. de mart.
	A	xv	kal.	Lamberti ep̄i & marty. inuita. simple. iij. lectionū.
ix	b	xiiij	kal.	Obseruat mensis noni ieiunia semper
	c	xiij	kal.	Post exaltatum feria quarta diem.
xvij	d	xij	kal.	Vigilia.
vi	e	xi	kal.	Mathei apli & euãge. īfer̄ du .ix. lec. mēo. de. s. laudo ep̄o & confes.
	f	x	kal.	Mauricij sociorūque eius mar .ix. lec.
xiiii	g	ix	kal.	Tecle virgīs. nō marty. iij. lectionū cū nocturno.
iij	A	viii	kal.	
	b	vii	kal.	Firmini ep̄i & marty. inuita. simplex. iij. lectionū.
xi	c	vi	kal.	Cypriani ep̄i & iustine virgīs. inuita. dup̄. triū lec.
xix	d	v	kal.	Cosme & damiani marty. inuita. du. iij. lectionū.
	e	iiij	kal.	
viij	f	iij	kal.	Michaelis archãgeli. Inferius duplex. nouē lec.
	g	pridie	kal.	Hieronymi pbr̄i & docto. Inferius duplex .ix. lect.

Subiungas iudith post vigiliamque mathei — Adonai.
Post sanctum cosmam des historiam machabeo. — Adaperiat.

Fructus maturi septembri sunt valituri.
Et pyra cum vino, panis cum lacte caprino.
Quamque dat vrtica tibi potio fertur amica.
Tunc venam pandas, species cum semine mandas.

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SEPTEMBER.

¶ September.				Matins.		Euensong.	
			¶ Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Kalend.	i	i	Dani. ix.	Math. ii	Dani. x	Roma. ii
g	iiii. No.	ii	ii	xi	iii	xii	iii
A	iii. No.	iii	iii	xiii	iiii	xiiii	iiii
b	Prid. No.	iiii	iiii	Ose. i	v	Ose. ii, iii	v
c	Nonas.	v	v	iiii	vi	v. vi	vi
d	viii. Id.	vi	vi	vii	vii	viii	vii
e	vii. Id.	vii	vii	ix	viii	x	viii
f	vi. Id.	viii	viii	xi	ix	xii	ix
g	v. Id.	ix	ix	xiii	x	xiiii	x
A	iiii. Id.	x	x	Ioel. i	xi	Ioel. ii	xi
b	iii. Id.	xi	xi	iii	xii	Amos. i	xii
c	Prid. Id.	xii	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	xiii	iiii	xiiii	v	xiiii
e	xviii. kl.	xiiii	xiiii	vi	xv	vii	xv
f	xvii. kl.	xv	xv	viii	xvi	ix	xvi
g	xvi. kl.	xvi	xvi	Abdias. i	xvii	Ionas. i	i. Cor. i
A	xv. kl.	xvii	xvii	Io ii. iii	xviii	iiii	ii
b	xiiii. kl.	xviii	xviii	Miche. i	xix	Miche. ii	iii
c	xiii. kl.	xix	xix	iii	xx	iiii	iiii
d	xii. kl.	xx	xx	v	xxi	vi	v
e	xi. kl.	xxi	Matheve. xxi	vii	xxii	Naum. i	vi
f	x. kl.	xxii	xxii	Naum. ii	xxiii	iii	vii
g	ix. kl.	xxiii	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
A	viii. kl.	xxiiii	xxiiii	iii	xxv	Sopho. i	ix
b	vii. kl.	xxv	xxv	Soph. ii	xxvi	iii	x
c	vi. kl.	xxvi	xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii	xxvii	Zacha. i	xxviii	Zach. ii. iii	xii
e	iiii. kl.	xxviii	xxviii	iiii. v	Mark. i	vi	xiii
f	iii. kl.	xxix	Michael. xxix	vii	ii	viii	xiiii
g	Prid. kl.	xxx	xxx	ix	iii	x	xv

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¶ SEPTEMBRE *HATH. XXX. DAYES.*

					Morning prayer.		Euening prayer	
				¶ Psalmes.				
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	f	Kalend.		i	Danie. ix	Math. ii	Danie. x	Roma. ii.
v	g	iiii. No.		ii	xi	iii	xii	iii
	A	iii. No.		iii	xiii	iiii	xiiii	iiii
xiii	b	Prid. No.		iiii	Ozee. i.	v	Oze. ii. iii	v
ii	c	Nonas.	*Dog daies end*	v	iiii	vi	v. vi	vi
	d	viii. Id.		vi	vii	vii	viii	vii
x	e	vii. Id.		vi	ix	viii	x	viii
	f	vi. Id.		vii	xi	ix	xii	ix
xviii	g	v. Id.		ix	xiii	x	xiiii	x
vii	A	iiii. Id.		x	Ioel. i.	xi	Ioel. ii.	xi
	b	iii. Id.		xi	iii	xii	Amos. i.	xii
xv	c	Prid. Id.		xii	Amos. ii.	xiii	iii	xiii
iiii	d	Idus.		xiii	iiii	xiiii	v	xiiii
	e	xviii. kl.	*Octobris*	xiiii	vi	xv	vii	xv
xii	f	xvii. kl.	*Sol in Libra*	xv	viii	xvi	ix	xvi
j	g	xvi. kl.		xvi	Abdias. i	xvii	Ionas. i	i. Corin. i
	A	xv. kl.		xvii	Ioh. ii. iii	xviii	iiii	ii
ix	b	xiiii. kl.		xviii	Miche. i	xix	Miche. ii	iii
	c	xiii. kl.		xix	iii	xx	iiii	iiii
xvij	d	xii. kl.		xx	v	xxi	vi	v
vi	e	xi. kl.	*S. Matthew.*	xxi	vii	xxii	Naum. i	vi
	f	x. kl.		xxii	Naum. ii	xxiii	iii	vii
xiiii	g	ix. kl.		xxiii	Abacu. i.	xxiiii	Abacu. ii	viii
iii	A	viii. kl.		xxiiii	iii	xxv	Soph. i.	ix
	b	vii. kl.		xxv	Soph. ii.	xxvi	iii	x
xi	c	vi. kl.		xxvi	Agge. i.	xxvii	Agge. ii.	xi
	d	v. kl.		xxvii	Zacha. i.	xxviii	Zac. ii. iii	xii
xix	e	iiii. kl.		xxviii	iiii. v	Marke. i	vi	xiii
viii	f	iii. kl.	*S. Michael.*	xxix	vii	ii	viii	xiiii
	g	Prid. kl.		xxx	ix	iii	x	xv

SEPTEMBER *HATH XXX. DAYES.*

[3]The Moon hath xxix.

					Morning Prayer.		*Evening Prayer.*	
					i. Lesson	2. Lesson	i. Lesson	2. Lesson
xvi	1	F	Kalend	[2]Giles [7a]Abbot *& Conf.	Hos. 14.	Mat. 2.	Ioel. 1.	Rom. 2
v	2	G	4. No.		Joel. 2.	iii	iii	iii
	3	A	3. No.		Amos. 1.	iv	Amos 2.	iv
xiii	4	B	pr. No.		iii	v	iv	v
ii	5	C	Nonæ		v	vi	vi	vi
	6	D	8. Id.		vii	vii	viii	vii
x	7	E	7. Id.	[7a]Enurchus B. of Orleans	ix	viii	Obadiah	viii
	8	F	6. Id.	[2]Nativ.* of ỹ. Bl. Virg. [2]Mary	Ionah. 1.	ix	Ionah. 2. 3.	ix
xviii	9	G	5. Id.		iv	x	Mich. 1.	x
vii	10	A	4. Id.		Micha. 2.	xi	iii	xi
	11	B	3. Id.		iv	xii	v	xii
xv	12	C	pr. Id.		vi	xiii	vii	xiii
iv	13	D	Idus		Nahum. 1.	xiv	Nahum. 2.	xiv
	14	E	18. Kl. *Octob.*	[2]Holy crosse [7a]day	iii	xv	Habak. 1.	xv
xii	15	F	17. Kl.		Habak. 2	xvi	iii	xvi
i	16	G	16. Kl.		Zeph. 1.	xvii	Zeph. 2.	1. Cor. 1.
	17	A	15. Kl.	[2]Lambert [7a]B. & M.	iii	xviii	Hagg. 1.	ii
ix	18	B	14. Kl.		Hagg. 2.	xix	Zech. 1.	iii
	19	C	13. Kl.		Zech. 2. 3.	xx	iv. v.	iv
xvii	20	D	12. Kl.	[2]Fast	vi	xxi	vii	v
vi	21	E	11. Kl.	*S.* Mat. [7a]Ap. Evang. & M.		xxii		vi
	22	F	10. Kl.		viii	xxiii	ix	vii
xiv	23	G	9. Kl.		x	xxiv	xi	viii
iii	24	A	8. Kl.		xii	xxv	xiii	ix
	25	B	7. Kl.		xiv	xxvi	Mal. 1.	x
xi	26	C	6. Kl.	[2]S. [2]Cypr:* Ar. [7a]B. of Carth [& M.	Mal. 2	xxvii	iii	xi
xix	27	D	5. Kl.		iv	xxviii	Tob. 1	xii
	28	E	4. Kl.		Tob. 2	Mark. 1.	iii	xiii
viii	29	F	3. Kl.	*S.* Mich. [7a]& all Angels		ii		xiv
	30	G	pr. Kl.	[7a]S. [2]Hierome [7a]Pr. Conf. & [Doct.	iv	iii	vi	xv

OCTOBER,

KL October habet dies .xxxj. Luna .xxx
Nox habet horas .xiiij. Dies vero .x.

Tertius et denus est sicut mors alienus.

xvi	A	Octobris.		Remigij, germa .veda. & hauo .eꝑorum. ix. lec. medie lec. de sctō meloro.
v	b	vi	No.	Thōe herfordēsis eꝑi & confes .ix. le. med. le. de. s. leod.
xiiij	c	v	No.	
ii	d	iiii	No.	
	e	iii	No.	
x	f	pridie	No.	Fidis virginis & marty. inuita. sim. iii. lectionū.
	g	None.		Marci & marcelliani. inuita. duple. iij. lectionum.
xviij	A	viii	Id.	
vij	b	vii	Id.	Dionysij sociorūque eius martyrum .ix. lectionū.
	c	vii	Id.	Georeonis sociorūque eius marty. inui. sim .iij. lect.
xv	d	v	Id.	Nigasij sociorūque eius martyrum inui. duꝑ .iij. lect.
iiij	e	iiij	Id.	
	f	iii	Id.	Trāslatio sctī edwardi regis. Inferius duꝑ .iij. le.
xij	g	pridie	Id.	Calixti pape & mar. īferius du. iij. le. Sol ī scorpiōe.
j	A	Idus.		Vulfrani eꝑi & confessoris .ix. lectionum.
	b	xvii	kal.	Nouēbris. Michaelis ī mōte tūba. inui. tri .ix. lec.
ix	c	xvi	kal.	Etheldre virginis nō marty. nouē lectionum.
	d	xv	kal.	Luce euāngeliste. Inferius duplex. nouē lectionū.
xvij	e	xiiii	kal.	Fredeswide virginis nō marty. nouē lectionum.
vj	f	xiii	kal.	
	g	xii	kal.	Vndecim miliū virginū. inuita. duꝑ .iij. lectionū.
xiiij	A	xi	kal.	
iii	b	x	kal.	Romani eꝑi & cōfessoris .iii. lectionū eū. noctur.
	c	ix	kal.	
xi	d	viii	kal.	Crispini & crispiniani .īui. d. ix. lec. medie lec. de sctō iohāne de
xix	e	vii	kal.	(beuerlaco eꝑo & confessore.
	f	vi	kal.	Vigilia.
viii	g	v	kal.	Simonis & iude aplorum. Inferius duꝑ .ix. lectio.
	A	iiii	kal.	
xvi	b	iii	kal.	
v	c	pridie	kal.	Quintini marty. triū. lectio. cū noc. Vigilia.

Post iudam simonem subiungas ezechielem. Vidi dominum.

October vina prebet cum carne ferina.
Necnon aucina caro tunc valet & volucrina.
Quamuis sit sana : tamen est repletio vana.
Quantum vis comede : sed non precordia lede.

1549

OCTOBER.

¶ October.			¶ Psalmes.	Matins.			Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Kalend.	i	i	Zacha. xi	Mar. iiii	Zacha. xii	i. Cor. x
b	vi. No.	ii	ii	xiii	v	xiiii	ii. Cor. i
c	v. No.	iii	iii	Mala. i	vi	Mala. ii	ii
d	iiii. No.	iiii	iiii	iii	vii	iiii	iii
e	iii. No.	v	v	Toby. i	viii	Toby. ii	iiii
f	Prid. No.	vi	vi	iii	ix	iiii	v
g	Nonas.	vii	vii	v	x	vi	vi
A	viii Id.	viii	viii	vii	xi	iii	vii
b	vii. Id.	ix	ix	ix	xii	x	viii
c	vi. Id.	x	x	xi	xiii	xii	ix
d	v. Id.	xi	xi	xiii	xiiii	iiii	x
e	iiii. Id.	xii	xii	Iudith i	xv	Iudit. ii	xi
f	iii. Id.	xiii	xiii	iii	xvi	iiii	xii
g	Prid. Id.	xiiii	xiiii	v	Lu. di. i	vi	xiii
A	Idus.	xv	xv	vii	di. i	viii	Galath. i
b	xvii. kl.	xvi	xvi	ix	ii	x	ii
c	xvi. kl.	xvii	xvii	xi	iii	xii	iii
d	xv. kl.	xviii	Luc. Euan. xviii	xiii	iiii	xiiii	iiii
e	xiiii. kl.	xix	xix	xv	v	xvi	v
f	xiii. kl.	xx	xx	Sapi. i	vi	Sapi. ii	vi
g	xii. kl.	xxi	xxi	iii	vii	iiii	Ephe. i
A	xi. kl.	xxii	xxii	v	viii	vi	ii
b	x. kl.	xxiii	xxiii	vii	ix	viii	iii
c	ix. kl.	xxiiii	xxiiii	ix	x	x	iiii
d	viii. kl.	xxv	xxv	xi	xi	xii	v
e	vii. kl.	xxvi	xxvi	xiii	xii	xiiii	vi
f	vi. kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i
g	v. kl.	xxviii	Sy. and Iu. xxviii	xvii	xiiii	xviii	ii
A	iiii. kl.	xxix	xxix	xix	xv	Eccls. i	iii
b	iii. kl.	xxx	xxx	Eccls. ii	xvi	iii	iiii
c	Prid. kl.	xxxi	xxx	iiii	xvii	v	Colos. i

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¶ OCTOBRE *HATH. XXXI. DAYES.*

					Morning prayer.		Euening prayer.	
					Psalmes.			
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	A	Kalend.		i	Zacha. xi	Mar. iiii.	Zach. xii.	i. cori. xvi.
v	b	vi. No.		ii	xiii	v	xiiii	ii. corin. i
xiii	c	v No.		iii	Malac. i	vi	Mala. ii	ii
ii	d	iiii No.		iiii	iii	vii	iiii	iii
	e	iii No.		v	Tobi. i	viii	Tobi. ii	iiii
x	f	Prid. No.		vi	iii	ix	iiii	v
	g	Nonas		vii	v	x	vi	vi
xviii	A	viii Id.		viii	vii	xi	viii	vii
vii	b	vii Id.	*Terme begin*	ix	ix	xii	x	viii
	c	vi Id.		x	xi	xiii	xii	ix
xv	d	v Id.		xi	xiii	xiiii	xiiii	x
iiii	e	iiii Id.		xii	Iudith. i	xv	Iudit. ii	xi
	f	iii Id.		xiii	iii	xvi	iiii	xii
xii	g	Prid. Id.	*Sol. in scor.*	xiiii	v	Luke. di. i	vi	xiii
i	A	Idus		xv	vii	di. i	viii	Galath. i
	b	xvii kl.	*Novembris*	xvi	ix	ii	x	ii
ix	c	xvi kl.		xvii	xi	iii	xii	iii
	d	xv kl.	Luke Euan.	xviii	xiii	iiii	xiiii	iiii
xvii	e	xiiii kl.		xix	xv	v	xvi	v
vi	f	xiii kl.		xx	Sapie. i	vi	Sapi. ii	vi
	g	xii kl.		xxi	iii	vii	iiii	Ephes. i
xiiii	A	xi kl.		xxii	v	viii	vi	ii
iii	b	x kl.		xxiii	vii	ix	viii	iii
	c	ix kl.		xxiiii	ix	x	x	iiii
xi	d	viii kl.		xxv	xi	xi	xii	v
	e	vii kl.		xxvi	xiii	xii	xiiii	vi
xix	f	vi kl.		xxvii	xv	xiii	xvi	Philip. i.
viii	g	v kl.	Simon & Iude	xxviii	xvii	xiiii	xviii	ii
	A	iiii kl.		xxix	xix	xv	Eccles. i.	iii
xvi	b	iii kl.		xxx	Eccles. ii	xvi	iii	iiii
v	c	Prid. Kl.		xxx	iiii	xvii	v	Collosi. i.

OCTOBER *HATH XXXJ. DAYES.*

[3] The Moon hath xxx.

					Morning Prayer.		*Evening Prayer.*	
					1. Lesson.	2. Lesson	1. Lesson	2. Lesson
xvi	1	A	Kalend.	[2]Remigius [7a]B. of Rhemes	Tob. 7.	Mark. 4.	Tob. 8.	1. Cor. 16.
v	2	B	6. No.		ix	v	x	2. Cor. 1.
xiii	3	C	5. No.		xi	vi	xii	ii
ii	4	D	4. No.		xiii	vii	xiv	iii
	5	E	3. No.		Iudeth. 1.	viii	Iudeth 2.	iv
x	6	F	pr. No.	[2]Faith [7a]Virg. & M.	iii	ix	iv	v
	7	G	Nonæ		v	x	vi	vi
xviii	8	A	8. Id.		vii	xi	viii	vii
vii	9	B	7. Id.	S. [2]Denys [7a]Areop. B. & M.	ix	xii	x	viii
	10	C	6. Id.		xi	xiii	xii	ix
xv	11	D	5. Id.		xiii	xiv	xiv	x
iv	12	E	4. Id.		xv	xv	xvi	xi
	13	F	3. Id.	[7a]Transl. of K. [2]Edward [7a]Conf.	Wisd. 1.	xvi	Wisd. 2.	xii
xii	14	G	pr. Id.		iii	Luke 1 to [39.	iv	xiii
i	15	A	Idus.		v	i. 39.	vi	Gal. 1.
	16	B	17. Kl. *Nov.*		vii	ii	viii	ii
ix	17	C	16. Kl.	[2]Ethelrede *Virg.	ix	iii	x	iii
	18	D	15. Kl.	S. Luke Evang.		iv		iv
xvii	19	E	14. Kl.		xi	v	xii	v
vi	20	F	13. Kl.		xiii	vi	xiv	v
	21	G	12. Kl.		xv	vii	xvi	Ephes. 1.
xiv	22	A	11. Kl.		xvii	viii	xviii	ii
iii	23	B	10. Kl.		xix	ix	Ecclus. 1.	iii.
	24	C	9. Kl.		Ecclus. 2.	x	iii	iv
xi	25	D	8. Kl.	[2]Crispine [7a]Mart.	iv	xi	v	v
	26	E	7. Kl.		vi	xii	vii	vi
xix	27	F	6. Kl.	[2]Fast	viii	xiii	ix	Phil. 1.
viii	28	G	5. Kl.	[7a]S. Sim. & [7a]S. Iud. [7a]Ap. & M.		xiv		ii
	29	A	4. Kl.		x	xv	xi	iii
xvi	30	B	3. Kl.		xii	xvi	xiii	iv
v	31	C	pr. Kl.	[2]Fast	xiv	xvii	xv	Col. 1.

♑ NOUEMBER.

KL Nouember habet dies .xxx. Luna .xxix.
Nox habet horas .xvi. Dies vero .viii.

Scorpius est quintus: et tertius est nece cinctus.

	d	Nouembris		Solēnitas oīm sctōrum. maius duplex .ix. lectionū.
xiii	e	iiii	No.	Cōmēo. oīm defūcto. ix. lec. ad ves. de. s. maria fiat mēo. de. s. eusta.
ii	f	iii	No.	Vvenefrede virgi. & mr. ix. lec. (& so.
	g	pridie	No.	
x	A	None.		
	b	viii	Id.	Leonardi abbatis. ix. lectionum.
xviii	c	vii	Id.	
vii	d	vi	Id.	Quatuor coronatorū mar. inui. dup̄. iii. lectionū
	e	v	Id.	Theodori marty. inuita. simplex. triū lectionū.
xv	f	iiii	Id.	
iiii	g	iii	Id.	Martini ep̄i & confes. inuita. triplex. nouē lectionu.
	A	pridie	Id.	Mēoria de sctō mēna marty. Sol. in sagittario.
xii	b	Idus.		Brictii ep̄i & confes. īui. dup̄. iii. le. Mēo. de. s. martino
i	c	xviii	kal.	Decēbris. Translatio sctī erkenwaldi episcopi.
	d	xvii	kal.	Machuti ep̄i & confes. ix. lec. med. lec. de sctō martino.
ix	e	xvi	kal.	Depositio sctī edmūdi archiep̄i, inui. triplex. ix. le.
	f	xv	kal.	Hugonis ep̄i & confes. ix. lec. med. lec. de sctō aniano.
xvii	g	xiiii	kal.	Octa. sancti martini. inuita. duplex. triū lctōnū.
vi	A	xiii	kal.	
	b	xii	kal.	Edmundi regis & martyris. ix. lectionum.
xiiii	c	xi	kal.	
iii	d	x	kal.	Cecilie virginis & martyris. ix. lectionum.
	e	ix	kal.	Clemētis pape & mar. ix. le. mēo. de. s. felicitate virgi.
xi	f	viii	kal.	Chrysogoni marty. inuit. simplex. triū lectionū.
xix	g	vii	kal.	Katherine virginis & martyris. nouē lectionum.
	A	vi	kal.	Lini pape et marty. inuita. simplex. iii. lectionū.
viii	b	v	kal.	
	c	iiii	kal.	
xvi	d	iii	kal.	Saturnini & sisinij. iii. lec. cum noc. Vigilia.
v	e	pridie	kal.	Andree apli. inferius duplex. nouem lectionum.

Post festum lini erit semper aduentus domini. Aspiciens.

Hoc tibi scire datur quod reuma nouembre creatur.
Queque nociua veta, tua sit preciosa dieta.
Balnea cum venere tunc non conducit habere.
Potio tunc sana, tunc nulla minutio vana.

1549

NOUEMBER.

ℂ Nouember.			ℂ Psalmes.	Matins.			Euensong.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
d	Kalend.	i	Al sainctes.	i	Sap. iii.	He. xi. xii.	Sap. v.	Apoc. xix
e	iiii. No.	ii		ii	Eccle. vi.	Lu. xviii	Eccl. vii	Colos. ii
f	iii. No.	iii		iii	viii	xix	ix	iii
g	Prid. No	iiii		iiii	x	xx	xi	iiii
A	Nonas.	v		v	xii	xxi	xiii	i. Thes. i
b	viii. Id.	vi		vi	xiiii	xxii	xv	ii
c	vii. Id.	vii		vii	xvi	xxiii	xvii	iii
d	vi. Id.	viii		viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix		ix	xx	Iohn. i	xxi	v
f	iiii. Id.	x		x	xxii	ii	xxiii	ii Thes. i
g	iii. Id.	xi		xi	xxiiii	iii	xxv	ii
A	Prid. Id	xii		xii	xxvi	iiii	xxvii	iii
b	Idus.	xiii		xiii	xxviii	v	xxix	i. Timo i
c	xviii. kl.	xiiii		xiiii	xxx	vi	xxxi	ii. iii
d	xvii. kl.	xv		xv	xxxii	vii	xxxiii	iiii
e	xvi. kl.	xvi		xvi	xxxiiii	viii	xxxv	v
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii	vi
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix	ii. Tim. i
A	xiii. kl.	xix		xix	xl	xi	xli	ii
b	xii. kl.	xx		xx	xlii	xii	xliii	iii
c	xi. kl.	xxi		xxi	xliiii	xiii	xlv	iiii
d	x. kl.	xxii		xxii	xlvi	xiiii	xlvii	Titus. i
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix	ii. iii
f	viii. kl.	xxiiii		xxiiii	l	xvi	li	Phile. i
g	vii. kl.	xxv		xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
A	vi. kl.	xxvi		xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii		xxvii	v	xix	vi	iii
c	iiii. kl.	xxviii		xxviii	Esay. i	xx	Esay. ii	iiii
d	iii. kl.	xxix		xxix	iii	xxi	iiii	v
e	Prid. kl.	xxx	Andre. apo.	xxx	v	Actes. i	vi	vi

¶ NOUEMBRE *HATH .XXX. DAYES.*

				Morning prayer.			Euening prayer.	
				¶ Psalmes				
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d	Kalend.	All Saintes.	i	Sap. iii.	He. xi. xii.	Sap. v.	Apoc. xix.
xiii	e	iiii. No.		ii	Eccle. vi.	Luk. xviii	Eccle. vii	Collos. ii.
ii	f	iii. No.		iii	viii	xix	ix	iii
	g	Prid. No.		iiii	x	xx	xi	iiii
x	A	Nonas.		v	xii	xxi	xiii	i. Thes. i
	b	viii. Id.		vi	xiiii	xxii	xv	ii
xviii	c	vii. Id.		vii	xvi	xxiii	xvii	iii
vii	d	vi. Id.		viii	xviii	xxiiii	xix	iiii
	e	v. Id.		ix	xx	Iohn. i	xxi	v
xv	f	iiii. Id.		x	xxii	ii	xxiii	ii. Thes. i.
iiii	g	iii. Id.		xi	xxiiii	iii	xxv	ii
	A	Prid. Id.		xii	xxvi	iiii	xxvii	iii
xii	b	Idus.	*Sol in Sa.*	xiii	xxviii	v	xxix	i. Timo. i
i	c	xviii. kl.	*December.*	xiiii	xxx	vi	xxxi	ii. iii
	d	xvii. kl.		xv	xxxii	vii	xxxiii	iiii
ix	e	xvi. kl.		xvi	xxxiiii	viii	xxxv	v
	f	xv. kl.		xvii	xxxvi	ix	xxxvii	vi
xvii	g	xiiii. kl.		xviii	xxxviii	x	xxxix	ii. Timo. i
vi	A	xiii. kl.		xix	xl	xi	xli	ii
	b	xii kl.		xx	xlii	xii	xliii	iii
xviii	c	xi kl.		xxi	xliii	xiii	xlv	iiii
iii	d	x kl.		xxii	xlvi	xiiii	xlvii	Titus. i.
	e	ix kl.	*S. Clement.*	xxiii	xlviii	xv	xlix	ii. iii
xi	f	viii kl.		xxiiii	l	xvi	li	Phile. i.
	g	vii kl.		xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
xix	A	vi kl.		xxvi	iii	xviii	iiii	ii
viii	b	v kl.		xxvii	v	xix	vi	iii
	c	iiii kl.	*Terme ende*	xxviii	Esai. i	xx	Esai. ii	iiii
xvi	d	iii kl.		xxix	iii	xxi	iiii	v
v	e	Prid kl.	Andrew ap.	xxx	v	Actes. i	vi	vi

NOVEMBER *HATH XXX. DAYES*

[3] The Moon hath xxix.

					Morning Prayer.		*Evening Prayer.*	
					i. Lesson	2. Lesson	i. Lesson	2. Lesson
	1	D	Kalend	All Saints [7a]day.				
xiii	2	E	4. No		Ecclus.16.	Luke. 18.	Ecclus. 17.	Coloss. 2.
ii	3	F	3. No.		xviii	xix	xix	iii
	4	G	pr. No.		xx	xx	xxi	iv
x	5	A	Nonæ	Papists Conspiracy	xxii	xxi	xxiii	1. Thes. 1.
	6	B	8. Id.	[2]Leonard [7a]Confess.	xxiv	xxii	xxv a)	ii
xviii	7	C	7. Id.		xxvii	xxiii	xxviii	iii
vii	8	D	6. Id.		xxix	xxiv	xxx b)	iv
	9	E	5. Id.		xxxi	Iohn. 1	xxxii	v
xv	10	F	4. Id.		xxxiii	ii	xxxiv	2. Thes. 1.
iv	11	G	3. Id.	[2]S. Martin [7a]B.* & Conf:	xxxv	iii	xxxvi	ii.
	12	A	pr. Id.		xxxvii	iv	xxxviii	iii
xii	13	B	Idus	[2]Britius* Bishop	xxxix	v	xl	1. Tim. i.
i	14	C	18. Kl. *Dec*		xli	vi	xlii	ii. iii.
	15	D	17. Kl.	[2]Machutus* B.	xliii	vii	xliv	iv
ix	16	E	16. Kl.		xlv	viii	xlvi c)	v
	17	F	15. Kl.	[2]Hugh [7a]B. of Lincoln.	xlvii	ix	xlviii	vi
xvii	18	G	14. Kl.		xlix	x	L	2. Tim. i
vi	19	A	13. Kl.		Li.	xi	Baruch. 1.	ii
	20	B	12. Kl.	[2]Edmund [7a]K. & M.	Baruch. 2.	xii	iii	iii
xiv	21	C	11. Kl.		iv	xiii	v	iv
iii	22	D	10. Kl.	[2]Cecilia [7a]Virg. & M.	vi	xiv	Hist. of {Susan.	Titus i
	23	E	9. Kl.	*S. Clem[t].* [7a]1. B. of Rom. & M.	Bel & y. {Drag.	xv	Isai. 1.	ii. iii
xi	24	F	8. Kl.		Jsai. 2	xvi	iii	Philemon
xix	25	G	7. Kl.	[2]Catherine [7a]Virg. & M.	iv	xvii	v	Hebr. 1.
	26	A	6. Kl.		vi	xviii	vii	ii
viii	27	B	5. Kl.		viii	xix	ix	iii
	28	C	4. Kl.		x	xx	xi	iv
xvi	29	D	3. Kl.	[2]Fast	xii	xxi	xiii	v
v	30	E	pr. Kl.	[7a]S. Andr. Apost. [7a]& M.		Acts. 1.		vi

Note that a) Ecclus 25.—.is to be read onely to vr. 13. & b) Ecclus 30.—onely to vr. 18. & c) Ecclus 46.—onely to vr. 20.

DECEMBER,

KL December habet dies .xxxj. Luna .xxx.
Nox habet horas .xviij. Dies. vero vj.
Septimus exanguis: virosus denus vt anguis.

	f	Decembris.	
xiij	g	iij No.	
ii	A	iii No.	
x	b	pridie No.	Osmundi episcopi & cõfessoris .ix. lectionũ.
	c	None.	
xviij	d	viii Id.	Nicolai ep̃i & cõfessoris .ix. lectionum.
vii	e	vii Id.	Octa. sancti andree apli. inuita. trip̃ .iii. lectionũ.
	f	vi Id.	Cõceptio beate marie. minus duplex .ix. lectionũ.
xv	g	v Id.	
iiij	A	iiij Id.	
	b	iii Id.	
xij	c	pridie Id.	
j	d	Idus	Lucie virginis & martyris. nouem lectionum.
	e	xix kal.	Ianuarij. Sol in capricorno. Solstitiũ hyemale.
ix	f	xviii kal.	
	g	xvii kal.	O sapientia.
xvii	A	xvi kal.	Nulle deinceps fiant preces ad vesperas.
vi	b	xv kal.	
	c	xiiii kal.	
xiiii	d	xiii kal.	Vigilia.
iii	e	xii kal.	Thome apli. Inferius duplex. nouẽ lectionum.
	f	xi kal.	
xi	g	x kal.	
xix	A	ix kal.	Vigilia.
	b	viii kal.	Natiuitas dñi nri iesu xp̃i. principale fes .ix. lect.
viii	c	vii kal.	Stephani ptomartyris. minus dup̃ .ix. lectionũ
	d	vi kal.	Iohannis apli & euãgeliste. minus dup̃ .ix. lectio.
xvi	e	v kal.	Sctõrum innocẽtiũ martyrum. minus duplex .ix. lectio.
v	f	iiii kal.	Thome cant. archiep̃i & mar. minus duplex .ix. lec.
	g	iii kal.	
xiii	A	pridie kal.	Siluestri pape & confes .ix. lec. med. lec. de nati. dñi.

Sane sunt membris calide res mense decembris.
Frigus vitetur, capitalis vena secetur.
Lotio tunc vana, sed ventri potio sana.
Sit tepidus potus, pugnans cum frigore totus.

1549

DECEMBER.

¶ December.				Matins.			Euensong.	
			¶ Psalmes.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii Lesson.
f	Kalend.	i		i	Esai. vii.	Actes. ii	Esai. viii	Hebr. vii
g	iiii. No.	ii		ii	ix	iii	x	viii
A	iii. No.	iii		iii	xi	iiii	xii	ix
b	Prid. No	iiii		iiii	xiii	v	xiiii	x
c	Nonas.	v		v	xv	vi	xvi	xi
d	viii. Id.	vi		vi	xvii	di. vii	xviii	xii
e	vii. Id.	vii		vii	xix	di. vii	xx. xxi	xiii
f	vi. Id.	viii		viii	xxii	viii	xxiii	Iacob. i
g	v. Id.	ix		ix	xxiiii	ix	xxv	ii
A	iiii. Id.	x		x	xxvi	x	xxvii	iii
b	iii. Id.	xi		xi	xxviii	xi	xxix	iiii
c	Prid. Id.	xii		xii	xxx	xii	xxxi	v
d	Idus.	xiii		xiii	xxxii	xiii	xxxiii	i. Peter. i
e	xix. kl.	xiiii		xiiii	xxiiii	xiiii	xxxv	ii
f	xviii. kl.	xv		xv	xxxvi	xv	xxxvii	iii
g	xvii. kl.	xvi		xvi	xxxviii	xvi	xxxix	iiii
A	xvi. kl.	xvii		xvii	xl	xvii	xli	v
b	xv. kl.	xviii		xviii	xlii	xviii	xliii	ii. Peter. i
c	xiiii. kl.	xix		xix	xliiii	xix	xlv	ii
d	xiii. kl.	xx		xx	xlvi	xx	xlvii	iii
e	xii. kl.	xxi	Tho. Apost	xxi	xlviii	xxi	xlix	i. Iohn. i
f	xi. kl.	xxii		xxii	l	xxii	li	ii
g	x. kl.	xxiii		xxiii	lii	xxiii	liii	iii
A	ix. kl.	xxiiii		xxiiii	liiii	xxiiii	lv	iiii
b	viii. kl.	xxv	Nati. dñi.	xxv	Esay. ix	Math. i	Esay. vii	Tit. iii
c	vii. kl.	xxvi	Stephan.	xxvi	lvi	act. vi. vii	lvii	Actes. vii
d	vi. kl.	xxvii	Ihon. Euan.	xxvii	lviii	Apoc. i	lix	Apo. xxii
e	v. kl.	xxviii	Innocen.	xxviii	Ier. xxxi	Act. xxv	Esay. lx	i. Iohn. v
f	iiii. kl.	xxix		xxix	Esay. lxi	xxvi	lxii	ii. Iohn. i
g	iii. kl.	xxx		xxx	lxiii	xxvii	lxiiii	iii. Ihō. i.
A	Prid. kl.	xxxi		xxx	lxv	xxviii	lxvi	Iude. i

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¶ DECEMBRE HATH .XXXI. DAYES.

				Morning prayer.		Euen*inge prayer.*	
			¶ Psalmes				
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
	f	Kalend.	i	Esai. vii.	Actes. ii	Esai. viii	Hebr. vii
xiii	g	iiii. No.	ii	ix	iii	x	viii
ii	A	iii. No.	iii	xi	iiii	xii	ix
x	b	Prid. No.	iiii	xiii	v	xiiii	x
	c	Nonas.	v	xv	vi	xvi	xi
xviii	d	viii. Id.	vi	xvii	di. vii	xviii	xii
vii	e	vii. Id.	vii	xix	di. vii	xx. xxi	xiii
	f	vi. Id.	viii	xxii	viii	xxiii	Iacob. i
xv	g	v. Id.	ix	xxiiii	ix	xxv	ii
iiii	A	iiii. Id.	x	xxvi	x	xxvii	iii
	b	iii. Id.	xi	xxviii	xi	xxix	iiii
xii	c	Prid. Id. *Sol in Ca.*	xii	xxx	xii	xxxi	v
i	d	Idus.	xiii	xxxii	xiii	xxxiii	i. Peter. i
	e	xix kl. *Ianuarii.*	xiiii	xxxiiii	xiiii	xxxv	ii
ix	f	xviii kl.	xv	xxxvi	xv	xxxvii	iii
	g	xvii kl.	xvi	xxxviii	xvi	xxxix	iiii
xvii	A	xvi kl.	xvii	xl	xvii	xli	v
vi	b	xv kl.	xviii	xlii	xviii	xliii	ii. Peter. i
	c	xiiii kl.	xix	xliiii	xix	xlv	ii
xiiii	d	xiii kl.	xx	xlvi	xx	xlvii	iii
iii	e	xii kl. Thomas apo.	xxi	xlviii	xxi	xlix	i. Iohn. i
	f	xi kl.	xxii	l	xxii	li	ii
xi	g	x kl.	xxiii	lii	xxiii	liii	iii
	A	ix kl.	xxiiii	liiii	xxiiii	lv	iiii
xix	b	viii kl. *Christmas*	xxv	Esai. ix	Luk. xxii	Esai. vii	Titus. iii
viii	c	vii kl. *S.* Stephan	xxvi	lvi	act. vi. vii	lvii	Acte. vii
	d	vi kl. *S.* John	xxvii	lviii	Apoca. i	lix	Apo. xxii
xvi	e	v kl. Innocentes	xxviii	Ier. xxxi	Acte. xxv	lx	i. Iohn. v
v	f	iiii kl.	xxix	Esai. lxi	xxvi	lxii	ii. Iohn. i
	g	iii kl.	xxx	lxiii	xxvii	lxiiii	iii. Ihō. i
xiii	A	Prid kl.	xxx	lxv	xxviii	lxvi	Iude. i

DECEMBER *HATH XXXJ. DAYES*

[3]The Moon hath xxx.

					Morning Prayer.		*Evening Prayer.*	
					i. Lesson	2. Lesson	i. Lesson	2 Lesson
	1	F	Kalend		Isai. **14.**	Acts. 2.	Isai **15.**	Hebr. 7.
xiii	2	G	4. No.		**xvi**	iii	**xvii**	viii
ii	3	A	3. No.		**xviii**	iv	**xix**	ix
x	4	B	pr. No.		**xx. xxi.**	v	**xxii**	x
	5	C	Nonæ		**xxiii**	vi	**xxiv**	xi
xviii	6	D	8. Id.	[2]**Nicholas** [7a]**B. of Myra in Lycia**	**xxv**	7. tovr. 30.	**xxvi**	xii
vii	7	E	7. Id.		**xxvii**	7. 30.	**xxviii**	xiii
	8	F	6. Id.	[2]**Concep:** [7a]**of*** **y. Bl. V.** [2]**Mary.**	**xxix**	viii	**xxx**	Jam. 1.
xv	9	G	5. Id.		**xxxi**	ix	**xxxii**	ii
iv	10	A	4. Id.		**xxxiii**	x	**xxxiv**	iii
	11	B	3. Id.		**xxxv**	xi	**xxxvi**	iv
xii	12	C	pr. Id.		**xxxvii**	xii	**xxxviii**	v
i	13	D	Idus	[2]**Lucie** [7a]**Virg. & M.**	**xxxix**	xiii	**xl**	1. Pet. 1.
	14	E	19. Kl. Ian.		**xli**	xiv	**xlii**	ii
ix	15	F	18. Kl		**xliii**	xv	**xliv**	iii
	16	G	17. Kl.	[2]**O Sapientia.**	**xlv**	xvi	**xlvi**	iv
xvii	17	A	16. Kl.		**xlvii**	xvii	**xlviii**	v
vi	18	B	15. Kl.		**xlix**	xviii	**L**	2. Pet. 1.
	19	C	14. Kl.		**Li**	xix	**Lii**	ii
xiv	20	D	13. Kl.	**[2]Fast**	**Liii**	xx	**Liv**	iii
iii	21	E	12. Kl.	[7a]**S Thomos Apost.** [7a]**& M.**		xxi		1. Iohn 1
	22	F	11. Kl.		**Lv**	xxii	**Lvi**	ii
xi	23	G	10. Kl.		**Lvii**	xxiii	**Lviii**	iii
	24	A	9. Kl.	**[2]Fast**	**Lix**	xxiv	**Lx**	iv
xix	25	B	8. Kl.	*Christmas* **day.**				
viii	26	C	7. Kl.	*S.* Steph. [7a]**y. first Mart.**				
	27	D	6. Kl.	*S.* Iohn [7a]**Apost. & Evang.**				
xvi	28	E	5. Kl.	Innocents [7a]**day.**		xxv		v
v	29	F	4. Kl.		Lxi	xxvi	Lxii	2. Iohn
	30	G	3. Kl.		Lxiii	xxvii	Lxiv	3. Iohn.
xiii	31	A	pr. Kl.	[2]**Silvester** [7a]**B. of Rome.**	Lxv	xxviii	Lxvi	Iude.

Cp. p. 23 above.

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THE ORDER WHERE MORNINGE AND EUENING PRAYER SHALBE VSED AND SAYDE.

¶ *The morning, and eueninge prayer, shalbe vsed in suche place of the Churche, chapell, or Chauncell, & the minister shal so turne him, as ye people maye best heare. And if there be any cõtrouersie therin, the matter shalbe referred to the ordenarie, & he or his deputie shal appoynte the place, and the chaũcels shal remayn, as they haue done in times past.*

And here is to be noted, that the minister at the tyme of the cõmunion, & at al other times in his ministracion, shall vse nether Albe, Vestemẽt, nor Cope: but beyng Archebishop, or Bishop, he shal haue and weare a rochet: & beeyng a priest or Deacon, he shal haue and weare a surples only.

1661

THE ORDER FOR *MORNING AND EVENING PRAYER* DAILY TO *BE SAID AND VSED* THROUGHOUT THE YEAR.

The Morning and Evening Prayer shall be used in [1]the accustomed *place of the Church, Chappel or Chancell;*

[1]except it shall be otherwise determined by *the ordinarie* of the place,* *and the Chancels shall remain as they have done in times past.*

And heere is to be noted, That [1]such Ornaments of the Church*, and of the Ministers thereof *at all times* of their *Ministration*, shall be retained, and be [1]in vse, as were* in this Church of England [1]by* the [1]authoritie of Parliament, in the second year of the raigne of King Edw. VI.*

Sources

1549

An ordre for Mattyns dayly through the yere.

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¶ An ordre for *Morninge prayer* dayly throughout the yeare.

At the beginning both of morning prayer, and likewyse of euening praier, ye minister shal reade with a loud voyce, some one of these sentēces of ye scriptures that folowe. And thē he shal say that, which is writtē after the said sentēces.

[*Ezechiel xviii.*

At what time soeuer a synner doeth repente hym of hys synne, from the bottome of hys heart: I wyl put all his wickednes oute of my remembraunce sayth the Lorde. [*Psalm. li.*

I do know mine owne wickednes, and my synne is alway against me. [*Psalm. li.*

Turne thy face awaye from oure sinnes (O Lorde) and blot out all oure offences. [*Psalm. li.*

A sorowfull spyryte, is a Sacrifice to God: despyse not (O Lord) humble and contrite heartes. [*Joel ii.*

Rente your heartes, and not your garmentes, and turne to the lorde your God, because he is gentle and mercyful, he is pacient and of muche mercy, and suche a one that is sory for your afflictions. [*Daniel. ix.*

To thee O lord God belongeth mercy & forgeuenes, for we haue gone awaye from thee, and haue not harkened to thy voyce, whereby we mighte walke in thy lawes, which thou hast appoynted for vs. [*Jerem. ii.*

Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, lest we should be consumed and broughte to nothinge. [*Math. iii.*

Amende your lyues, for the kingdom of God is at hande. [*Luk. xv.*

I wyll goe to my father and saye to hym: father I haue synned agaynst heauen, and agaynste thee, I am no more worthy to be called thy sonne. [*Psa. cxlii.*

Entre not into iudgement wyth thy seruauntes O Lorde, for no fleshe is righteous in thy syght. [1. *John. i.*

Yf we saye that we haue no synne, we deceyue oure selues, and there is no trueth in vs.

1661

The Order for *Morning Prayer* dayly throughout the year.

¶ *At the beginning of Morning Prayer,*[8] *the Minister shall read with a loud voice, some one,* or more *of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

[*Ezech.* 18. **27.**

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive. [*Psal.* 51. **3.**

I acknowledge my transgressions, and my sin is ever before me. [*Psal.* 51. 6**9.**

Hide thy face from my sins, and blot out mine iniquities. [*Psal.* 51. 6**17.**

The sacrifices of God are a broken spirit, a broken, and a contrite heart, O God, thou wilt not despise. [*Joel* 2. 6**13.**

Rent your hearts, and not your garments, and turn vnto the Lord your God; for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. [*Dan.* 9. **9, 10.**

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his Laws which he set before vs. [*Jer.* 10. 6**24.**

O Lord correct me, but with iudgement, not in thine anger, lest thou bring me to nothing. [**S.** *Mat.* 3. **2.**

Repent ye, for the kingdom of heaven is at hand. [**S.** *Luke.* 15. **18, 19.**

I will arise, and go to my father, and will say vnto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. [*Psal.* 143. **2.**

Enter not into iudgement with thy servant [*O Lord*] *for in thy sight shall no man living be iustified.* [1 **S.** *John* 1. 6**8*, 9.**

If we say, that we have no sin, we deceive ourselves, and the Truth is not in vs: [But] **if we confess our sins, he is faithfull and iust to forgive vs our sinns, and to cleanse vs from all vnrighteousness.**

Cp. Flor. Lugd. *Expos. missae.* 109 (=ps.-Alcuin *de div. off.* p. 505) licet omni tempore peccatores nos esse ex corde cognoscere debeamus, tamen maxime hoc attentius agendum et confitendum est, cum in illo sacro mysterio celebratur remissionis gratia, indulgentia peccatorum, etc. S. Avitus Vien. *Serm. de Rogat.* *Si dixerimus* inquit apostolus *quia peccatum non habemus, nos ipsos seducimus:* et si confiteri debemus assidue nos peccare, opus est confitendi officio, humilitate poenitendi, praesertim cum plebis adunatae compunctio sic ad incitamentum boni operis possit aptari.

Ps. cxix. 176.

Tit. ii. 12.

Ezek. xxxiii. 11.

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Dearely beloued brethren, the scripture moueth vs in sondrye places, to acknowledge and confesse our manyfolde synnes and wyckednesse, and that we should not dissemble nor cloke them before the face of almighty God oure heauenly father, but confesse them with an humble, lowely, penitent, and obedient heart, to thende that we may obtayne forgeuenes of the same by hys infinite goodnes & mercie. And although we ought at al times, hūbly to knowledge our synnes before God: yet oughte we most chiefly so to doe, when we assemble and mete together, to rendre thankes for the greate benefytes, that we haue receyued at his handes, to set foorth hys moste worthy prayse, to heare his most holy word, and to aske those things, which be requisite & necessarye, aswell for the body as the soule. Wherfore I praye and beseche you, as many as be here present, to accōpanye me wyth a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ *A generall confession, to be sayd of the whole congregacion after the minister, knelynge.*

Almightie & moste merciful father, we haue erred and strayed from thy wayes, lyke loste shepe. We haue followed to much the deuises and desyres of oure owne heartes. We haue offended against thy holy lawes. We haue left vndone those thinges whiche we oughte to haue done, and we haue done those thynges which we ought not to haue done: and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offendors. Spare thou them, O God, whiche confesse theyr faultes. Restore thou them that be penitent, according to thy promises declared vnto mankynde, in Christe Iesu our Lorde. And graunt, O most mercyful father, for his sake, that we may hereafter lyue a godly, righteous, & sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the minister alone.

Almightie God, the father of oure Lorde Iesus Christ, which desireth not the death of a synner, but rather that he maye turne from his wickednes and

1661

Dearly beloved brethren, the Scripture moveth vs in sundry places to acknowledge, and confess our manifold sins and wickednes, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly father; but confess them with an humble lowly penitent, and obedient heart, to the end that we may obtein forgivenes of the same by his infinite goodnes and mercy. And although we ought at all times humbly to [3]**ac**knowledge *our sins before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to aske those things which* **are** *requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as* **are** *here present, to accompany me with a pure heart, and humble voice, vnto the throne of the heavenly grace, saying after me*

¶ *A generall Confession to be said of the whole congregation, after the Minister,* **all** *kneeling.*

Almighty and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left vndon those things which we ought to have don, And we have don those things which we ought not to have don, And there is no health in vs: But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that **are** *penitent, According to thy promises declared vnto mankind, in Christ Jesu our Lord: And grant O most mercifull father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.*

¶ *The Absolution,* [4]**or Remission of Sins** *to be pronounced by the* [8]**Priest** *alone,* [6]**standing, the people still kneeling.**

*Almighty God, the Father of our Lord Iesus Christ, wh*o[8] *desireth not the death of a sinner, but rather that he may turn from his wickedness, and*

℣ Ad matutinas dicat sacerdos.

The priest beeyng in the quier, shall begynne with a loude voyce the Lordes prayer, called the Pater noster.

Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum. Fiat voluntas tua sicut in celo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem sed libera nos a malo.

OURE father whiche art in heauen, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauen. Geue vs this daye our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion. But deliuer vs from euill.

Amen. . .

Incipiat seruitium hoc modo.

Domine labia mea aperies.

Chorus respondeat.

Et os meum annunciabit laudem tuam.

Sacerdos statim.

Deus in adiutorium meum intende.

℟.

Domine ad adiuuandum me festina.

Amen.

Then lykewyse he shall saye.

O Lorde, open thou my lippes.

Aunswere.

And my mouth shall shewe forth thy prayse.

Priest.

O God, make spede to saue me.

Aunswere.

O Lorde, make haste to helpe me.

Priest.

Gloria patri et filio et spiritui sancto.

Glory be to the father, and to the sonne : & to the holy gost.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

As it was in the begynning, is nowe, and euer shall be : worlde without ende. Amen.

Alleluia.

Prayse ye the Lorde.

And from Easter to Trinitie Sonday.

Alleluya.

1552

lyue: & hath geuē power and commaundement to his ministers, to declare and pronounce to hys people beeynge penitent, the absolucion and remission of theyr synnes: he pardoneth & absolueth al them, which truely repēt, and vnfeynedly beleue his holy Gospell. Wherfore we beseche him to graunt vs true repentaunce, & his holy spirite, that those thinges may please him, whiche we do at this present, & that the rest of our lyfe hereafter, may be pure & holy: so that at the last, we may come to hys eternal ioye, through Iesus Christ our Lorde.

¶ *The people shal answere.*

Amen.

¶ *Then* shall the *Minister* begin the Lordes prayer wyth a loude voyce.

Our father which art in heauē, hallowed bee thy name. Thy kingdō come. Thy wyl be done in earth as it is in heauē. Geue vs this daye oure dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion. But delyver vs from euyll.

Amen.

¶ Then lykewyse he shall saye.

O Lorde open thou *our* lyppes.

Aunswere.

And *our* mouth shal shewe forth thy prayse.

Prieste.

O God make spede to saue *vs.*

Aunswere.

O Lord make haste to helpe *vs.*

Prieste.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

Prayse ye the Lord.

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live; and hath given power and commandment to his ministers to declare, and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth, and absolveth all them [8]**that** *truly repent, and vnfeignedly believe his holy Gospel. Wherefore* **let us** *beseech him to grant vs true repentance, and his holy spirit, that those things may please him which we do, at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.*

The people shall answer [8]**here, and at the end of all other prayers.** *Amen.*

¶ *Then* the *Minister* shall **kneel and say** the Lords Prayer with [8]**an audible** voice: [7b] **the people also kneeling, and repeating it with him, both here, and wheresoever else it is vsed in divine service.**

Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be don in earth as it is in heaven, Give vs this day our daily bread: And forgive vs our trespasses, As we forgive them that trespass against vs: And lead us not into temptation, But deliver us from evil. [6]**For thine is the kingdom, the power, and the glory, For ever and ever.** Amen.

¶ Then likewise he shall say.

O Lord, open thou *our* lips.

Answer.

And *our* mouth shall shew forth thy praise.

Priest.

O God, make speed to save *vs.*

Answer.

O Lord make hast to help *vs.*

¶ [6]**Here, all standing vp, the** Priest **shall say.**

Glory be to the Father, and to the Son: and to the holy Ghost.

[6]**Answer.**

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

Praise ye the Lord.

[6]**Answer.**

The Lords name be praised.

SOURCES

Sequatur inuitatorium . . . Psalmus Venite.

1549

Then shalbe sayed or song without any Inuitatorie this Psalme, Venite exultemus. &c. in Englishe, as foloweth.

[psal. xcv.

Venite exultemus domino iubilemus deo salutari nostro: preoccupemus faciem eius in confessione et in psalmis iubilemus ei.

O Come, let vs syng vnto the Lorde: lette vs hartely reioyce in the strength of our salvacion.

Let vs come before his presence with thankes geuing: and shewe our selfe glad in hym with Psalmes.

Quoniam deus magnus dominus et rex magnus super omnes deos: quoniam non repellet dominus plebem suam, quia in manu eius sunt omnes fines terrae et altitudines montium ipse conspicit.

For the Lorde is a great God: and a great kyng aboue all goddes.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

Quoniam ipsius est mare et ipse fecit illud et aridam fundauerunt manus eius: venite adoremus et procidamus ante deum, ploremus coram domino qui fecit nos: quia ipse est dominus deus noster: nos autem populus eius et oues pascuae eius.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let us worship and fall downe: and knele before the Lorde our maker.

For he is (the Lorde) oure God: and we are the people of his pasture, and the shepe of his handes.

Hodie si vocem eius audieritis, nolite obdurare corda vestra: sicut in exacerbatione secundum diem tentacionis in deserto, vbi tentauerunt me patres vestri: probauerunt et viderunt opera mea.

To daye, yf ye wyll heare his voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wildernes.

When your fathers tempted me: proued me, and sawe my workes.

Quadraginta annis proximus fui generacioni huic et dixi, semper hi errant corde: ipsi vero non cognouerunt vias meas, quibus iuraui in ira mea: si introibunt in requiem meam.

Fourtyeyeares long was I greued with this generacion, and sayed: it is a people that doe erre in their heartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrathe: that they shoulde not entre into my rest.

Gloria patri et filio et spiritui sancto.

Glory be to the father, & to the sonne: and to the holy gost.

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

[Hymnus. Psalmi.]

Thē shall folowe certaine Psalmes in ordre as they been appoynted in a table made for that purpose, excepte there be proper Psalmes appoynted for that day. And at the ende of euery Psalme throughout the yeare, and lykewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father and to the sonne. &c.

1552

¶ Then shal be sayd or song thys Psalme folow*inge*.

O Come let vs synge vnto the Lorde: let vs hartely reioice in the strength of oure saluacion.

Lette vs come before hys presence wyth thankes geuynge: and shewe oure selfe glad in hym wyth Psalmes.

For the lorde is a greate God: and a greate Kynge aboue all Goddes.

In hys hand are al the corners of the earth: and the strength of the hylles is hys also.

The sea is his, and he made it: and hys handes prepared the drye lande.

O come, lette vs worship and fal downe: and knele before the lorde our maker.

For he is the lorde our God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernesse.

When youre fathers tempted me: proued me & sawe my workes.

Fortye yeres long was I greued with this generacion, & sayd: it is a people that do erre in theyr heartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not entre into my rest.

Glory be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

¶ Then shal folowe certayne Psalmes in order, as they bee appoynted in a Table, made for that purpose: excepte there be proper Psalmes appoynted for that daye. And at thende of euery Psalme throughout the yere, & lykewyse in thende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis, shall be repeated.

Glory be to the father, and to the sonne, &c.

1661

¶ Then shall be said or sung this Psalm follow*ing*: **Except on Easter Day, vpon which another Anthem is appointed: [7b] and on the nineteenth day of every moneth it is not to be read here, but in the ordinary course of the Psalms.**

[Venite exultemus Domino. Psal. 95.

O come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our salvation.

Let vs come before his presence with thanksgiving: and shew our selves[3] glad in him with Psalms.

For the Lord is a great God: and a great King above all Gods.

In his hand are all the Corners of the Earth: and the strength of the Hills is his alsoe.

The sea is his, and he made it: and his hands prepared the dry Land.

O come, let vs worship, and fall downe: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture and the sheepe of his hand.

To day if ye will heare his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted mee: proved me and saw my works.

Forty yeares long was I grieved with this generation and said: it is a people that do erre in their hearts, for they have not known my Wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

"¶ Then shall follow **the** Psalms in "order as they be appointed.

" And at the end of every Psalm throughout " the yeare, and likewise in the end of Bene- " dicite, Benedictus, Magnificat, and Nunc " dimittis shall be repeated.

Glory be to the Father, and to the Son: and to the holy Ghost.

" **Answer**[6].

As it was in the beginning, is now, and ever shall be: world without end. Amen.

SOURCES

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℟ [Lectiones iii vel ix]

Then shalbe read .ii. lessons distinctely with a loude voyce, that the people may heare. The firste of the olde testamente, the seconde of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper lessons assigned for that day: The ministre that readeth the lesson, standyng and turning him so as he maye best be heard of all suche as bee presente.

And before euery lesson, the minister shall saye thus. The firste, seconde .iii. or .iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or otherlyke as is appoynted in the Kalender. And in the ende of euery Chapter he shall saye.

℣ Here endeth suche a Chapter of suche a booke.

And (to the ende the people maye the better heare) in suche places where they doe syng, there shall the lessons be song in a playne tune after the maner of distincte readyng: and lykewyse the Epistle and Gospell.

℣ After the fyrste lesson shall folowe Te deum laudamus in Englyshe, dayly throughout the yeare, excepte in Lent, all the which time in the place of Te deum shalbe vsed Benedicite omnia opera Domini Domino, in Englishe as foloweth.

Canticum Ambrosii & Augustini.

TE deum laudamus: te dominum confitemur.

Te eternum patrem omnis terra veneratur.

Tibi omnes angeli: tibi celi & vniuerse potestates.

Tibi cherubin & seraphin: incessabili voce proclamant.

Sanctus. Sanctus. Sanctus.

Dominus deus sabaoth.

Pleni sunt celi & terra: maiestatis glorie tue.

Te gloriosus apostolorum chorus:

Te prophetarum laudabilis numerus:

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum: sancta confitetur ecclesia.

Patrem immense maiestatis.

Venerandum tuum verum & vnicum filium.

Sanctum quoque paraclitum spiritum.

Tu rex glorie christe.

Tu patris sempiternus es filius.

Te deum laudamus.

WE prayse thee, O God, we knowlage thee to be the Lorde.

All the earth doeth worshippe thee, the father euerlasting.

To thee all Angels crye aloude, the heauens and all the powers therin.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenished with the maiestie of thy glory.

The glorious coumpany of the Apostles, prayse thee.

The goodly felowship of the Prophetes, prayse thee.

The noble armie of Martyrs prayse thee.

The holy Churche throughout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beyng the coumforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlasting sonne of the father.

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¶ Then shalbe read two lessons distinctlye wyth a loude voyce, that the people maye heare. The fyrst of the old Testament, the second of the newe. Lyke as they be appoynted by the Kalēder, except there be proper lessons assigned for that daye: the minister that readeth the Lesson, stāding and turning him so, as he may best be heard of al such as be present.

And before euery Lesson, the minister shall saye thus. The first, second, third, or fourth Chapiter of Genesis, or Exodus, Matthew, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery Chapiter, he shall saye.

¶ Here endeth such a Chapiter, of such a Boke.

¶ And (to thende the people may the better heare) in suche places where they do sing, there shall the lessons be song in a plain tune, after the maner of distincte reading: and likewyse the Epistle and Gospell.

¶ After the fyrst lesson, shall folowe Te Deum laudamus, in Englishe, dayly through the whole yeare.

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" ¶ Then shall be read distinctly
" with **an audible** voice,
" the first **Lesson, taken out** of
" the old Testament
" as **is** appointed [3]**in** the Kalender.
" Except there be proper Lessons assigned
" for that day. **He** that readeth
" so standing and turning him**self,** as he
" may best be heard of all such as **are** pre-
" sent; **And** after **that,** shall [6]**be said or sung**
" in English, **the Hymn called** Te Deum
" laudamus, daily throughout the yeare.
"¶ **Note that** before every Lesson the Minister
" shall say, **Here beginneth such a**
" **Chapter, or verse of such a** chapter of
" **such a Book.**
And **after**
" every **Lesson,**

" Here endeth **the first, or the**
" **second Lesson.**

8

*

[Te deum.

WE prayse thee, O God: we knowledge thee to be the Lorde.

All the earth doeth worshyp thee, the father euerlastinge.

To thee all Aungels crye a loude, the heauens & al the powers therein.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and yearth are *ful of* the Maiestie of thy glorye.

The glorious company of the Apostles, praise thee.

The goodly fellowship of the prophetes, praise thee.

The noble armye of Martirs, prayse thee.

The holy Church throughoute al the worlde, doeth knowledge thee.

The Father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghoste, the comforter.

Thou art the kyng of glory, O Christ.

Thou art the euerlasting sonne of the father.

[Te deum laudamus.

We praise thee, O God: we acknowledge thee to be the Lord.

All the Earth doth worship thee [3]:* the Father everlasting.

To thee all Angells cry aloud [3]:* the heavens and all the powers therein.

To thee Cherubin and Seraphin [3]:* continually do cry.

Holy, holy, holy [3]:*Lord God of Sabbaoth.

Heaven and earth are *full of* the Majesty [3]:*of thy glory.

The glorious Company of the Apostles [3]:*praise thee.

The goodly fellowship of the Prophets [3]:*praise thee.

The noble army of Martyrs [3]:*praise thee.

The holy Church throughout all the world [3]:*doth acknowledge thee.

The Father [3]:*of an infinite Majesty.

Thine[3] honourable, true [3]:*and only Son.

Also the holy Ghost [3]:* the Comforter.

Thou art the king of glory [3]:*O Christ.

Thou art the everlasting son [3]:*of the Father.

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Tu ad liberandum suscepturus hominem : non horruisti virginis vterum.	Whan thou tookest vpon thee to delyuer manne, thou dyddest not abhorre the virgins wombe.
Tu deuicto mortis aculeo : aperuisti credentibus regna celorum.	Whan thou haddest ouercomed the sharpenes of death, thou diddest open the kyngdome of heauen to all beleuers.
Tu ad dexteram dei sedes : in gloria patris.	Thou sittest on the ryghthand of God, in the glorye of the father.
Iudex crederis esse venturus.	We beleue that thou shalt come to be our iudge.
Te ergo quesumus famulis tuis subueni : quos precioso sanguine redemisti.	We therfore pray thee helpe thy seruauntes, whom thou haste redemed with thy precious bloud.
Eterna fac cum sanctis tuis in gloria numerari.	Make them to be noumbred with thy saintes, in glorye euerlastyng.
Saluum fac populum tuum domine : et benedic hereditati tue.	O Lorde, saue thy people, and blesse thyne heritage.
Et rege eos : et extolle illos vsque in eternum.	Gouerne them, and lift them vp for euer.
Per singulos dies benedicimus te.	Daye by daye we magnifie thee.
Et laudamus nomen tuum in seculum : & in seculum seculi.	And we wurship thy name euer world without ende.
Dignare domine die isto : sine peccato nos custodire.	Vouchsafe, O Lorde, to kepe vs this day without sinne.
Miserere nostri domine : miserere nostri.	O Lorde, haue mercy vpon vs : haue mercy vpon vs.
Fiat misericordia tua domine super nos : quemadmodum sperauimus in te.	O Lorde let thy mercy lyghten vpon vs : as oure trust is in thee.
In te domine speraui : non confundar in eternum.	O Lorde, in thee haue I trusted : let me neuer bee confounded.
℣ Diebus dominicis ad Laudes.	
Canticum trium puerorum.	Benedicite omnia opera domini domino.
Benedicite omnia opera domini domino : laudate et superexaltate eum in secula.	O All ye workes of the Lorde, speake good of the Lorde : prayse him & set him vp for euer.
Benedicite angeli domini domino :	O ye Angels of the Lorde, speake good of the Lorde : prayse him, & set him vp for euer.
benedicite celi domino.	O ye heauens, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite aque omnes que super celos sunt domino :	O ye waters that be aboue the fyrmament, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite omnes virtutes domini domino.	O all ye powers of the Lorde, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite sol et luna domino :	O ye Sunne and Moone, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite stelle celi domino.	O ye starres of heauen, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite imber et ros domino :	O ye showers and dewe, speake good of the Lorde : prayse him, and set him vp for euer.

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When thou tookest vpon thee to delyuer man, thou dyddest not abhorre the vyrgins wombe.

When thou hadst ouercome the sharpenes of death, thou diddest open the kingdō of heauē to al beleuers.

Thou sittest on the right hande of God, in the glorie of the father.

We beleue that thou shalt come to be oure iudge.

We therefore praye thee, helpe thy seruauntes, whō thou hast redemed with thy precious bloud.

Make them to bee noumbred with thy sainctes, in glory euerlastinge.

O lorde saue thy people : and blesse thyne heritage.

Gouerne them and lyft them vp for euer.

Daye by daye we magnifye thee.

And we worshyppe thy name, euer worlde without ende.

Vouchsafe, O Lorde, to kepe vs this daye wythout synne.

O lord haue mercy vpon vs : haue mercy vpon vs.

O Lorde, lette thy mercy lighten vpon vs : as oure trust is in thee.

O Lorde, in thee haue I trusted : lette me neuer bee confounded.

¶ *Or this canticle,* Benedicite omnia opera domini domino.

[*Benedicite.*

O All ye workes of the Lorde, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O ye Aungelles of the Lorde, *blesse ye* the Lord : prayse *ye* hym & *magnifye* hym for euer.

O ye heauens, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O ye waters that be aboue the firmament, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O all ye powers of the Lorde, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O ye Sunne, and Moone *blesse ye* the Lorde : praise hym and *magnifye* hym for euer.

O ye starres of heauē, *blesse ye* the Lord : praise him and *magnifye* hym for euer.

O ye showres and dewe, *blesse ye* the Lord : prayse him and *magnyfye* hym for euer.

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When thou tookest vpon thee to deliver man ℣.*thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of Death ℣.*thou didst open the kingdom of heaven to all beleevers.

Thou sittest ℣.*at the right hand of God ℣.*in the glory of the Father.

Wee believe that thou shalt come ℣.* to be our Iudge.

We therefore pray thee help thy servants ℣.*whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints ℣.*in glory everlasting.

O Lord save thy people : and bless thine heritage.

Govern them ℣.*and lift them vp for ever.

Day by Day ℣.*we magnifie thee.

And we worship thy name ℣.*ever world without end.

Vouchsafe, (O Lord ℣.*) to keep vs this day without sin.

O Lord have mercy vpon vs : have mercy vpon vs.

O Lord let thy mercy lighten vpon vs : as our trust is in thee.

O Lord in thee have I trusted : let me never be confounded.

¶ *Or this Canticle,* Benedicite omnia opera.

O All ye works of the Lord, *bless ye* the Lord : praise him, and *magnifie* him forever.

O ye Angels of the Lord, *bless ye* the Lord : praise℣. *him and *magnifie* him forever.

O ye heavens, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye waters that be above the firmament, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O all ye powers of the Lord, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye Sun and Moon, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye stars of heaven, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye showers and deaw, *bless ye* the Lord : praise him and *magnifie* him for ever.

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benedicite omnes spiritus dei domino.	O ye windes of God, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite ignis et estus domino :	O ye fyre and heate, praise ye the Lorde : praise him, and set him vp for euer.
benedicite frigus et estas domino.	O ye winter and summer, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite rores et pruina domino :	O ye dewes and frostes, speake good of the Lorde : praise him, and set him vp for euer.
benedicite gelu et frigus domino.	O ye frost and colde, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite glacies et niues domino :	O ye yse and snowe, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite noctes & dies domino.	O ye nightes and dayes, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite lux et tenebre domino :	O ye lyght and darkenesse, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite fulgura & nubes domino.	O ye lightenynges and cloudes, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicat terra dominum : laudet & superexaltet eum in secula.	O let the earth speake good of the Lorde : yea, let it praise him, and set him vp for euer.
Benedicite montes & colles domino :	O ye mountaynes and hilles, speake good of the Lorde : praise him, and set him vp for euer.
benedicite vniuersa germinantia in terra domino.	O all ye grene thinges vpon the earth, speake good of the Lorde : prayse him and set him vp for euer.
Benedicite fontes domino.	O ye welles, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite maria et flumina domino.	O ye seas and floudes, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite cete et omnia que mouentur in aquis domino :	O ye whales, and all that moue in the waters, speake good of the Lorde : prayse him, and set him vp for euer.
benedicite omnes volucres celi domino.	O all ye foules of the ayre, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite omnes bestie et pecora domino :	O all ye beastes and cattell, speake ye good of the Lord : prayse him, and set him vp for euer.
benedicite filii hominum domino.	O ye children of men, speake good of the Lorde : prayse him, and set him vp for euer.
Benedicat israel dominum : laudet & superexaltet eum in secula.	O let Israel speake good of the Lorde : prayse him, and set him vp for euer.
Benedicite sacerdotes domini domino :	O ye priestes of the Lorde, speake

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O ye wyndes of God, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O ye fyre and heate, *blesse ye* the Lord : prayse hym and *magnifie* him for euer.

O ye wynter and sommer, *blesse ye* the Lord : praise hym and *magnifie* hym for euer.

O ye dewes and frostes, *blesse ye* the Lorde: prayse hym and *magnifie* hym for euer.

O ye froste and colde, *blesse ye* the lorde : prayse hym and *magnifie* hym for euer.

O ye Ise and Snowe, *blesse ye* the Lord : praise hym and *magnifye* hym for euer.

O ye nightes and dayes, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O ye lyght and darkenesse, *blesse ye* the lorde : prayse hym and *magnifye* hym for euer.

O ye lighteninges and cloudes, *blesse ye* the Lord : prayse hym, and *magnifye* hym for euer.

O let the yearth *blesse* the Lorde : yea, lette it prayse hym and *magnifye* hym for euer.

O ye Mountaynes and hylles, *blesse ye* the Lorde : prayse hym and *magnifye* hym for euer.

O all ye grene thinges vpon the earth, *blesse ye* the Lord : prayse hym and *magnifye* hym for euer.

O ye welles, *blesse ye* the Lorde : prayse hym & *magnifye* hym for euer.

O ye Seas & fluddes, *blesse ye* the lorde : prayse him and *magnifye* hym for euer.

O ye whales & al that moue in the waters, *blesse ye* the lorde : prayse him and *magnifye* hym for euer.

O al ye foules of the ayre, *blesse ye* the lorde : prayse hym and *magnifye* hym for euer.

O al ye beastes and cattell, *blesse ye* the Lord : praise hym and *magnifye* hym for euer.

O ye children of men, *blesse ye* the Lord, praise hym and *magnifye* hym for euer.

O let Israel *blesse* the Lorde : prayse him and *magnyfye* hym for euer.

O ye priestes of the Lord, *blesse*

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O ye winds of God, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye fire, and heat, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye winter and summer, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye deaws, and frosts, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye frost and cold, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye yce, and snow, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye nights and daies, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye light, and darkness, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye lightnings, and clouds, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O Let the earth *bless* the Lord : yea, let it praise him, and *magnifie* him for ever.

O ye mountains and hills, *bless ye* the Lord : praise him and *magnifie* him for ever.

O all ye green things vpon the earth, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye wells, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye seas and floods, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye whales, and all that move in the waters, *bless ye* the Lord : praise him and *magnifie* him for ever.

O all ye fowles of the aire *bless ye* the Lord : praise him, and *magnifie* him for ever.

O all ye beasts and cattell, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye children of men, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O let Israel *bless* the Lord : praise him, and *magnifie* him for ever.

O ye Priests of the Lord, *bless*

benedicite serui domini domino.

Benedicite spiritus et anime iustorum domino :

benedicite sancti & humiles corde domino.

Benedicite anania azaria misael domino : laudate & superexaltate eum in secula.

Benedicamus patrem & filium cum sancto spiritu : laudemus & superexaltemus eum in secula.

Benedictus es domine in firmamento celi : & laudabilis & gloriosus et superexaltatus in secula.

good of the Lorde : prayse him, and set him vp for euer.

O ye seruauntes of the Lorde, speake good of the Lorde : prayse him, and set him vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde : prayse him, and set him vp for euer.

O ye holy and humble menne of heart, speake ye good of the Lorde : prayse ye him, and set him vp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lorde : prayse ye him, and set him vp for euer.

Glory be to the father. &c.

As it was in the beginning. &c.

℣ Ad laudes. [Capitulum. Hymnus.]

Canticum zacharie prophete. [Luce.i.

Benedictus dominus deus israel : quia visitauit & fecit redemptionem plebis sue.

Et erexit cornu salutis nobis : in domo dauid pueri sui.

Sicut locutus est per os sanctorum : qui a secula sunt prophetarum eius.

Salutem ex inimicis nostris : et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti sui sancti.

Iusiurandum quod iurauit ad abraham patrem nostrum : daturum se nobis.

Vt sine timore de manu inimicorum nostrorum liberati : seruiamus illi.

In sanctitate & iusticia coram ipso : omnibus diebus nostris.

Et tu puer propheta altissimi vocaberis : preibis enim ante faciem domini parare vias eius.

Ad dandam scientiam salutis plebi eius : in remissionem peccatorum eorum.

And after the second lesson, throughout the whole yere, shalbe vsed Benedictus dominus deus Israel. &c. in Englishe as foloweth.

[Benedictus. Luc.i.

BLessed be the Lorde God of Israel : for he hath visited and redemed his people.

And hath lyfted vp an horne of saluacion to vs : in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes : which hath been sence the worlde began.

That we should be saued from our enemyes : and from the handes of all that hate vs.

To performe the mercy promysed to our fathers : and to remembre his holy couenaunt.

To perfourme the othe whiche he sware to our father Abraham : that he would geue us.

That we being deliuered out of the handes of oure enemies : might serue him without feare.

In holynesse and ryghteousnes before him : all the dayes of our lyfe.

And thou childe, shalt be called the Prophete of the highest : for thou shalt goe before the face of the Lorde, to prepare his wayes.

To geue knowledge of saluacion vnto his people : for the remission of their sinnes.

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ye the Lord : prayse hym and *magnifye hym* for euer.

O ye seruauntes of the Lorde, *blesse ye* the Lorde : prayse hym and *magnifie* hym for euer.

O ye spirites and soules of the righteous, *blesse ye* the Lord : prayse hym and *magnifie* hym for euer.

O ye holy and humble menne of hearte, *blesse* ye the Lord : prayse hym and *magnifie* him for euer.

O Ananias, Azarias, and Misael, *blesse* ye the lord : prayse him and *magnifie* hym for euer.

Glory be to the father, & to the sonne : and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe : worlde wythout ende. Amen.

¶ And after the second lesson, shalbe vsed *and sayde*, Benedictus, in Englishe, as foloweth.

[Benedictus.

BLessed be the Lorde God of Israel : for he hath visited & redemed his people.

And hath *raysed* vp a *myghtie* saluacion *for* vs : in the house of hys seruaunt Dauid.

As he spake by the mouthe of hys holy Prophetes : whyche ha*ue* been sence the worlde beganne.

That we should be saued from our enemies : & from the handes of all that hate us.

To perfourme the mercie promysed to oure *fore*fathers : and to remembre hys holy couenaunt.

To perfourme the othe, which he sware to our *fore*father Abraham : that he would geue vs.

That we beyng deliuered out of the handes of oure enemies : might serue hym wythout feare.

In holynesse and righteousnesse before him : all the dayes of oure lyfe.

And thou childe shalte be called the Prophete of the highest : for thou shalt go before the face of the Lorde, to prepare hys wayes.

To geue knowledge of saluacion vnto hys people : for the remission of theyr synnes,

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ye the Lord : praise him and *magnifie* him for ever.

O ye servants of the Lord, *bless ye* the Lord : praise him and *magnifie* him for ever.

O ye spirits, and souls of the righteous, *bless ye* the Lord : praise him, and *magnifie* him for ever.

O ye holy, and humble men of heart, *bless* ye the Lord : praise him and *magnifie* him for ever.

O Ananias, Azarias, and Misael, *bless* ye the Lord : praise him, and *magnifie* him for ever.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end, Amen.

¶ **Then shall be read in like mañer** the Second Lesson **taken out of the New Testament.** And after **that the Hymn following (except when that shall happen to be read in the chapter for the day, or for the Gospel on saint John Baptist's Day.)**

[Benedictus. **S.** Luke 1. 68.

Blessed be the Lord God of Israel : for he hath visited, and redeemed his people.

And hath *raised* vp a *mighty* salvation *for* vs : in the house of his servant David.

As he spake by the mouth of his holy Prophets : which ha*ve* been since the world began.

That we should be saved from our enemies : and from the hands of all that hate vs.

To perform the mercy promised to our *fore*fathers : and to remember his holy covenant.

To perform the oath which he sware to our *fore*father Abraham : that he would give vs.

That we being delivered out of the hands of our enemies : might serve him without fear.

Jn holines, and righteousnes before him : all the dayes of our life.

And thou child shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation vnto his people : for the remission of their sins.

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Per viscera misericordie dei nostri : in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris et in vmbra mortis sedent : ad dirigendos pedes nostros in viam pacis.

Gloria patri et filio : et spiritui sancto.
Sicut erat in principio et nunc et semper : et in secula seculorum. Amen.

℣ Dominicis diebus ad laudes. Psalmus. xcix.
Iubilate deo omnis terra : seruite domino in letitia.
Introite in conspectu eius : in exultatione.
Scitote quoniam dominus ipse est deus : ipse fecit nos & non ipsi nos.

Populus eius & oues pascue eius introite portas eius in confessione atria eius in hymnis confitemini illi.

Laudate nomen eius quoniam suauis est dominus in eternum misericordia eius : et vsque in generatione & generationem veritas eius.
Gloria patri & filio : et spiritui sancto.
Sicut erat in principio et nunc et semper : et in secula seculorum. Amen.

℣ Deinde dicantur preces feriales hoc modo.

℣ Ad primam.
Credo in deum patrem omnipotentem : creatorem celi et terre : & in iesum christum filium eius vnicum dominum nostrum : qui conceptus est de spiritu sancto : natus ex maria virgine : passus sub pontio pilato crucifixus mortuus & sepultus : descendit ad inferna : tertia die resurrexit a mortuis : ascendit ad celos sedet ad dexteram dei patris omnipotentis : inde venturus est iudicare viuos et mortuos. Credo in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam eternam. Amen.

Through the tendre mercy of our God : whereby the daye spring from an high hath visited vs.
To geue light to them that sitte in darkenes, & in the shadowe of death : and to guide our feet into the way of peace.
Glory be to the father. &c.

As it was in the beginnyng. &c.

¶ Then shalbe sayed dayly through the yere,

[See p. 146 below. For the text of the Creed see the Catechism below; and compare *A necessary doctrine and erudition for any christian man* 1543.]

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Throughe the tender mercie of oure God : whereby the daye spryng, from an hyghe hath vysyted vs.

To geue lighte to them that syt in darkenes, and in the shadowe of death : and to guyde our feete into the waye of peace.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the beginning, is now, and euer shalbe : worlde wythout ende. Amen.

¶ *Or the .C. Psalme Iubilate.*

¶ Then shalbe sayd the Crede, *by the Minister and the people, standinge.*

I Beleue in God the father almightie, maker of heauen & earth. And in Iesus Christ his onely sonne our Lord, which was cõceyued by the holy ghost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thyrd day he rose agayne from the dead. He ascended into heauen, & sytteth on the ryghte hand of God the father almightye. From thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Churche. The Communion of sainctes. The forgeuenesse of synnes. The resurrection of the body. And the lyfe euerlastinge. Amen.

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Through the tender mercy of our God : whereby the day-spring from on[1b] high hath visited vs.

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or* [1a]**this** *Psalm.*

[*Iubilate Deo.*

O be ioyfull in the Lord all ye Lands : serve the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made vs, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankfull vnto him, and speak good of his Name.

For the Lord is gratious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be **sung, or** said, the [8]**Apostles** Creed, *by the Minister and the people standing* : **Except only such Dayes as the Creed of saint Athanasius is appointed to be read.**

I believe in God, the Father Almighty, Maker of heaven and earth : And in Iesus Christ his only Son our Lord, Who[8] was conceived by the holy Ghost, Born of the virgin Mary, Suffered vnder Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty. From thence [1b]he shall* come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Churche, The Cõmunion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

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the prayers folowyng, as well at Euensong as at Mattyns, all deuoutly knelyng.

Kyrie eleyson ter. Christe eleyson ter. Kyrie eleyson ter.

Lorde haue mercy vpon us. Christe haue mercy vpon us. Lorde haue mercy vpon us.

Then the minister shall saye the Crede and the Lordes prayer in Englishe, with a loude voice. &c.

Pater noster.

Et ne nos inducas in tentationem.
Sed libera nos a malo. . .

Aunswere.
But deliuer vs from euill. Amen.

℣ Solus sacerdos erigat se . . dicendo . . Dominicis ad processionem.
Ostende nobis domine misericordiam tuam.

Priest.
O Lorde shewe thy mercy vpon vs.

Et salutare tuum da nobis.

Aunswere.
And graunte vs thy saluacion.

Priest.

Sacerdotes tui induantur iustitiam.

O Lorde saue the kyng.

Aunswere.

Et sancti tui exultent.

And mercifully heare us, when we call vpon thee.

Priest.

Domine saluum fac regem.

Indue thy ministers with ryghteousnes.

Aunswere.

Et exaudi nos in die qua inuocaueri-mus te.

And make thy chosen people ioyfull.

Priest.

Saluum fac populum tuum

O Lorde saue thy people.

Aunswere.

et benedic hereditati tue.

And blesse thyne inheritaunce.

℣ Ad laudes B.M.V.
Da pacem domine in diebus nostris.

Priest.
Geue peace in oure time, O Lorde.

Aunswere.

Quia non est alius qui pugnet pro nobis nisi tu deus noster.

Because there is none other that fyghteth for vs, but only thou, O God.

℣ Ad primam.
Cor mundum crea in me deus. . . .

Priest.
O God, make clene our heartes within vs.

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¶ *And after that, these* prayers folowing, aswell at Euen*ing prayer*, as at M*orning prayer:* all deuoutly kneling. *The minister first pronouncinge with a loude voyce.*

The Lorde be wyth you.

Aunswere.

And wyth thy spyryte.

The Minister.

Let vs praye.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Then the Minister, *Clerkes and people*, shall saye the Lordes prayer in Englishe, with a loud voyce.

OUR FATHER WHICH ART. &C.

¶ *Then the Minister standing vp shall saye.*

O Lord shewe thy mercy vpon vs.

Aunswere.

And graunt vs thy saluacion.

Priest.

O Lorde saue the Kynge.

Aunswere.

And mercyfully hear vs, when we call vpon thee.

Priest.

Indue thy ministers wyth righteousnes.

Aunswere.

And make thy chosen people ioyefull.

Priest.

O Lorde saue thy people.

Aunswere.

And blesse thyne enheritaunce.

Priest.

Geue peace in oure tyme, O Lorde.

Aunswere.

Because there is none other that fyghteth for vs, but onely thou, O God.

Prieste.

O God make cleane our heartes within vs.

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¶ *And after that, these* praiers following, all devoutly kneeling, *the Minister first pronouncing with a loud voice.*

The Lord be with you.

Answer.

And with thy Spirit.

1b **Minister.*

¶ Let vs pray.

Lord have mercy vpon vs.
Christ haue mercy vpon vs.
Lord have mercy vpon vs.

¶ Then the Minister, *Clerks and people* shall say the Lord's prayer with a loud voice.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be don in Earth as it is in heaven. Give vs this day our dayly bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver us from evill. Amen.

¶ *Then the* Priest *standing up, shall say.*

O Lord shew thy mercy upon vs.

Answer.

And grant vs thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord save thy people.

Answer.

And bless thine Inheritance.

Priest.

Give peace in our time, o Lord.

Answer.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

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Et spiritum sanctum tuum ne auferas a me . . .

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

℣ Ad laudes. Oratio.

℣ Ad laudes B.M.V.

DEus auctor pacis et amator quem nosse viuere, cui seruire regnare est, protege ab omnibus impugnationibus supplices tuos : vt qui in defensione tua confidimus, nullius hostilitatis arma timeamus. Per dominum. (*Gel.* iii 56)

℣ Ad primam. In omnibus dominicis et in festis sanctorum non dup. et in feriis extra hebdomadam pasche dicatur hec oratio.

DOmine sancte pater omnipotens eterne deus qui nos ad principium huius diei peruenire fecisti, tua nos hodie salua virtute : et concede vt in hac die ad nullum declinemus peccatum : nec vllum incurramus periculum : sed semper ad tuam iustitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per.

1637 ¶ After this collect ended, followeth the Letany : if the Letany be not appointed to be said or sung that morning, then shall next be said the prayer for the Kings Majestie, with the rest of the prayers following at the end of the Letany, and the Benediction.

See *Psalmes or prayers taken out of holye Scripture* (Berthelet) 1545 f. L. vi ; *Prayers or Medytacions, wherein the mynd is stirred, paciently to suffre all afflictions here, to set at naught the vayne prosperitee of this worlde, and alwaie to longe for the euerlastynge felicitee : Collected out of holy woorkes*

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Aunswere.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Aunswere.

And with thy spirite.

¶ Then shall dayly folowe three Collectes. The firste of the daye, which shalbe thesame that is appoynted at the Comunion. The second for peace. The third for grace to lyue well. And the two laste Collectes shall neuer alter, but dayly be sayed at Mattyns throughout al the yere, as foloweth. The priest standyng vp, and saying.

Let vs pray.

¶ Then the Collect of the daye.

¶ The second Collect : for peace.

O God, which art author of peace, & louer of concorde, in knowledge of whom standeth our eternall lyfe, whose seruice is perfecte fredome : defende vs thy humble seruaũtes, in all assaultes of our enemies, that we surely trustyng in thy defence, may not feare the power of any aduersaries : through the might of Iesu Christ our Lorde. Amen.

¶ The thyrd Collect : for grace.

O Lord our heauenly father, almighty and euerlyuyng God, whiche haste safelye brought vs to the beginning of this day : Defend vs in the same with thy mighty power, & graunt that this day we fall into no sinne, neither runne into any kinde of daunger, but that all our doinges may be ordred by thy gouernaunce, to doe alwayes that is ryghteous in thy sight : through Iesus Christe our Lorde. Amen.

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Aunswere.

And take not thyne holy spyryte from vs.

¶ Then shal folowe thre Collectes. The fyrst of the daye, whyche shalbe the same that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lyue wel. And the two last Collectes shal neuer altre, but dayly be sayd at *Morninge prayer*, throughout al the yere as foloweth.

¶ The seconde Collecte for Peace.

O GOD, whiche art auc thour of peace, & louer of concorde, in knowledge of whome standeth our eternal lyfe, whose seruice is perfecte freedome, defend vs thy humble seruaũtes, in al assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

¶ The thyrde Collecte for Grace.

O Lord our heauenly father, almighty and euer*lasting* God, which hast safely broughte vs to the beginninge of this daye: defende vs in the same wyth thy mightie power, and graunte that this daye we fall into no synne, nether runne into any kind of daunger: but that al our doynges may be ordred by thy gouernaunce to doe alwayes, that is righteous in thy syght: through Iesus Christe our LORDE. Amen.

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Answer.

And take not thy holy Spirit from vs.

¶ Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Cõmunion. The second for Peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at *Morning Prayer* throughout all the year, as followeth, **All kneeling.**

¶ The second Collect for Peace.

O God who art the Author of peace, and lover of Concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom: defend vs thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any Adversaries through the might of Iesus Christ our Lord. Amen.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and ever*lasting* God, who hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do allwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ **In Quires and places where they sing here followeth the Anthem.**
Then these five Prayers following are to be read here, Except when the Litany is read: and then only the two last are to be read, as they are there placed.

[1]**A Prayer for the Kings Majesty.**

[1]**O Lord our heavenly Father,** *high* **and** *mighty, King of Kings, Lord of Lords, the only ruler of Princes,* **who** *dost from thy throne behold all the dwellers upon earth: most* **heartily** *we beseech thee with* [1]**thy** *favour to behold our most gracious soveraign Lord King*

by the most vertuous and graciouse Princesse Katherine quene of Englande, Fraunce, and Irelande. Anno dñi. 1545 (Berthelet) f. D i; Litany 1559.

Litany 1544; see p. 184 below.

Omnipotens sempiterne deus, qui facis mirabilia magna solus : pretende super famulos tuos pontifices et super cunctas congregationes illis commissas spiritum gratie salutaris : et vt in veritate tibi complaceant, perpetuum eis rorem tue benedictionis infunde. (*Gel.* iii 50)

Litany 1544; see p. 185 below.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Litany 1559.

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Charles, *and so replenish him with the grace of thy holy Spirit, that he* [1]may *alway incline to thy will, and walk in thy way. Indue him plen*teously[3] *with heavenly gifts; grant him in health, and wealth long to live; strengthen*[3] *him that he may vanquish and overcome all his enemies;* [1]and finally after this life he may attain everlasting ioy, and felicity, through Iesus Christ our Lord. Amen.

¶ [4]A Prayer for

Almighty God, [5]the fountain of all goodnes, [4]we humbly beseech thee to bless

Indue them with thy holy spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.*

¶ A Prayer for the Clergy and people.

*Almighty and ever*lasting[1] *God, who* alone *workest great marvels, send down upon our Bishops and Curats, and all congregations committed to their charge the healthfull spirit of thy grace: and that they may truly please thee, pour upon them the continuall dew of thy blessing: grant this, O Lord, for the honour of our Advocate, and Mediatour Iesus Christ. Amen.*

¶ *A Prayer of* Saint *Chrysostome.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and do'st promise that when two or three are *gathered* [1]together *in thy Name, thou wilt grant their Requests: fulfill now, O Lord, the desires, and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth and in the world to come life everlasting. Amen.*

[1]2. Corinthians 13.

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.*

Here endeth the Order of Morning Prayer throughout the year.

Sources 1549

AN ORDRE FOR EUENSONG
THROUGHOUT THE YERE.

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AN ORDRE FOR EUEN*ING PRAYER* THROUGHOUT THE YERE.

[See p. 129]

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THE ORDER FOR EVEN*ING PRAYER* **DAYLY** THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice, some one* **or more** *of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.*

[*Ezech.* 18. **27.**

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.

[*Psal.* 51. **3.**

I acknowledge my transgressions, and my sin is ever before me.

[*Psal.* 51. [6]**9.**

Hide thy face from my sins, and blot out mine iniquities.

[*Psal.* 51. [6]**17.**

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

[*Joel* 2. [6]**13.**

Rent your hearts, and not your garments, and turn vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindness, and repenteth him of the evil.

[*Dan.* 9. [6]**9, 10.**

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before vs.

[*Jer.* 10. [6]**24.*** **Psal. 6. 1.**

O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

[**S.** *Mat.* 3. **2.**

Repent ye, for the kingdom of heaven is at hand.

[**S.** *Luke* 15. **18, 19.**

I will arise, and go to my father, and will say vnto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

[*Psal.* 143. **2.**

Enter not into iudgement with thy servant, [*O Lord*] *for in thy sight shall no man living be iustified.*

[1. **S.** *John.* 1. [6]**8***, **9.**

If we say that we have no sin, we deceive our selves, and the Truth is not in vs.[but] **if we confess our sins, he is faithfull and iust to for-**

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[See p. 131]

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give vs our sins, and to cleanse vs from all vnrighteousness.

Dearly beloved brethren, the scripture moveth vs in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtein forgiveness of the same by his infinite goodness and mercy; And although we ought at all times humbly to [3]**ac***knowledge our sins before God: yet ought we most chiefly so to do, when we assemble* **and** *meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as* **are** *here present, to accompany me with a pure heart, and humble voice vnto the throne of the heavenly grace, saying after me.*

¶ *A generall Confession to be said of the whole congregation, after the Minister,* **all** *kneeling.*

Almighty, and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices, and desires of our own hearts, We have offended against thy holy laws, We have left vndon those things which we ought to have don, And we have don those things which we ought not to have don, And there is no health in vs, But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that **are** *penitent, According to thy promises declared vnto mankind in Christ Iesu our Lord; And grant, O most mercifull Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.*

¶ *The Absolution,* [4]**or Remission of sins,** *to be pronounced by the* [5]**Priest** *alone,* [6]**standing, the people still kneeling.**

*Almighty God, the Father of our Lord Iesus Christ, wh*o[8] *desireth not*

℣ Ad vesperas.

℣ The priest shall saye.

Pater noster [&c.].

OVRE FATHER, &c,

Then lykewise he shall saye.

Deus in adiutorium meum intende.

O God make spede to saue me.

Aunswere.

Domine ad adiuuandum me festina.

O Lorde make haste to helpe me.

Priest.

Gloria patri et filio et spiritui sancto.

Glory be to the father, & to the sonne : and to the holy gost.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

As it was in the begynnyng, is nowe, and euer shalbe : worlde without ende. Amen.

Prayse ye the Lorde.

And from Easter to Trinitie Sonday.

Alleluia.

Alleluya.

As before is appoynted at Mattyns.

1552

℄ The Priest shal saye.

OUR FATHER WHICHE, &C,

Then likewise he shal say.

O Lord open thou our lippes.

Aunswere.

And our mouth shal shewe furth thy prayse.

Priest.

O God make spede to saue *vs.*

Aunswere.

Lorde make haste to helpe *vs.*

Priest.

Glory bee to the Father, and to the Sonne, and to the holy gost.

As it was in the beginnyng, is now, and euer shalbe : world without ende. Amen.

Prayse ye the Lorde.

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the death of a sinner, but rather that he may turn from his wickednes and live; and hath given power and commandment to his Ministers, to declare, and pronounce to his people being penitent the Absolution, and Remission of their sins: He pardoneth and absolveth all them **that** *truly repent and vnfeignedly believe his holy Gospel. Wherefore beseech we him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, throug Iesus Christ our Lord. Amen.*

¶ **Then** the **Minister** shall **kneel and** say **the Lords Prayer**: [7b] **the people also kneeling and repeating it with him.**

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be don in earth as it is in heaven. Give vs this day our daily bread, And forgive vs our trespasses, As we forgive them that trespass against vs, And lead vs not into temptation, But deliver vs from evil, [6]**For thine is the kingdom, The power, and the glory, For ever and ever. Amen.**

¶ Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save *vs.*

Answer.

O Lord make haste to help *vs.*

¶ [6]**Here all standing vp the** Priest **shall say.**

Glory be to the Father, and to the Son : and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

[6]**Priest.**

Praise ye the Lord.

[6]**Answer.**

The Lords name be praised.

Sources

[Psalmi]

[Capitulum]

[Hymnus]

[Luc. i.

Magnificat anima mea dominum.

Et exultauit spiritus meus : in deo salutari meo.

Quia respexit humilitatem ancille sue : ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est : et sanctum nomen eius.

Et misericordia eius a progenie in progenies : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : et exaltauit humiles.

Esurientes impleuit bonis : et diuites dimisit inanes.

Suscepit israel puerum suum : recordatus misericordie sue.

Sicut locutus est ad patres nostros : abraham & semini eius in secula.

Gloria patri et filio.

Sicut erat.

1549

Then Psalmes in ordre as they be appoynted in the Table for Psalmes, except there be propre Psalmes appointed for that daye. Then a lesson of the olde testamente, as it is appoynted lykewise in the kalender, excepte there be proper lessons appointed for that daye. After that, (Magnificat anima mea dominum) in Englishe, as foloweth.

[Magnificat Luc. i.

My soule doeth magnifie the Lorde.

And my spirite hath reioyced in God my sauiour.

For he hath regarded the lowelynesse, of his hādmaiden.

For beholde, from henceforth all generacions shall call me blessed.

For he that is myghtie hath magnifyed me : and holy is his name.

And his mercy is on them that feare him : throughout all generacions.

He hath shewed strength with his arme : he hath scatered the proude in the imaginacion of their heartes.

He hath put downe the mightie from their seate : and hath exalted the humble and meke.

He hathe filled the hungry, with good thynges : and the ryche he hath sent emptie awaye.

He remembring his mercye, hath holpen his seruaunte Israel : as he promysed to oure fathers, Abraham and his sede for euer.

Glory be to the father, and to the sonne.&c.

As it was in the beginning.&c.

1552

Then Psalmes in ordre, as they be appointed in y^e Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as it is appointed like wise in the Kalender, except there be propre lessons appointed for that day. After that, Magnificat, in Englishe, as foloweth.

[Magnificat.

My soule doeth magnifie the Lorde: And my spirite hath reioyced in god my Sauiour.

For he hath regarded the lowelines of his handmaiden:

For beholde from henceforth all generacions shal cal me blessed.

For he that is mightie, hath magnified me: and holy is his name.

And his mercy is on them that feare hym: throughout al generacions.

He hath shewed strength with his arme: he hath scatered the proud, in the imaginaciō of their heartes.

He hath put down the mighty from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good thinges: and the riche he hath sent emptie away.

He remembrynge his mercye, hath holpen hys servaūt Israel: as he promised to our *fore*fathers, Abraham and his sede for euer.

Glory be to the Father, and to the Sonne, and to the holy gost.

As it was in the beginning, is now, and euer shall be: worlde without ende. Amen.

Or the .xcviii. Psalm. Cantate Domino canticum nouum, quia mirabilia fecit.

1661

¶ Then **shall be said or sung** [3]**the*** Psalms in order as they be appointed.

Then a Lesson of the old Testament as is appointed;

And after that Magnificat **(or the song of the blessed virgin Mary)** in English as followeth.

[Magnificat **S.** Luke. 1.

My soul doth magnifie the Lord: and my spirit hath reioiced in God my Saviour.

For he hath regarded[3]:*the lowliness of his hand-maiden.

For behold, from henceforth[3]:*all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the Imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our *fore*fathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ *Or* [1a]**else this*** *Psalm*, **except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.** [*Cantate Domino. Psal:* 98.

O sing vnto the Lord a new song: for he hath don marvelous things.

With his own right hand, and with his holy arm: hath he gotten himselfe the Victory.

The Lord declared his salvacon: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves ioyfull vnto the Lord, all ye Lands: sing, rejoyce, and give thancks.

℣ Ad completorium. [Capitulum.]
[Hymnus]

Canticum Simeonis. [Luce ij.

Nunc dimittis seruum tuum domine: secundum verbum tuum in pace.

Quia viderunt oculi mei : salutare tuum.

Quod parasti : ante faciem omnium populorum.

Lumen ad reuelationem gentium : et gloriam plebis tue israel.

Gloria patri et filio : et spiritui sancto.

Sicut erat in principio et nunc et semper : et in secula seculorum. Amen.

Then a lesson of the newe testamente. And after that (Nunc dimittis seruum tuum) in Englishe as foloweth.

[Nunc dimittis. Luc. ii.

LOrde, nowe lettest thou thy seruaunte departe in peace : accordyng to thy worde.

For myne iyes haue seen : thy saluacion.

Whiche thou haste prepared : before the face of all people.

To be a light to lighten the Gentiles : and to be the glorye of thy people Israel.

Glory be to the father, & to the sonne : and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe : worlde without ende. Amen.

1552

Then a Lesson of the newe Testament. And after that, (Nunc dimittis) in Englishe, as foloweth.

LOrd, now lettest thou thy seruant departe in peace : accordynge to thy worde.

For mine iyes haue seen : thy saluacyon.

Whiche thou hast prepared : before the face of all people ;

To be a lighte to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the father, and to the Sonne.&c.

As it was in the begynning, is now. &c.

Or thys Psalme. Deus misereatur nostri, in Englishe.

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Praise the Lord vpon the Harp : sing to the Harp with a Psalm of thanksgiving.

With Trumpets also and Shawms : O shew your selves ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the Floods clap their hands, and let the hills be joyfull together before the Lord : for he cometh to iudge the earth.

With righteousness shall he iudge the world : and the People with equity.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, **as it is appointed.** And after that Nunc dimittis **(or the song of Simeon)** in English, as followeth.

[Nunc dimittis. **St. Luke 2. 29.**

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy Salvation.

which thou hast prepared : before the face of all people.

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or* [1a]**else*** *this Psalm* **(except it be on the twelfth day of the month.)**

[*Deus misereatur.* **Psal: 67.**

God be mercifull vnto vs, and bless vs : and shew vs the light of his Countenance, and be mercifull vnto vs.

That thy Way may be known vpon earth : thy saving health among all nations.

Let the people praise thee, O God : yea let all the people praise thee.

O Let the nations rejoyce and be glad : for thou shalt iudge the folk righteously, and govern the nations vpon earth.

Let the people praise thee, (O God :) **yea** *let all the people praise thee.*

Ad completorium.

Credo in deum patrem omnipotentem : creatorem celi et terre : & in iesum christum filium eius unicum dominum nostrum : qui conceptus est de spiritu sancto : natus ex maria virgine passus sub pontio pilato crucifixus mortuus & sepultus : descendit ad inferna : tertia die resurrexit a mortuis : ascendit ad celos sedet ad dexteram dei patris omnipotentis : inde venturus est iudicare viuos et mortuos. Credo in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam eternam. Amen.

℣ Ad vesperas. Preces vt supra [ad matutinas]

See p. 146.

Then the suffrages
before assigned at Mattyns,
the clerkes knelyng lykewise,
[See p. 144.]

1552

¶ Then *shal folowe the Crede, with other prayers as is* before *appointed* at *Morning prayer, after Benedictus.*

[See p. 145.]

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Then shall the earth bring forth her increase : and God, even our own God shall give vs his blessing.

God shall bless vs : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : World without end. Amen.

¶ Then *shall be said,* **or sung** the **Apostles** Creed *by the Minister, and the people standing.*

I beleeve in God the Father Almighty, Maker of heaven and earth. And in Iesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Borne of the virgin Mary. Suffered vnder Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the father Almighty. From thence he shall come to judge the quicke and the dead. I beleeve in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of Sinns, The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that these* Prayers following, all devoutly kneeling, *the Minister first pronouncing with a loud voice.*

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Let vs pray.

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

¶ Then the Minister, *Clerks and people* shall say the Lords Prayer with a loud Voice.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our Trespasses, As we forgive them that trespass against vs. And lead vs not into temptation ; But deliver vs from evil. Amen.

Oratio vt decet.

℣ Ad vesperas B.M.V. Oratio.

DEus a quo sancta desideria, recta consilia, & iusta sunt opera: da seruis tuis illam quam mundus dare non potest pacem : vt et corda nostra mandatis tuis dedita : et hostium sublata formidine, tempora sint tua protectione tranquilla. per do. (*Gel.* iii 56.)

℣ Ad completorium.

ILlumina quesumus domine deus tenebras nostras : et totius huius noctis insidias tu a nobis repelle propitius. Per do. in vnitate. (*Gel.* iii 85.)

with three Collectes.
Fyrste of the day: Second of peace: Thirde for ayde against all perilles, as here foloweth. Whiche .ii. laste Collectes shall be dayly sayed at Euensong without alteracion.

The second Collect at Euensong.

O God, from whome all holy desyres, all good counsayles, and all iust workes doe procede : Geue vnto thy seruauntes that peace, whiche the worlde cannot geue, that both our heartes maye be sette to obey thy commaundementes, and also that by thee, we beyng defended from the feare of oure enemyes, may passe oure tyme in rest and quietnesse: through the merites of Iesu Christe our sauiour. Amen.

The thirde Collect for ayde against all perils.

LYghten our darkenesse we beseche thee, O Lord, and by thy great mercy, defend vs from all perils and daungers of this night, for the loue of thy onely sonne our sauiour Iesu Christe. Amen.

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And with thre Collectes: First of the day: *the* seconde of peace: Third for aide against al perilles, as here*after* foloweth: which two laste Collectes shalbe daiely said at Euen*ing praier* without alteracion.

The second Collecte at Euen*yng prayer.*

O GOD, from whom al holy desyres, al good counsayls, and all iuste woorkes dooe procede: geue vnto thy servauntes that peace, whiche the worlde cannot geue: that both our heartes may bee set to obeye thy commaundements, and also that by thee we beyng defended from the feare of our enemies, may passe our time in rest and quietnes, throughe the merites of Iesus Chryste our Sauiour. Amen.

The thirde Collecte, for ayde agaynst al perilles.

LIghten our darkenes we beseche thee, O lord, and by thy great mercy, defende vs from all perylles, and daungers of thys nyghte, for the loue of thy onely Sonne our Sauyoure Iesus Chryst. Amen.

1661

¶ *Then the* **Priest** *standing vp, shall say.*

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy Salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnes.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And bless thine Inheritance.

Priest.

Give peace in our tyme, O Lord.

Answer.

Because there is none other that fighteth for vs but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ **Then shall follow** three Collects. **The** first of the day; *The* second **for** Peace; **The** third for aid against all perils, as here*after* followeth: which two last Collects shall be daily said at Even*ing Prayer* without Alteration.

¶ The second Collect at even*ing Prayer.*

O God from whom all holy desires, all good Counsels, and all iust Works do proceed: give vnto thy servants that peace which the world cannot give, that both our hearts may be sett to obey thy Cōmandments, and alsoe that by thee we being defended from the fear of our enemies, may passe our time in rest and quietness, through the meritts of Iesus Christ our Saviour. Amen.

¶ The third Collect for Aid against all Perils.

Lighten our darkness wee beseech thee, O Lord, and by thy great mercy defend vs from all Perils and dangers of this night, for the love of thy only Son, our Saviour Iesus Christ. Amen.

1637 Then shall follow the prayer for the King's Majesty, with the rest of the prayers at the end of the Letany, to the Benediction.

See p. 148.

See p. 184 below.

Omnipotens sempiterne deus, qui facis mirabilia magna solus : pretende super famulos tuos pontifices et super cunctas congregationes illis commissas, spiritum gratie salutaris : et vt in veritate tibi complaceant, perpetuum eis rorem tue benedictionis infunde. (*Gel.* iii 50)

See p. 185 below.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

1552 1661

¶ In Quires and Places where they sing, here followeth the Antheme.

¶ [1]A Prayer for the Kings Majesty.

[1]O Lord our heavenly Father *High* and *Mighty, King of kings, Lord of lords, the only ruler of Princes,* who *do'st from thy throne behold all the dwellers upon earth, most heartily we beseech thee with* [1]thy *favour to behould our most gracious sovereign Lord King* Charles, *and soe replenish him with the grace of thy holy spirit, that he* may[1] *alway incline to thy will, and walk in thy way: Indue him plenteously*[3] *with heavenly guifts, grant him in health and wealth long to live, strengthen*[3] *him that he may vanquish and overcome all his enemies,* [1]and finally after this life he may attaine everlasting ioy and felicity, through Iesus Christ our Lord. Amen.

¶ [4]A Prayer for

Almighty God [5]the fountaine of all goodness, [4]we humbly beseech thee to bless

Indue them with thy holy spirit, enrich them with thy heavenly grace, prosper them with all happines, and bring them to thine everlasting Kingdom, through Iesus Christ our Lord. Amen.*

¶ A Prayer for the Clergy and people.

*Almighty and ever*lasting[1] *God, who* alone *workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator Iesus Christ. Amen*

¶ *A Prayer of* Saint *Chrysostome.*

Allnighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and do'st promise that when two: or three are *gathered* [1]together *in thy Name, thou wilt grant their Requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.*

See p. 172.

℣ Ad primam.

¶ In the feastes of Christmas , Thepiphanie, Easter , Thascencion , Penticost,

and vpon Trinitie Sonday, shall be song or sayed immediately after Benedictus this confession of our christian fayth.

Simbolum Athanasii.

[Quicunque vult.&c.

Quicunque vult saluus esse : ante omnia opus est vt teneat catholicam fidem.

WHosoeuer will be saued : before all thynges it is necessary that he holde the Catholyke fayth.

Quam nisi quisque integram, inuiolatamque seruauerit : absque dubio in eternum peribit.

Whiche fayth, excepte euery one doe kepe holy and vndefiled : without doubte he shall peryshe euerlastyngly.

Fides autem catholica hec est, vt vnum deum in trinitate : et trinitatem in unitate veneremur.

And the Catholike fayth is this : that we wurshippe one God in Trinitie, and Trinitie in vnitie.

Neque confundẽtes personas : neque substantiam separantes.

Neyther confoundyng the persones : nor deuydyng the substaunce.

Alia est enim persona patris, alia filii : alia spiritussancti.

For there is one person of the father, another of the sonne : and an other of the holy gost.

Sed patris et filii et spiritussancti vna est divinitas : equalis gloria, coeterna maiestas.

But the Godhead of the father, of the sonne, and of the holy gost, is all one : the glory equall, the maiestie coeternal.

Qualis pater, talis filius : talis spiritussanctus.

Suche as the father is, suche is the sonne : and suche is the holy gost.

Increatus pater, increatus filius : increatus spiritussanctus.

The father vncreate, the sonne vncreate : and the holy gost vncreate.

Immensus pater, immensus filius : immensus spiritussanctus.

The father incomprehensible, the sonne incomprehensible : and the holy gost incomprehensible.

Eternus pater, eternus filius : eternus spiritussanctus.

The father eternall, the sonne eternall : and the holy gost eternall.

Et tamen nõ tres eterni : sed vnus eternus.

And yet they are not three eternalles : but one eternall.

Sicut non tres increati nec tres immensi : sed vnus increatus et vnus immensus.

As also there be not three incomprehensibles, nor three vncreated : but one vncreated, and one incomprehensible.

Similiter omnipotẽs pater, omnipotens filius : omnipotens spiritus sanctus.

So lykewyse, the father is almightie : the sonne almightie, and the holy gost almightie.

Et tamen nõ tres omnipotentes : sed vnus omnipotens.

And yet are they not three almightyes : but one almighty.

1552

In the feastes of Christmas , the Epiphanie, *saincte Mathie*, Easter , Thassencion , Pentecost, *Sainct Iohn Baptist, Sainct Iames, Sainct Bartholomew, Sainct Mathewe, Sainct Symon and Iude, Sainct Andrewe*, and Trinitie Sundaye: shalbe song, or sayd immediately after Benedictus
this confession of our Christen fayth.

[Quicunque vult.

WHosoeuer wyll be saued : beefore all thinges it is necessary that he holde the catholike fayth.

Which faith except euery one dooe kepe holy and vndefyled : wythoute doubt he shal perishe euerlastyngly.

And the catholyke fayth is this : that we worship one God in Trinitie, and Trinitie in vnity.

Neither confounding the persons : nor deuiding the substaunce.

For there is one person of the father, an other of the Sonne : and an other of the holy Ghost.

But the godhed of the Father, of the Sonne, and of the holy goste is all one : the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne : and such is the holy gost.

The father vncreate, the Sonne vncreate : and the holy gost vncreate.

The Father incomprehensible, the Sonne incomprehensible : and the holy gost incomprehensible.

The Father eternal, the Sonne eternal : and the holy gost eternal.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated : but one vncreated, and one incomprehensible.

So likewise the father is almightie, the Sonne almighty : and the holy gost almighty.

And yet are they not three almyghtyes : but one almighty.

1661

¶ [12] **Corinthians. 13.**

The grace of our Lord Iesus Christ, and the Loue of God, and the Fellowship of the holy Ghost be with vs all evermore. Amen.*

Here endeth the Order of Evening *Prayer* throughout the Year.

At Morning Prayer.

¶ **Vpon** these Feasts; Christmas **day,** the Epiphany, *Saint Matthias*, Easter **day,** Ascension **day,** [8]**Whitsunday,** *Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon, and* **Saint** *Jude, Saint Andrew*, and vpon Trinity Sunday, shall be sung, or said **at morning Prayer,** [8]**instead of the Apostles Creed,** this Confession of our christian Faith, **commonly called the Creed of Saint Athanasius,** [4]**by the Minister and people standing.**

[Quicunque vult.

Whosoever will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keepe **whole** and vndefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : that we worship one God in Trinity, and Trinity in Vnity.

Neither confounding the persons : nor dividing the Substance.

For there is one person of the Father, another of the Son : and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one : the glory equall, the Majesty coeternall.

Such as the Father is, such is the Son : and such is the holy Ghost.

The Father vncreate, the Son vncreate : and the holy Ghost vncreate.

The Father incomprehensible, the Son incomprehensible : and the holy Ghost incomprehensible.

The Father eternall, the Son eternall : and the holy Ghost eternall.

And yet they are not three eternals : but one eternall.

As also there are not three incomprehensibles, nor three vncreated : but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the holy Ghost Almighty.

And yet [1a]they are* not three Almightyes : but one Almighty.

SOURCES

Ita Deus pater, deus filius : deus spiritussanctus.

Et tamen non tres dii : sed vnus est deus.

Ita dominus pater, dominus filius : dominus spiritussanctus.

Et tamen non tres dñi : sed vnus est dominus.

Quia sicut singillatim vnāquanque personam, deum aut dominum confiteri christiana veritate compellimur :

Ita tres deos aut dños dicere, catholica religione prohibemur.

Pater a nullo est factus : nec creatus, nec genitus.

Filius a patre solo est : non factus nec creatus, sed genitus.

Spiritussanctus a patre et filio : non factus, nec creatus, nec genitus, sed procedens.

Vnus ergo pater, non tres patres : vnus filius, non tres filij : vnus spiritus sanctus, non tres spiritussancti.

Et in hac trinitate nihil prius aut posterius : nihil maius aut minus.

Sed tote tres persone : coeterne sibi sunt et coequales.

Ita vt per oīa (sicut iam supra dictū est) et vnitas in trinitate : et trinitas in vnitate veneranda sit.

Qui vult ergo saluus esse : ita de trinitate sentiat.

Sed necessarium est ad eternā salutem : vt incarnationē quoque dñi nostri iesu christi fideliter credat.

Est ergo fides recta vt credamus et confiteamur : quia dominus noster iesus christus dei filius deus et homo est.

Deus est ex substantia patris ante secula genitus : et homo est ex substantia matris in seculo natus.

Perfectus deus perfectus homo : ex anima rationali et humana carne subsistens.

Equalis patri secundum diuinitatem : minor patre secundum humanitatem.

Qui licet deus sit et homo : nō duo tamen, sed vnus est christus.

1549

So the father is God, the sonne God : and the holy gost God.

And yet are they not three Gods : but one God.

So lykewyse the father is Lorde, the sonne Lorde : and the holy gost Lord.

And yet not three Lordes : but one Lorde.

For like as we be compelled by the christian veritie : to acknowlege euery person by himselfe to be God and Lorde :

So are we forbidden by the Catholike religion : to saye there be three Gods, or three Lordes.

The father is made of none : neither created nor begottē.

The sonne is of the father alone : not made nor created, but begotten.

The holy gost is of the father and of the sonne : neyther made nor created, nor begotten, but proceding.

So there is one father, not three fathers, one sonne, not three sonnes : one holy gost not three holy gostes.

And in this trinitie, none is afore nor after other : none is greater nor lesse then other.

But the whole three persones : be coeternall together and coequall.

So that in all thinges, as it is aforesayed : the vnitie in trinitie, and the trinitie in vnitie, is to be wurshipped.

He therefore that will be saued : must thus thinke of the trinitie.

Furthermore, it is necessarie to euerlastyng saluacion : that he also beleue rightly in the incarnacion of oure Lorde Iesu Christe.

For the right fayth is that we beleue & confesse : that our Lorde Iesus Christe, the sonne of God, is God and man ;

God of the substaunce of the father, begotten before the worldes : and man of the substaunce of his mother, borne in the worlde.

Perfecte God and perfecte manne : of a resonable soule, and humayne fleshe subsisting.

Equall to the father as touchyng his Godhead : and inferior to the father touchyng his manhode.

Who although he be God and manne : yet he is not two, but one Christe.

1552

So the Father is God, the Sonne *is* God : and the holy gost *is* God.

And yet are they not three Goddes : but one God.

So likewise the father is lord, the Sonne lord : and the holy Gost lord.

And yet not three Lordes : but one Lorde.

For like as we be compelled by the Christian verytie : to acknowlege every person by himselfe, to be God and Lorde.

So are we forbidden by the Catholyke religion : to saye there be three Goddes, or three Lordes.

The Father is made of none : neyther created nor begotten.

The Sonne is of the Father alone : not made nor created, but begotten.

The holy gost is of the father and of the Sonne : neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne not three sonnes : one holy gost, not three holye gostes.

And in this Trinitie, none is afore or after other : none is greater, nor lesse then *an* other.

But the whole three persons : be coeternal together and coequal.

So that in al thynges, as is aforesaid : the vnitie in Trinitie, and the Trinite in vnitie, is to be worshypped.

He therefore that wil be saued : muste thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluacion : that he also beleue rightely in the incarnacion of our Lorde Iesu Christ.

For the righte faith is, that we beleue and confesse : that our Lord Iesus Christ, the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes : and man of the substaunce of his mother, borne in the world.

Perfecte god, and perfect man : of a reasonable soule, and humaine fleshe subsistyng.

Equall to the Father, as touchyng hys Godhead : and inferiour to the Father, touchyng hys manhode.

Who although he be God and man : yet he is not two, but one Christ.

1661

So the Father is God, the Son *is* God : and the holy Ghost *is* God.

And yet [3]they are* not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we **are** compelled by the Christian Verity : to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholick religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Son is of the Father alone : not made, nor created but begotten.

The holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons : one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other : none is greater,[3] *or less then *an*other.

But the whole three Persons **are** co-eternall together : and co-equall.

So that in all things, as is aforesaid : the Vnity in Trinity, and the Trinity in vnity is to be worshipped.

He therefore that will be saved : must thus thinke of the Trinity.

Furthermore it is necessary to everlasting Salvation : that he also believe rightly [6] * the Incarnation of our Lord Jesus[6] Christ.

For the right Faith is that we believe, and confesse : that our Lord Iesus Christ the Son of God, is God and Man.

God of the Substance of the Father, begotten before the Worlds : and Man of the Substance of his mother, borne in the world.

Perfect God, and perfect man : of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead : and inferiour to the Father, **as** touching his manhood.

Who although he be God and man : yet he is not twoe, but one Christ ;

SOURCES

Vnus autem non conuersione diuinitatis in carnē : sed assumptione humanitatis in deum.

Vnus oīno non confusione substantie : sed vnitate persone.

Nam sicut anima rationalis et caro vnus est homo : ita deus et homo vnus est christus.

Qui passus est pro salute nr̄a, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad celos sedet ad dexteram dei patris oīpotentis : inde vēturus est iudicare viuos & mortuos.

Ad cuius aduentū omnes homines resurgere habent cum corporibus suis et reddituri sunt de factis proprijs rationem.

Et qui bona egerunt ibunt in vitam eternā : qui vero mala in ignē eternum.

Hec est fides catholica, quam nisi quisque fideliter firmiterque crediderit: saluus esse non poterit.

Gloria patri & filio : et spūi sācto.

Sicut erat in prīcipio & nūc & semper.

1549

One, not by conuersion of the Godhead into fleshe : but by taking of the manhode into God.

One altogether, not by confusion of substaunce : but by vnitie of person.

For as the resonable soule and flesheis onemanne : So God and manne is one Christe.

Who suffered for our saluacion : descended into hell, rose agayne the thirde daye from the dead.

He ascended into heauen, he sitteth on the righthande of the father, God almightie : from whence he shall come to iudge the quicke and dead.

At whose comming all men shall ryse againe with theyr bodyes : and shall geue accompte of theyr owne workes.

And they that haue done good, shall goe into lyfe euerlasting : and they that haue done euyll, into euerlasting fyre.

This is the Catholyke fayth : whiche excepte a manne beleue faythfully, he cannot be saued.

Glory be to the father, & to the sonne : and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe : worlde without ende. Amen.

Thus endeth the ordre of Mattyns and Euensong through the whole yere.

1552

One, not by conuersion of the Godhead into fleshe : but by takyng of the manhode into God.

One altogether, not by confusion of substaunce : but by vnitie of person.

For as the reasonable soule and fleshe is one man : so God and man is one Christ.

Who suffred for oure saluacion : descended into hell, rose agayne the thirde daye from the dead.

He ascended into heauen, he sytteth on the ryghte hand of the father, god almightie : from whence he shal come to iudge the quicke and *the* dead.

At whose coming all men shall ryse agayne with their bodyes : and shall geue accoumpte *for* theyr own woorkes.

And they that haue done good, shall goe into lyfe euerlasting : and they that haue done euill, into euerlastyng fyre.

This is the Catholike faythe : whiche except a man beleue faythfully, he cannot be saued.

Glory be to the father, and to the sonne : and to the holy goste.

As it was in the beginning, is now, and euer shall bee : worlde without ende. Amen.

¶ Thus endeth the ordre of M*orning* and Euen*ing prayer*, through the whole Yere.

1661

One, not by Conversion of the Godhead into Flesh : but by taking of the manhood into God.

One altogether, not by Confusion of substance : but by Vnity of person.

For as the reasonable soule and Flesh is one man : So God and man is one Christ.

Who suffered for our Salvation : descended into hell ; rose againe the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father God Almighty : from whence he shall come to iudge the quicke and *the* dead.

At whose coming all men shall rise againe with their Bodies : and shall give Account *for* their own Works.

And they that have done good, shall go into life everlasting : and they that have done evill into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully he cannot be saved.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Pater de celis deus. Miserere nobis.

Pater de celis deus. Miserere nobis.

Fili redemptor mundi deus. Miserere nobis.

Fili redemptor mundi deus miserere nobis.

Spiritus sancte deus. Miserere nobis.

Spiritus sancte deus. Miserere nobis.

Sancta trinitas vnus deus. Miserere nobis.

O GOD *the father of heauen : haue mercye upon vs miserable sinners.*

O God the father of heauen : haue mercye upon vs miserable sinners.

O God the sonne, redemer of the worlde : haue mercye upon vs miserable sinners.

O God the sonne, redemer of the worlde : haue mercy upon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne : haue mercy upon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne : haue mercy upon vs miserable sinners.

O holy, blessed, and gloryous Trinitie, three persons and one God : haue mercy upon vs miserable sinners.

O holy, blessed, and gloryous Trinitie, three persons and one God : haue mercy upon vs miserable sinners.

Sancta Maria . . Sancta dei genitrix . . Sancta virgo virginum.
Ora pro nobis.

Omnes sancti angeli & archangeli . . Omnes sancti beatorum spirituum ordines.
Orate pro nobis.

Omnes sancti patriarche et prophete . . Omnes sancti apostoli . . Omnes sancti martyres . . Omnes sancti confessores . . Omnes sancte virgines . . Omnes sancti.
Orate pro nobis.

[*Holye virgin Mary mother of God our Sauyoure Iesu Chryst.*

Praye for vs.

All holye Aungels and Archaungels and all holye orders of blessed spirites.

Praye for vs.

All holye Patriarkes, and Prophetes, Apostels, Martyrs, Confessors, & Virgins : and all the blessed company of heauen :

Praye for vs.]

℟ Ne reminiscaris domine delicta nostra vel parentum nostrorum neque vindictam sumas de peccatis nostris [Tob. iii 3] : parce domine parce populo tuo [Joel ii 17] quem redemisti precioso sanguine tuo, ne in eternum irascaris ei [4 Esdr. viii 45]. (*Ordo ad visitandum infirmum*).

Remembre not Lorde, our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes : spare vs good Lorde, spare thy people, whome thou haste redemed with thy moste precious bloud, and bee not angry with vs for euer.

Spare vs good Lorde.

℟L Ab omni malo . . ab omni peccato . . Ab insidijs dyaboli . . (Ab ira tua *De extr. unct.*) A damnatione perpetua. Libera nos domine.

From all euill and mischiefe, from synne, from the craftes and assaultes of the deuil, from thy wrathe, and from euerlastyng damnacion :

Good Lorde deliuer vs.

A cecitate cordis . . (A peste superbie ℣) . . Ab appetitu inanis glorie . . Ab ira & odio & omni mala voluntate. Libera.

From blindnes of heart, from pryde, vainglory, & Hypocrisy, from enuy, hatred and malice, and all vncharitablenesse :

Good Lorde deliuer vs.

A spiritu fornicationis.

From fornicacion, and all other *deadly synne, and from all the de-*

1552

Here foloweth the Letanye
to be vsed
vpon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shal be commaunded by the Ordenarye.

O God the father of heauē : haue mercie vpon vs miserable synners.

¶ *O God the father of heauen : haue mercie vpon vs miserable synners.*

O God the Sonne redemer of the worlde : haue mercy vpon vs miserable synners.

¶ *O God the Sonne, redemer of the world : haue mercy vpon vs miserable synners.*

O God the holy Gost, procedyng from the Father & the Sonne : haue mercye vpon vs myserable synners.

¶ *O God the holy Gost, proceding from the Father and the Sonne : haue mercy vpon vs miserable synners.*

O holy, blessed, and glorious Trinitie, thre persones and one god : haue mercy vpon vs miserable sinners.

¶ *O holy, blessed, and glorious Trinitie, thre persons, and one God : haue mercie vpon vs miserable synners.*

1661

¶ *Here followeth* the Litanie, **or [8]generall Supplication,** *to be* **sung, or said after Morning Prayer,** *vpon Sundaies, Wednesdaies, and Fridayes, and at other times when it shall be cōmanded by the Ordinarie:*

O God, the Father of heaven : have mercy upon vs miserable Sinners.

O God, the Father of heaven : have mercy upon vs miserable Sinners.

O God the Son Redeemer of the World : have mercy upon vs miserable Sinners.

O God the Son Redeemer of the world : haue mercy upon vs miserable Sinners.

O God the holy Ghost proceeding from the Father and the Son : have mercy upon vs miserable Sinners.

O God the holy Ghost proceeding from the Father and the Son : haue mercy upon vs miserable Sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon vs miserable Sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : haue mercy upon vs miserable Sinners.

Remember not lord our offences, nor the offences of our forefathers, neither take thou vengeaunce of oure sinnes : spare vs good Lorde, spare thy people whom thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From all euill and myschyefe, from sinne, from the craftes and assaultes of the deuil, from thy wrath, and from euerlastyng damnacion.

Good Lorde deliuer vs.

From all *blyndnes of heart, from pryde, vaine glorye and hypocrisie, from enuy, hatred, and malice, and all vncharitablenes.*

Good Lorde deliuer vs.

From fornicacion & al other *deadly sinne, & from all the dis-*

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our Sinns : Spare vs good Lord, spare thy people whom thou hast redeemed with thy most pretious blood, and be not angry with vs forever.

Spare vs good Lord.

From all evil and mischief, from Sin, from the Crafts, and Assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord deliver us.

From all *blindness of heart, from Pride, vain-glory and Hypocrisie, from envy, hatred and malice, and all uncharitableness,*

Good Lord deliver us.

From fornication, and all other *deadly sin, and from all the de-*

Sources	*1544* 1549
	ceytes of the worlde, the fleshe, and the deuill: *Good Lorde deliuer us.*
ℒ A fulgure & tempestate . . (A peste fame et bello ℜ) a peste et fame . . A bello et cede . . A subitanea & improuisa morte. Libera.	*From lightning and tempest, from plage, pestilence and famine, from battaile and murther, and from sodaine death.* *Good Lorde deliuer us.*
A seditione et simultate.	*From all sedicion and priuie conspiracie, from the tyrannye of the bishoppe of Rome and all his detestable enormities, from all false doctrine and heresye, from hardnes of hearte, and contempt of thy worde and commaundemente.* *Good Lorde deliuer us.*
Per mysterium sancte incarnationis tue . . Per sanctam natiuitatem tuam . . Per circumcisionem tuam . . Per baptismum tuum . . Per ieiunium tuum et tentationes tuas. Libera.	*By the misterye of thy holy incarnacion, by thy holy natiuitie and Circumcision, by thy Baptisme, fastyng, and temptacion:* *Good Lorde deliuer us.*
Per agoniam et sudorem tuum sanguineum . . Per crucem & passionem tuam . . Per preciosam mortem tuam et sepulturam tuam . . Per gloriosam resurrectionem tuam . . Per admirabilem ascensionem tuam . . Per aduentum spiritus sancti paraclyti. Libera.	*By thyne agonye and bloudye sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurreccion and ascencion, by the cōmyng of the holy gost:* *Good Lorde deliuer us.*
In omni tempore tribulationis nostre . . In omni tempore felicitatis nostre . . In hora mortis . . In die iudicii. Libera.	*In all tyme of our tribulacion, in all tyme of our wealth, in the houre of death, in the daye of iudgement:* *Good Lorde deliuer us.*
Peccatores. Te rogamus audi nos . . Vt ecclesiam tuam sanctam catholicam regere et gubernare digneris. Te rogamus audi nos.	*We sinners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holye Churche vniuersall in the right waye:* *We beseche thee to heare vs good lorde.*
ℳ Vt presentem famulum tuum in tua pietate iusticia et sanctitate confirmare et conseruare digneris (*Consecratio regis.*)	*That it maye please thee to kepe* Edwarde *the.* vi. *thy seruaunt* [*and*] *our kyng and gouernour:* *We beseche thee to heare vs good lorde.*
ℨ Vt regem nostrum . . in sancta religione conseruare digneris. Te ro.	*That it maye please thee to rule his hearte in thy faythe, feare, and loue, that he maye* [*ever*] alwayes *haue affiaunce in thee, and euer seke thy honour and glory:* *We beseche thee to heare vs good lorde.*
	That it may please thee to be his defendour, and keper, geuyng him the victory ouer all his enemyes: *We beseche thee to heare vs good lorde.*
	[*That it maye please the to kepe oure noble Quene Katherin in thy feare and loue, gyuing her increase of al godlynes, honour, and chyldren.* *We besech the to heare vs good lord.*

1552

ceites of the world, the fleshe and the deuill.
Good lord deliuer vs.

From lightninges and tempestes, from plage, pestilence and famine, from battayle and murther, and from sodayn death.
Good lord deliuer vs.

From all sedicion and prieuie conspiracie, from the tyranny of the Byshop of Rome, and all hys detestable enormities, from all false doctrine and heresye, from hardnesse of heart, and contempt of thy woorde and commaundement.
Good lord deliuer vs.

By the mistery of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy baptisme, fasting, and temptacion.
Good lord deliuer vs.

By thyne agonie and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy gloryous resurreccion and ascencion, and by the cumming of the holy gost.
Good lord deliuer vs.

In all time of our tribulaciō, in al tyme of our wealth, in the houre of death, and in the daye of iudgemente.
Good lord deliuer vs.

We sinners doe beseche thee to heare us (O Lorde God) and that it may please thee to rule and gouerne thy holy churche universally in the right way.
We beseche thee to heare us good lorde.

That it maye please thee to kepe Edward the sixth, thy servaunt, our King and gouernour.
We beseche thee to heare us, good lorde.

That it may please thee to rule hys hearte in thy fayth, feare, and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.
We beseche thee to heare us good lorde.

That it may please thee to bee his defendour and keper, geuing him the victory ouer al his enemies.
We beseche thee to heare us good Lorde.

1661

ceipts of the world, the Flesh, and the devill,
Good Lord deliver us.

From lightning[1a] and tempest[1a], from plague, pestilence, and famine, from battel, and murder, and from sudden death,
Good Lord deliver us.

From all sedition privy Conspiracy and [8]Rebellion [1]

*from all false Doctrine, heresie and [8]schism, from hardnes of heart, and contempt of thy Word and Commandment,
Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation,
Good Lord deliver us.

By thine Agonie, and bloody sweat, by thy Cross and Passion, by thy pretious Death and Buriall, by thy glorious Resurrection, and Ascention, and by the coming of the holy Ghost,
Good Lord deliver us.

In all time of our Tribulation, in all time of our wealth, in the hour of death, and in the day of Iudgement,
Good Lord deliver us.

We sinners do beseech thee to hear vs, (O Lord God) and that it may please thee to rule and govern thy holy Church universall in the right Way.
We beseche thee to hear us good Lord.

That it may please thee to keep [1]and strengthen in the true worshipping of thee, in righteousnes and holines of life, thy servant Charles our most gracious King and Governour,
We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, [1a]and that he may evermore[1] have Affiance in thee, and ever seek thy honor and glory,
We beseech thee to hear us good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his Enemies,
Wee beseech thee to hear us good Lord.

[4]That it may please thee to bless and preserve

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	That it maye please the to kepe and defende oure noble Prynce Edwarde, and all the kynges maiesties chyldren:
	We besech the to heare vs good lord.]
L Vt cunctos episcopos pastores et ministros ecclesie in sano verbo et sancta vita seruare digneris. Te rogamus.	*That it may please thee to illuminate all Byshoppes, pastours and ministers of the Churche, with true knowlege and understandyng of thy woorde, and that both by theyr preachyng and lyuyng, they may sette it forth and shewe it accordingly:*
	We beseche thee to heare vs good lorde.
	That it may please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wysedome, and understandyng.
	We beseche thee to heare vs good lorde.
	That it may please thee to blesse and kepe the magistrates, geuyng them grace to execute iustice, and to mayntaine trueth:
	We beseche thee to heare vs good lorde.
ℒ Vt cunctum populum christianum precioso sanguine tuo redemptum conseruare digneris.	*That it may please thee to blesse and kepe all thy people:*
	We beseche thee to heare vs good lorde.
Vt regibus et principibus nostris pacem & veram concordiam atque victoriam donare digneris.	*That it may please thee to geue to al nacions vnitie, peace, and concorde.*
	We beseche thee to heare vs good lorde.
	That it may please thee to geue vs an hearte to loue and dreade thee, & diligently to liue after thy commaundemētes:
	We beseche thee to heare vs good lorde.
L Vt incrementum verbi et fructum spiritus cunctis audientibus donare digneris: te rogamus.	*That it may please thee to geue all thy people increase of grace to heare mekely thy woorde, and to receyue it with pure affeccion, and to bryng furth the fruites of the spirite:*
	We beseche thee to heare vs good lorde.
Vt errantes et seductos reducere in viam veritatis.	*That it may please thee to bryng into the waye of trueth all suche as haue erred and are deceyued:*
	We beseche thee to heare vs good lorde.
Vt lapsos erigere et stantes confortare digneris . . Vt pusillanimos et tentatos consolari et adiuuare digneris . . Vt satanam sub pedibus nostris conterere digneris [Rom. xvi 20].	*That it may please thee to strengthen suche as doe stande, and to coumfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Sathan vnder our feete.*
	We beseche thee to heare vs good lorde.
Vt afflictos et periclitantes respicere et saluare digneris. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης.	*That it may please thee to succoure, helpe, and coumforte all that be in daunger, necessitie and tribulacion:*
	We beseche thee to heare vs good lorde.
Ὑπὲρ πλεόντων ὁδοιπορούντων νοσούντων καμνόντων αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν (*Lit. Byz.* init.). Vt pregnantibus et lactentibus felicem partum et	*That it may please thee to preserue all that trauayle by lande or by water, all weomen labouring of childe, all sycke persons and young chyldren, and*

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That it may please thee to illuminate al Bishops, Pastours, and ministers of the Churche, with true knowledge and vnderstanding of thy word : and that both by theyr preachyng and liuing, they may sette it furth and shew it accordingly.

We beseche thee to heare vs good lord.

That it maye please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wisedome, and vnderstanding.

We beseche thee to heare vs good Lorde.

That it may please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to mainteine trueth.

We beseche thee to heare vs good Lord.

That it may please thee to bless & kepe al thy people.

We beseche thee to heare vs good Lorde.

That it may please thee to geue to al nacions, vnitie, peace and concorde.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue vs an heart to loue and dreade thee, and diligently to lyue after thy commaundementes.

We beseche thee to heare vs good Lord.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy worde, and to receiue it with pure affeccion, and to bryng furthe the fruites of the spirite.

We beseche thee to heare vs good Lorde.

That it may please thee to bryng into the waye of trueth, al suche as haue erred and are deceiued.

We beseche thee to heare vs good Lorde.

That it maye please thee to strengthen suche as doe stande, and to comfort and helpe the weake harted and to raise them vp that fal, and finally to beate downe Satan vnder our fete.

We beseche thee to heare vs, good Lorde.

That it maye please thee to succour, helpe and comfort, al that be in daunger, necessitie, and trybulacyon.

We beseche thee to heare vs good Lorde.

That it may please thee to preserue al that trauaile by land or by water, al women labouryng of childe, all sicke persones, and younge children, and

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*We beseech thee to hear vs good Lord.**

That it may please thee to illuminate all Bishops, [7b]**Priests*** *and* **Deacons,** *with true knowledge and vnderstanding of thy word, and that both by their preaching and living they may set it forth and shew it accordingly,*

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Council, and all the Nobility with grace, wisedom, and vnderstanding,

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Iustice, and to mantein truth,

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations, vnity, peace and Concord,

We beseech thee to hear vs good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy Cōmandements,

We beseech thee to hear vs good Lord.

That it may please thee to give [3]**to** *all thy people increase of grace, to heare meekly thy word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit,*

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived,

We beseech thee to hear vs good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise [3]*up them* that fall, and finally to beat downe Satan vnder our Feet.*

We beseech thee to hear vs good Lord.

That it may please thee to succor, helpe and comfort all that **are** *in danger, necessity and tribulation,*

We beseech thee to hear vs good Lord.

That it may please thee to preserve all that travel by land or by water, all Women laboring of Child, all sick persons and young children, and

Sources	1544 1549
L incrementum largire digneris . . Vt infantes et egros fouere et custodire digneris . . Vt captiuos liberare digneris.	*to shewe thy pietie upon all prisoners and captiues:* *We beseche thee to heare vs good lorde.*
Vt pupillos et viduas protegere et prouidere digneris.	*That it may please thee to defende and prouyde for the fatherles chyldren and wyddowes, and all that bee desolate and oppressed:* *We beseche thee to heare us good lord.*
Vt cunctis hominibus misereri digneris.	*That it may please thee to haue mercy upon all men:* *We beseche thee to heare vs good lorde.*
Vt hostibus persecutoribus et calumniatoribus nostris ignoscere et eos conuertere digneris.	*That it may please thee to forgeue oure enemyes, persecutours and sclaunderers, and to turne theyr heartes:* *We beseche thee to heare vs good lorde.*
S Vt fructus terre dare et conseruare digneris.	*That it may please thee to geue* and preserue *to oure use the kyndely fruites of the earth, so as in due tyme we may enioy them:* [*and to preserve them*] *We beseche thee to heare vs good lorde.*
	That it may please thee to geue vs true repentaunce, to forgeue vs all oure synnes, neglygences and ignoraunces, and to endue vs with the grace of thy holy spirite, to amend our lyues accordyng to thy holy woorde: *We beseche thee to heare vs good lorde.*
Fili dei. Te rogamus audi nos. . .	*Sonne of God: we beseche thee to heare vs.* *Sonne of God: we beseche thee to heare vs.*
Agnus dei qui tollis peccata mundi.	*O lambe of God that takest away the sinnes of the world:* *Graunt vs thy peace.*
Parce nobis domine. Agnus dei qui tollis peccata mundi.	*O lambe of God that takest away the sinnes of the world:* *Haue mercy upon vs.*
Miserere nobis. R Christe audi nos. Christe exaudi nos. S Kyrie eleyson.	*O Christe heare vs.* *O Christ heare vs.* *Lorde haue mercy upon vs.* *Lorde haue mercy upon vs.*
Christe eleyson.	*Christe haue mercy upon vs.* *Christ haue mercy upon vs.*
Kyrie eleyson.	*Lorde haue mercy upon vs.* *Lorde haue mercy upon vs.*
Pater noster.	*Our father whiche art in heauen.* *With the residue of the pater noster.*
Et ne nos inducas in tentacionem.	*And* [*suffre*] leade *vs not* [*to be led*] *into temptacion.*
Sed libera nos a malo . . .	*But deliuer vs from euill. Amen.*
Domine non secundum peccata nostra facias nobis.	*The versicle.* *O Lorde deale not with vs after our sinnes.*
Neque secundum iniquitates nostras retribuas nobis.	*The aunswere.* *Neyther rewarde vs after our iniquities.*

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to shewe thy pitie vpon al prisoners and captiues.

We beseche thee to heare vs good Lorde.

That it maye please thee to defende and prouide for the fatherles children and wiedowes, and all that bee desolate and oppressed.

We beseche thee to heare vs good Lorde.

That it maye please thee to haue mercye vpon all men.

We beseche thee to heare vs good Lorde.

That it may please thee to forgeue our enemies, persecutours and slaunderers, and to turne their hartes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse the kyndly fruites of the yearth, so as in due tyme we may enioie them.

We beseche thee to heare vs good Lorde.

That it may please the, to geue vs true repentaūce, to forgeue vs all our synnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy spirite to amende oure lyues accordynge to thy holy worde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs:

Sonne of God : we beseche thee to heare vs.

O Lambe of God that takest awaye the sinnes of the worlde:

Graunt vs thy peace.

O Lambe of God that takest awaye the synnes of the worlde:

Haue mercie vpon vs.

O Christe heare vs:

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacion.

But deliuer vs from euill.

The versicle.

O lorde deale not with vs after our sinnes.

The aunswere.

Neither reward vs after our iniquities.

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to shew thy pitie upon all prisoners and Captives,

Wee beseech thee to hear vs good Lord.

That it may please thee to defend and provide for the fatherles children and widowes, and all that are desolate and oppressed,

Wee beseech thee to hear vs good Lord.

That it may please thee to have mercy upon all men,

Wee beseech thee to hear vs good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts,

We beseech thee to hear vs good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may inioy them.

We beseech thee to hear vs good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and Ignorances, and to indue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear vs good Lord.

Son of God: Wee beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world,

Grant vs thy peace.

O Lamb of God : that takest away the sins of the world,

Have mercy upon us.

O Christ heare us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

¶ **Then shall the Priest (and the People with him) say the Lords Prayer.**

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom com. Thy will be don in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ [8]**Priest.**

O Lord deale not with us after our sins.

Answer.

Neither reward us after our iniquities.

SOURCES

Oremus.

℣L Deus **misericors pater** qui contritorum non despicis gemitum & merentium non spernis affectum : adesto precibus nostris quas **in afflictionibus que** iugiter **nos premunt coram te effundimus easque** clementer **exaudi** vt quicquid contra nos diabolice fraudes atque humane moliuntur aduersitates, ad nihilum redigas : et consilio tue **bonitatis dispergatur : vt** nullis **insectacionibus** lesi in ecclesia tua **sancta** tibi **semper** gratias referamus. Per dominum nostrum Iesum Christum. (*Missale* missa pro tribulatione cordis.)

℟ Hec sequens Antiphona cantatur a toto choro in stallis.

Exurge domine adiuua nos et libera nos propter nomen tuum alleluya.

Ps. Deus auribus nostris audiuimus patres nostri annunciauerunt nobis.

Non dicatur nisi primus versus. sed statim sequatur Gloria patri. Deinde repetatur Exurge.

(*Processionale* feria ii[a] in Rog.).

℟ Tempore belli. V. Ab inimicis nostris defende nos christe. Chorus idem. Clerici Afflictionem nostram benignus vide. . . . Dolorem cordis nostri respice clemens. . . . Peccata populi tui pius indulge. . . . Orationes nostras pius exaudi. . . . Fili dei viui miserere nobis. . . . Hic et in perpetuum nos custodire digneris christe. . . . Exaudi nos xp̄e, exaudi exaudi nos xp̄e. (*ib.*)

℟ In vigilia ascensionis finita aliqua litania dicat sacerdos . . . versiculum . . .

Resp. . . .

Oratio.

Infirmitatem nostram quesumus domine propitius respice : et mala omnia que iuste meremur, omnium sanctorum tuorum intercessionibus auerte. Per christum dominum nostrum. Amen. (*ib.*)

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Let us praye.

O God mercifull father, that despyseste not the sighing of a contrite hearte, nor the desyre of suche as be sorowefull, mercifully assyst our prayers, that we make before thee in all oure troubles and aduersityes, whensoeuer they oppresse vs: And graciouselye heare vs, that those evylles, whiche the crafte and subtiltie of the deuill or man worketh agaynst vs, be broughte to noughte, and by the prouidence of thy goodnesse, they maye bee dyspersed, that we thy seruauntes, beeyng hurte by no persecucions, maye euermore geue thankes vnto thee, in thy holy Churche, through Iesu Christe our Lorde.

O Lorde, aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs, for thy honour.

Glory be *to the father, the sonne, and to the holy Goste:*

as it was in (*hath been from*) *the beginning, is* nowe, *and* euer *shall be* [*euer*], *worlde without ende. Amen.*

From our enemies defende vs, O Christe.

Graciousely looke vpon our affliccions.

Pitifully beholde the [*dolour*] sorowes *of our hearte.*

Mercifullye forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs Christe.

Graciously heare vs, O Christe.
Graciously heare vs, O Lorde Christe.

The versicle.

O Lorde, let thy mercie be shewed vpon vs.

The aunswere.

As we doe put our trust in thee.

Let vs praye.

We humbly beseche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euilles that we moste righteously haue deserued: [Graūt this O Lorde God for oure mediatour and aduocate Iesu Christes sake. Amen.

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¶ *Let us pray.*

O God merciful father, that despysest not the sighing of a contrite hearte, nor the desyre of such as be sorowful: mercifully assist our prayers that we make before thee, in al our troubles and aduersities whēsoeuer they oppresse us. And graciously heare us, that those euilles, which the craft and subtiltie of the deuil or man worketh agaynst us, be brought to naught, and by the prouidence of thy goodnes, they may be dispersed, that we thy seruaũtes beeing hurte by no persecucions, may euermore geue thankes vnto the in thy holy Churche, through Iesu Christ our Lorde.

O Lord aryse, helpe vs, and deliuer vs for thy names sake.

O God we have heard with our eares, & our fathers haue declared vnto vs, the noble woorkes that thou didst in theyr dayes, and in the old time before them.

O Lord aryse, helpe vs, and deliuer vs for thyne honor.

Glory be to the father, and to the sonne, and to the holy Goste:

as it was in *the beginning, is* now, *and* euer *shalbe: worlde without end. Amen.*

From our enemies defende vs, O Christe.

Graciously loke upon our afflictions.

Pitifully beholde the sorowes *of our heart.*

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy upon vs.

Both nowe and euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe,
Graciously heare vs, O Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed upon vs.

The Aunswere.

As we do put our trust in thee.

Let us praye.

We humbly beseche thee, O father, mercifully to loke upō our infirmities, and for the glory of thy names sake, turne from us all those euilles that we most righteously haue deserued:

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¶ *Let us pray.*

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our praiers that we make before thee in all our troubles and adversities whensoever they oppress us, and graciously hear us, that those evils which the Craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our eares, and our fathers have declared unto us the noble works that thou didst in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honor.

Glory be to the Father, and to the Son: and to the holy Ghost.

[8]**Answer.**

As it was in *the beginning, is* now, *and* ever *shall be: world without end. Amen.*

From our enemies defend us, O Christ.

Graciously look upon our Afflictions.

Pitifully behold the sorrowes *of our hearts.*

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ,
graciously hear us, O Lord Christ.

¶ **Priest.**

O Lord let thy mercy be shewed upon us.

Answer.

As we doe put our trust in thee.

¶ *Let us pray.*

We humbly beseech thee O Father, mercifully to look upon our infirmities: and for the glory of thy Name [8] * *turne from us all those evils that we most righteously have deserved,*

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℣ Deus cui proprium est misereri semper & parcere, suscipe deprecationem nostram : & quos delictorum cathena constringit, miseratio tue pietatis absoluat. Per christum dominum nostrum. (*Greg.* 200, 248)

Omnipotens sempiterne deus qui facis mirabilia magna solus : pretende super famulos tuos pontifices & super cunctas congregationes illis commissas : spiritum gratie salutaris : & vt in veritate tibi complaceant : perpetuum eis rorem tue benedictionis infunde. (*Gel.* iii 50)

Ineffabilem misericordiam tuam nobis quesumus domine clementer ostende : vt simul nos a peccatis exuas et a penis quas pro his meremur benignus eripias. (*Gel.* iii. 28) . . .

Presta quesumus omnipotens deus vt qui in afflictione nostra de tua pietate confidimus : contra omnia aduersa tua protectione muniamur. Per dominum. (*Greg.* 81)

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O God, whose nature and propertie is euer to haue mercye and to forgyue, receyue our humble peticion, and thoughe we be tyed and bound with the chaine of our synnes : yet let thy pitifulnesse of thy greate mercye leuse vs for the honoure of Iesu Christes sake, our mediatour and aduocate. Amen.

Almyghtye and euerlyuynge God, whyche onely workest great maruayles, send downe vpon our byshoppes, and curates, and all congregacyons, commytted to theyr charge, the healthful spyrite of thy grace, and that they maye trulye please the : poure vpon them the contynuall dewe of thy blessynge. Graunte this (O Lorde) for the honoure of our aduocate and mediatour Iesu Christe. Amen.

We besech the (O lord) to shewe vppon vs thyne excedyng greate mercy, whyche no tounge can worthely expresse, and that it may please the, to delyuer vs from all our synnes, and also from the paynes, that we have for them deserued. Graunte thys (O Lorde) through our mediatoure and aduocate Iesu Christ. Amen.] and *graunte* [*we beseche the, O almyghtye God,*] *that* [*we*] *in* all *our troubles* we maye *put oure whole* truste and *confydence* in [*vppon*] *thy mercye,* [*that we may agaynst all aduersytye be defended under thy protection*] and euermore serue thee in purenes of liuing, to thy honour and glory : [*Graunt thys O Lorde God,*] through [*for*] *our* onelye *mediator and aduocate Iesus Christ*[*es sake*] our Lorde. *Amen.*

[See p. 188.]

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and *graunt*
that *in all our troubles we*
maye *put our whole* trust and *confidence* in *thy mercy,*

and euermore
serue thee in *holinesse and* purenesse of lyuyng, to thy honour and glory : Through
our only *mediatoure and aduocate*
Iesus Christ our Lorde. *Amen.*

[See p. 189.]

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and *grant*
that *in all our Troubles, we*
may *put our whole* trust and *confidence* in *thy mercy,*

and evermore
serve thee in *holines and* purenes of living, to thy honor and glory, through
our only *mediatour and Advocate,*
Iesus Christ our Lord. *Amen.*

¶ *A prayer of* **Saint** *Chrysostome.*

Almighty God, who hast given vs grace at this tyme with one accord to make our cõmon supplications vnto thee, and dost promise that when two or three **are** *gathred* [1] **together** *in thy name, thou wilt grant their requests : fulfill now, O Lord, the desires and petiẽons of thy servants as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting.* Amen.

¶ [1] **2. Corinthians. 13.**

The grace of our Lord Iesus Christ, and the Love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.*

HERE ENDETH THE LITANIE.

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[See below after the Mass.]

S. Mat. vi 33.

[See below after the Mass.]

Gen. vii 21-23, ix 11.

1571 be praise for ever. Amen.

Omitted from 1559 to 1661, except in Jugge and Cawode's issue of 1559.

2 Kings vii.

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For rayne, *if the tyme require.*

O God heauenly Father, whiche by thy sonne Iesus Christ hast promised to al them that seke thy Kingdom, and the righteousnes therof, al thinges necessarie to their bodily sustenaunce: sende vs we beseche thee in this our necessity, suche moderate raine and showers, that we maye receiue the fruites of the yearth to oure comforte, and to thy honour: through Iesus Christ our Lord: Amen.

¶ For fayre weather.

O Lorde God, whiche for the sinne of man diddest once drowne al the world, excepte eight persons, and afterward of thy great mercy diddest promise neuer to destroie it so agayn: we humbly beseche thee, that although we for our iniquities haue worthely deserued this plague of rain and waters, yet vpon our true repentaunce thou wilt send vs suche weather whereby we may receiue the fruites of the earth in due season, and learne bothe by thy punyshmente to amende our liues, and *for thy clemency* to geue thee praise and glory: through Iesus Christ our Lorde. Amen.

In the time of dearth and famine.

O God heauenly father, whose gyft it is that the rayn doeth fall, the yearthe is fruitfull, beastes increase, and fishes doe multiplye: behold we beseche thee thaffliccions of thy people, & graunt that the scarcitie & dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnes be mercifullye turned into cheapnes and plentie, for the loue of Iesu Christe our lord: to whom with thee and the holy gost. &c.

¶ *Or thus.*

O God mercifull father, whiche in the time of Heliseus the Prophete, didst sodainly turne in Samaria, great scarcitie & dearthe, into plentie & cheapnes, and extreme famine, into abūdance of victual: haue pietie vpō

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¶ Prayers and Thanksgivings vpon severall occasions, to be vsed before the two finall Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Iesus Christ, hast promised to all them that seek thy Kingdom, and the righteousnes thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For fair weather.

O **Almighty** Lord God, who for the sin of man didst once drowne all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so againe: we humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet vpon our true repentance thou wilt send vs such weather, **as that** we may receive the fruits of the earth in due season, and learne both by thy punishment to amend our lives, and *for thy Clemency* to give thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In the time of dearth and Famine.*

O God heavenly Father, whose guift it is, that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, we beseech thee, the Afflictions of thy people, and grant that the scarcity and dearth (which we do now most iustly suffer for our Iniquity) may through thy goodnes be mercifully turned into cheapnes and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost [3]**be all honour and* glory, now and for ever. Amen.**

¶ *Or this.*

O God merciful father, who, in the time of **Elisha** *the Prophet didst suddenly in Samaria turne great Scarcity and dearth into plenty and Cheapnes:*

haue **mercy** *vpon*

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Esther xiii 11 Dominus omnium es nec est qui resistat maiestati tuae.

Num. xvi 41-50.

2 Sam. xxiv 15, 16.

Hab. iii 2.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς (supplicationes), ὁ καὶ δύο, καὶ τρισὶ συμφωνοῦσιν (conuenientibus) ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος αὐτὸς, καὶ νῦν τῶν δούλων σου τὰ αἰτήματα (peti-

ALmightie God whiche haste geuen vs grace at thys tyme with one accorde to make our commune supplicacyons vnto thee, and dooeste promyse, that whan two or three bee gathered in thy name, thou wilte graunte theyr

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vs, that now be punished for our sinnes with like aduersitie,

encrease the fruites of the yearth by thy heauenly benediccion. And grant, that we receuing thy bountifull liberalitie, may vse the same to thy glory, our comforte and reliefe of our nedy neyghbours: throughe Iesus Christe our lorde. Amen.

In the tyme of Warre.

O Almightie God, Kyng of all kynges, and gouernour of all thynges, whose power no creature is able to resiste, to whom it belongeth iustly to punishe synners, and to bee mercifull to them that truly repent: saue and deliuer vs (we humbly beseche thee) from the handes of our enemies, abate their pryde, asswage their malice, and confounde their deuises, that we beeing armed with thy defence, may be preserued euermore from al perilles to gloryfie thee, whiche art the onely geuer of all victory, through the merites of thy only sonne Iesu Chryste our Lorde.

¶ *In the tyme of any common plague or Sickenes.*

O Almightie God, whiche in thy wrath,

in the tyme of kyng Dauyd, dyddeste slea with the plague of pestilence .lx. and ten thousande, & yet remembryng thy mercy diddeste saue the rest: haue pitie vpon vs miserable synners, that nowe are visited with greate sickenes and mortalitie, that lyke as thou diddeste then

commaunde thy aungel to ceasse from punyshyng: So it may now please thee to withdrawe from vs this plague and greuous sickenesse, throughe Iesu Chryste oure Lorde.

¶ *And the Letany shal euer ende with thys Collecte folowyng.*

Almightie god, which hast geuen vs grace at this time with one accorde to make oure common supplicacions vnto thee, and dooest promyse that when two or three bee gathered in thy name, thou wilt graunte theyr

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vs that **we who are** *now for our sins punished with like Adversity,* **may likewise find a seasonable relief.** *Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountifull liberality may vse the same to thy Glory, the reliefe of those* **that are** *needy, and our* **own** *Comfort, through Iesus Christ our Lord. Amen.*

¶ *In the tyme of War* [8]**and Tumults.**

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish Sinners, and to be mercifull to them that truly repent: save and deliver vs, we humbly beseech thee from the hands of our enemies; abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee who art the only giver of all victory through the merits of thy only son Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sicknes.*

O Almighty God, who in thy wrath **didst send a** *plague* **upon thine own people in the wildernes for their obstinate rebellion against Moses and Aaron, and also** *in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest: have pitie vpon vs miserable sinners,* **who** *now are visited with great sicknes and mortality, that like as thou didst then* [8]**accept of an atonement, and didst** *command* [8]**the destroying** *Angell to cease from punishing: so it may now please thee to withdraw from vs this plague and grievous sicknes, through Jesus Christ our Lord. Amen.*

[See p. 185.]

Sources

tiones) *πρὸς τὸ συμφέρον πλήρωσον. χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπιγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.* [*Ἡ θεία λειτουργία τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου : diuina missa sancti Ioannis Chrysostomi*, Venice 1528 (gk. & lat.)].

Cosin *A Collection of private devotions*, 1627, p. 355.

Almighty . . upon thy whole Congregation and at . . . . so rule and gouern the hearts and minds . . . . fit men to serue thee in . . . those that shall . . . to that holy . . . men. Grant this O Lord for his sake, who is the great Shepherd, and Bishop of our soules. Iesus Christ our Lord.

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requestes : fulfyll nowe, O Lorde, the desyres and peticions of thy servauntes, as may bee moste expedyente for them, grauntyng vs in thys worlde knowledge of thy trueth, and in the worlde to come lyfe euerlasting. Amen.}

[See Ordination below.]

[See p. 184.]

[See p. 184.]

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requestes : fulfil nowe, O Lorde, the desyres and petycyons of thy seruauntes, as maye bee moste expedyente for them, graunting vs in thys worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlasting. Amen.

[See Ordination below.]

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¶ [7a]In the Ember Weeks, to be said every day, „ For those that are to be admitted into holy orders.

Almighty God our heavenly Father, who hast purchased to thyselfe an vniversall Church by the pretious blood of thy dear Son : mercifully looke vpon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fitt persons to serve in the sacred ministery of thy Church. And to those which shall be ordeined to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the Salvation of all men, through Iesus Christ our Lord. Amen.*

¶ [6]Or this.

Almighty God, the giver of all good guifts, who of thy divine providence hast appointed divers orders in thy Church : give thy grace, we humbly beseech thee, to all those who are to be called to any office and Administration in the same : And soe replenish them with the truth of thy Doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefitt of thy holy Church, through Iesus Christ our Lord. Amen.*

¶ A Prayer that may be said after any of the former.

[1b]*O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions : and though we be tied and bound with the chain of our sins, yet let the pitifulnes of thy great mercy loose vs, for the honour of Iesus Christ our Mediator and Advocate. Amen.**

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A form of Common Prayer together with an order of fasting 1625: A Prayer for the High Court of Parliament, to be read during their Session, in such place of these Prayers after the Letanie, as the Minister shall thinke fit.

Most Gracious God . . to blesse & direct all . . . to the preseruation of thy glory . . his kingdoms. Lord looke vpon the humility and deuotion with which they are come into thy Courts; And they are come into thy house in assured confidence vpon the merits and mercies of Christ (our blessed Sauiour) that thou wilt not deny them the Grace and Fauour which they begge of thee. Therefore O Lord, blesse them with all that wisdom, which thou knowest necessary to speed, & bring great Designes into Action, and to make the maturity of his Maiesties and their Counsels, the happinesse and the blessing of this Commonwealth. These and all other . . . Amen. (Cp. *A forme of prayer necessary to bee vsed in these dangerous times of warre.* . . . London 1628 f. F).

Tho. Bisse *The beauty of holiness in the Common-Prayer,* London 1716, p. 97 note [r]: 'Upon the complaint of the *Dissenters,* who thought our Liturgy deficient for want of such a form of daily Intercession (tho' they themselves observe no days but *Sundays*;) to satisfy all complaints, this Prayer was added to supply the place of the Litany: and for this reason, is to be "used at such times, when the Litany is not appointed to be said." And therefore Bishop *Gunning,* the supposed author of it, in the College whereof he was head, suffered it not to be read in the afternoons, because the Litany was never read then, the place of which it was supposed to supply.'

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A Prayer for the high Court of Parliament to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in generall, so especially for the high Court of Parliament, vnder our most religious, and gracious King, at this time assembled : That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety honour and welfare of our Soveraign, and his kingdoms; that all things may be so ordered and setled by their endeavors vpon the best and surest foundations, that peace and happiness, truth and iustice, religion and Piety may be established among vs for all generations. These and all other necessaries for them, for vs, and thy whole Church, we humbly begg in the Name and Mediation of Iesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of men to be vsed at such times when the Litanie is not appointed to be said.

O God, the Creatour and Preserver of all mankind, We humbly beseech thee for all sorts, and conditions of men, that thou wouldst be pleased to make thy waies known vnto them, thy saving health vnto all nations. More especially we pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in vnity of Spirit, in the bond of peace, and in righteousness of life. Finally wee commend to thy Fatherly goodness all those who are any wayes afflicted or distressed in mind body or estate, *[especially those for whom our prayers are desired] that it may please thee to comfort and relieve them according to their severall necessities, giving them patience vnder their sufferings, and a happy issue out of all their afflictions. And this we begg for Iesus Christ his sake. Amen.

* *This to be said when any desire the prayers of the Congregation.*

[Die Sabbati 14. viz. die mensis Decembris inter horas 8. et 10. ante meridiem eiusdem diei . . . reverendus pater dominus episcopus Norwicen' [Edw. Reynolds] introduxit et in manus domini praesidentis tradidit formam cuiusdam precis alias per eum concept' concern' Deo gratias pro generalibus misericordiis publice usitand': qua prece publice perlecta, et post aliquot tractat' desuper habit' et fact', idem reverendus pater &c. *Acta superioris domus Convocationis* . . . MDCLXI ap. Cardwell *Synodalia* ii 658].

S. Luke i 75.

Jer. v 24.
Ps. civ 14.

Ps. lxviii 10.

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THANKSGIVINGS.

A generall Thanksgiving.

Almightie God, Father of all mercies, We thine vnworthy servants do give thee most humble and hearty thanks for all thy goodnes, and loving kindness to vs and to all men [*particularly to those who desire now to offer vp their praises, and thanksgivings for thy late mercies vouchsafed vnto them] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee give vs that due sence of all thy mercies that our hearts may be vnfeignedly thankfull, and that we shew forth thy prayse, not only with our lips, but in our lives, by giving vp our selves to thy service, and by walking before thee in holiness and righteousnes all our dayes through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

* *This to be said when any that have been praied for desire to return prais,*

¶ [4]For Rain

O God our heavenly Father, who by thy gracious providence do'st cause the former and the latter rain to descend vpon the earth; that it may bring forth fruit for the vse of man: We give thee humble thanks that it hath pleased thee in our great necessity to send vs at the last a ioyfull rain vpon thine inheritance, and to refresh it when it was dry, to the great Comfort of vs thy vnworthy servants, and to the glory of thy holy Name through thy mercies in Iesus Christ our Lord. Amen.

[1604 greatest]

¶ For fair weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and com-

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Ps. lxi 3.

Ps. cxxiv 6.

Ps. lxviii 7.

1 Tim. ii 1.

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forted our soules by this seasonable and blessed change of weather: we prayse and glorify thy holy Name for this thy mercy, and will alwayes declare thy loving kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ For Plenty.

[1604 which] O most mercifull father, who of thy gracious goodnes hast heard the devout prayers of thy Church, and turned our dearth and Scarcity into cheapnes and plenty: Wee give thee humble thanks for this thy speciall bounty, beseeching thee to continue thy loving kindnes vnto vs, that our Land may yeild vs her fruits of increase to thy glory and our comfort through Iesus Christ our Lord. Amen.

[1604 A thanksgiuing for peace and victorie]

¶ For Peace and [8]deliverance from our Enemies.

[1604 which] [4]O Almighty God, who art a strong tower of defence vnto thy Servants against the face of their Enemies: we yeild thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodnes that we were not delivered over as a prey vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Saviour and mighty deliverer, through Iesus Christ our Lord. Amen.*

¶ [8]For restoring publick peace at home.

O eternall God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and vnruly people: We bless thy holy Name, that it hath pleased thee, to appease the seditious tumults which have been lately raised vp amongst vs: most humbly beseeching thee to grant to all of vs grace, that we may henceforth obediently walk in thy holy Commandments, and leading a quiet and peaceable life, in all godliness and honesty, may continually offer vnto thee our sacrifice of prayse and thanksgiving for these

SOURCES 1549

Isa. liii 5.

Hab. iii 2.

Rom. xii 1.

Ps. xxii 23.

Ps. cxviii 15.

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thy mercies towards vs, through Iesus Christ our Lord. Amen.*

¶ [4]For deliverance from the Plague, or other common Sicknes.

[1604 which] O Lord God, who hast wounded vs for our sins, and consumed vs for our transgressions by thy late heavy and dreadfull visitation, and now in the midst of Iudgement remembring mercy, hast redeemed our soules from the jaws of death: we offer vnto thy fatherly goodnes our selves, our souls and bodies which thou hast delivered, to be a living sacrifice vnto thee, alwayes prayssing and magnifyeing thy mercies in [1604 the Congregation] the midst of thy Church, through Iesus Christ our Lord. Amen.

¶ Or this.

We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law, might iustly have falln vpon vs, by reason of our manifold transgressions and heardnes of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy [1604 the noysome Pestilence] humiliation, to asswage the contagious sicknes wherewith we lately have been sore afflicted, and to restore the voice of ioy and health into our dwellings: We offer vnto thy divine majesty the Sacrifice of prayse and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over vs, through Iesus Christ our Lord. Amen.*

S ¶ Missale ad vsum Sarum incipit feliciter.

THE INTROITES COLLECTES, EPISTLES, AND GOSPELS, TO BE VSED AT THE CELEBRACION OF THE LORDES SUPPER AND HOLY COMMUNION, THROUGH THE YEARE: WITH PROPER PSALMES, AND LESSONS FOR DIUERS FEASTES AND DAYES.

Et primo dominica prima aduentus domini. Ad missam. Officium.
[Ps. xxiv (xxv) 1, 2a: 3]

¶ THE FIRST SONDAY IN ADUENTE.
[Beatus vir psal. i.

BLessed is that manne that hath not walked in the counsayle of the vngodly: nor stand in the way of sinners, and hath not sit in the seate of the skornefull.

But his delight is in the lawe of the Lorde: and in his lawe will he exercise himselfe day and night.

And he shall be lyke a tree planted by the water syde: that will bring forth his fruite in due season.

His leafe also shall not wither: and looke whatsoeuer he doth, it shall prospere.

As for the vngodly, it is not so with them: but they are lyke the chaffe, whiche the wynde skattereth awaye (from the face of the earth).

Therfore the vngodly shall not be hable to stand in the iudgement: neyther the synners in the congregacion of the righteous.

But the Lorde knoweth the waye of the righteous: and the waye of the vngodly shall perishe.

Gloria patri.

Glory be to the father, & to the sonne: and to the holy gost.

Sicut erat.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

And so must euery Introite be ended.

Oremus.
Oratio.

Let vs praye.
The Collect.

[Excita quesumus domine potentiam tuam et veni: vt ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante saluari. Qui viuis et regnas cum deo patre in vnitate spiritus sancti deus. Per omnia secula seculorum (*Greg.* 133).] Amen.

ALmightie God, geue vs grace, that we maye caste away the workes of darkenes, and put vpon vs the armour of light, now in the time of this mortal lyfe, (in the which thy sonne Iesus Christe came to visite vs in great humilitie) that in the last daye, when he shall come again in his gloryous

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THE COLLECTES, EPISTLES, AND GOSPELS, TO BE VSED AT THE CELEBRACION OF THE LORDES SUPPER, AND HOLY COMMUNION THROUGH THE YEARE.

¶ THE FYRST SUNDAYE IN ADUENT.

¶ The Collecte.

ALmighty God, geue vs grace, that we maye cast away the workes of darkenes, and put vpō vs the armour of light, now in the time of thys mortal lyfe, (in the whych thy sonne Iesus Christ came to visite vs in great humilitie) that in the last daye, when he shall come againe in hys glorious

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THE COLLECTS EPISTLES AND GOSPELS TO BE VSED [8] * THROUGHOUT THE YEAR.

¶ Note that the Collect appointed for every Sunday; or for any Holy-day that hath a Vigil or Eve shall be said at the evening Service next before.

THE FIRST SUNDAY IN ADVENT.

The Collect.

Almighty God, give vs grace that we may cast away the works of darkness, and put vpon vs the armour of light now in the time of this mortall life (in which thy son Iesus Christ came to visite vs in great humility) : that in the last day, when he shall come againe in his glorious

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maiestie, to iudge both the quicke and the dead : we maye ryse to the lyfe immortall, through him, who liueth and reigneth with thee and the holy gost, nowe and euer. Amen.

¶ Lectio epistole beati pauli apostoli : ad romanos. [xiii. D

The Epistle. [Roma. xiii.

Owe nothing to any man but this, that ye loue one another. For he that loueth another, fulfilleth the lawe. For these commaundementes : Thou shalt not commit adultrye : Thou shalt not kyll : Thou shalt not steale : Thou shalt beare no false witnes : Thou shalt not lust : and so forth (if there be any other commaundement) it is all comprehended in this saying : namely, loue thy neighbor as thy selfe. Loue hurteth not his neighbor : therfore is loue the fulfillyng of the lawe. This also, we knowe the season, how that it is time that we should nowe awake out of slepe, for nowe is oure saluacion nerer, then when we beleued. The night is passed, the day is come nye : let vs therfore cast away the dedes of darkenes, and let vs put on the armoure of light. Let vs walke honestly, as it were in the day light : not in eating and drinking, neither in chambouring and wantonnes, neither in stryfe and enuying : but put ye on the Lorde Iesus Christe. And make not prouision for the fleshe, to fulfill the lustes of it.

Fratres. Scientes quia hora est iam nos de somno surgere. Nunc autem propior est nostra salus : quam cum credidimus. Nox precessit : dies autem appropinquauit. Abijciamus ergo opera tenebrarum, et induamur arma lucis : sic vt in die honeste ambulemus. Non in commessationibus et ebrietatibus : non in cubilibus et impudicitijs, non in contentione et emulatione. Sed induimini : dominum iesum x̄pm.

Euangelium. Secundum matheum. [xxi.

In illo tempore. Cum appropinquasset iesus hierosolymis et venisset bethphage ad montem oliueti : tunc misit duos discipulos dicens eis. Ite in castellum quod contra vos est : et statim inuenietis asinam alligatam et pullum cum ea. Soluite et adducite michi. Et si quis vobis aliquid dixerit, dicite quia dominus his opus habet : et confestim dimittet eos. Hoc autem totum factum est : vt adimpleretur quod dictum est per prophetam dicentem. Dicite filie sion. Ecce rex tuus venit tibi mansuetus : sedens super

The Gospell. [Mat. xxi.

AND when they drewe nigh to Ierusalem, & were come to Bethphage vnto Mount Oliuete, then sent Iesus two disciples, saying vnto them : Go into the towne that lyeth ouer against you, and anone ye shall fynde an Asse bound, and a Colte with her : looce them and bryng them vnto me. And yf any manne saye ought vnto you, saye ye, the Lord hath neede of them : and straight waye he wyll lette them goe. All this was done that it myght bee fulfilled, whiche was spoken by the Prophete, saying : Tell ye the daughter of Sion, beholde, thy kyng cummeth vnto thee meeke, syttyng

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maiestie, to iudge bothe the quicke and the dead: we may ryse to the life immortal, through him, who lyueth and reygneth with thee and the holy ghost, nowe and euer. Amen.

The Epistle.

[Rom. xiij

Owe nothing to any man but thys, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalt not commit adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalte beare no false witnesse: Thou shalt not lust: and so forth (yf there be any other commaundemente) it is all comprehended in thys sayinge: namely, loue thy neyghbour as thy self. Loue hurteth not hys neyghbour: therefore is loue the fulfyllinge of the lawe. Thys also, we know the season, how that it is tyme that we shoulde now awake out of slepe, for now is oure saluacion nerer, then when we beleued. The night is passed, the day is come nye: lette vs therefore cast awaye the dedes of darkenes, and lette vs put on the armoure of lyght. Let vs walke honestly, as it were in the daye lyght: not in eatinge and drinkinge, neyther in chambouringe & wantonnes, nether in stryfe and enuying: but put ye on the Lord Iesus Christ. And make not prouision for the fleshe, to fulfyl the lustes of it.

℣ The Gospell.

[Mat. xxi

ANd whē they drew nygh to Ierusalē, and were come to Bethphage vnto moūt Oliuete, then sent Iesus two of his disciples, saying vnto thē: Go into the town that lyeth ouer against you, and anon you shal fynd an Asse boūd, & a Colte wyth her: looce them & bring them vnto me. And yf any man say ought vnto you, say ye, the Lord hath neede of them: & strayght waye he wyl let them go. Al this was done that it might be fulfylled, which was spoken by the Prophete, saying: Tell ye the daughter of Sion: beholde, thy kyng commeth vnto thee meeke, syttinge

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Majesty; to iudge both the quicke and the dead, we may rise to the life immortall, through him who liveth and reigneth with thee and the holy Ghost now and ever. Amen.

8¶ **This Collect is to be repeated every day with the other Collects in Advent, vntil Christmas Eve.**

The Epistle.

[Rom. 13: 8.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not committ Adultery, thou shalt not kill, thou shalt not steale, Thou shalt not beare false witness, thou shalt not covet: And if there be any other Commandement, it is briefly comprehended in this Sayeing, namely Thou shalt love thy neighbour as thy selfe. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleepe: for now is our Salvacon nearer then when we beleeved. The night is far spent, the day is at hand: let vs therefore cast off the works of darkness, and let vs put on the Armour of light. let vs walke honestly, as in the day, not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envyeing. But put ye on the Lord Iesus Christ, and make not provision for the Flesh, to fulfill the lusts thereof.

The Gospell.

[S: Matth: 21. 1.

When they drew nigh vnto Ierusalem, and were come to Bethphage, vnto the mount of Olives, then sent Iesus two disciples, sayeing vnto them, Go into the Village over against you, and straight way ye shall find an Ass tied, and a Colt with her; loose them and bring them vnto me. And if any man say ought vnto you, ye shall say the Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled, which was spoken by the Prophet, sayeing. Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meek and sitting

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asinam et pullum filium subiugalis. Euntes autem discipuli: fecerunt sicut precepit illis iesus. Et adduxerunt asinam et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba: strauerunt vestimenta sua in via. Alij autem cedebant ramos de arboribus: et sternebant in via. Turbe autem que precedebant et que sequebantur clamabant dicentes. Osanna filio dauid: benedictus qui venit in nomine domini.

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vpon an Asse and a colte, the foale of the Asse vsed to the yoke. The disciples wente and did as Iesus commaunded them, and brought the Asse and the colte, and put on them theyr clothes, and set him theron. And many of the people spred theyr garmentes in the way. Other cut downe braūches from the trees, and strawed them in the waye. Moreouer the people that wente before, and they that came after cryed, saying: Hosanna to the sonne of Dauid: Blessed is he that cummeth in the name of the Lorde: Hosanna in the highest. And when he was come to Ierusalem, all the citie was moued, saying: who is this? And the people sayde: this is Iesus the Prophete of Nazareth a citie of Galile. And Iesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and sayd vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

℣ ¶ Dominica secunda aduentus.
Ad missam. Officium.
[Esa. xxx 30: Ps. lxxix (lxxx) 1a]

THE SECONDE SONDAY.
[Ad dominū cum tribularer. psal. cxx.

WHen I was in trouble, I called vpon the Lord: and he heard me.

Deliuer my soule, O Lord, from lying lippes: and from a deceiptfull tongue.

What rewarde shalbe geuen vnto thee, thou false tongue? euen mightye & sharpe arrowes, with hote burnyng coales.

Woe is me that I am constrained to dwell with Mesech: and to haue myne habitacion among the tentes of Cedar.

My soule hath long dwelte among them, that bee enemies vnto peace.

I labour for peace, but when I speake vnto them therof: they make them to battayle.

Glory be to the father. &c.

As it was in the beginning. &c.

Oratio.
[Excita domine corda nostra ad preparandas vnigeniti tui vias: vt per eius aduentum purificatis tibi mentibus seruire mereamur. Qui tecum viuit et reg. (*Gel.* ii 81)]

The Collect.

BLessed Lorde, whiche haste caused all holy scriptures to be written for our learning; graūt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste them: that

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vpon an Asse and a colte, the foale of the Asse vsed to the yoke. The disciples went & did as Iesus commaunded them, and brought the Asse and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garmentes in the waye. Other cut down braunches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after cryed, sayinge: Hosanna to the sōne of Dauid: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And whē he was come to Ierusalē, all the citie was moued, saying: who is this? And the people said: this is Iesus the Prophete of Nazareth, a citie of Galile. And Iesus went into the Tēple of God, & cast out all them that solde and bought in the temple, & ouerthrew the tables of the money chaungers, and the seates of them that solde doues: and sayde vnto them: It is wrytten: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

THE SECOND SUNDAIE *IN ADUENTE.*

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vpon an Ass, and a Colt the foal of an Ass. And the disciples went, and did as Iesus commanded them, and brought, the Ass, and the Colt, and put on them their Clothes, and they set him thereon. And a very great multitude spread their Garments in the way, others cut down branches from the Trees and strawed them in the way. And the multitudes that went before, and that followed, cried, sayeing, Hosanna to the son of David: blessed is he that cōmeth in the name of the Lord, Hosanna in the highest. And when he was come into Ierusalem, all the City was moved, saying, who is this? And the multitude sayd, This is Iesus the prophet of Nazareth of Galilee. And Iesus went into the Temple of God; and cast out all them that sold and bought in the Temple, and overthrew the tables of the monychangers, and the seats of them that sold doves. And sayd vnto them, Jt is written, my house shall be called, the house of prayer, but ye have made it a Den of theeves.

THE SECOND SUNDAY *IN ADVENT.*

℣ The Collecte.

BLessed Lorde, which haste caused all holy scriptures to be wrytten for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste thē: that

The Collect.

Blessed Lord, who[8] hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, marke, learne, and inwardly digest them, that

SOURCES

Lectio epistole beati pauli apostoli : ad romanos. [xv. c

FRatres. Quecunque scripta sunt : ad nostram doctrinam scripta sunt. Vt per patientiam et consolationem scripturarum : spem habeamus. Deus autem patientie & solatij det vobis id ipsum sapere in alterutrum secundum iesum xp̄m : vt vnanimes vno ore honorificetis deum & patrem domini nostri iesu xp̄i. Propter quod suscipite inuicem : sicut et xp̄s suscepit vos in honorem dei. Dico enim xp̄m iesum ministrum fuisse circuncisionis propter veritatem dei : ad confirmandas promissiones patrum. Gentes autem super misericordia honorare deum : sicut scriptum est. Propterea confitebor tibi in gentibus domine : et nomini tuo cantabo. Et iterum dicit. Letamini gentes : cum plebe eius. Et iterum. Laudate omnes gentes dominum : et magnificate eum omnes populi. Et rursum esaias ait. Erit radix iesse, et qui exurget regere gentes : in eum gentes sperabunt. Deus autem spei repleat vos omni gaudio et pace in credendo : vt abundetis in spe, et virtute spiritussancti.

Euangelium.
Secundum lucam. [xxi. e

IN illo tempore. Dixit iesus discipulis suis. Erunt signa in sole, et luna, et stellis : & in terris pressura gentium pre confusione sonitus maris et fluctuum. Arescentibus hominibus pre timore et expectatione : que superuenient vniuerso orbi. Nam virtutes celorum mouebuntur : et tunc videbunt filium hominis venientem in nube, cum potestate magna et maiestate. His autem fieri incipientibus : respicite et leuate capita vestra, quoniam appro-

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by pacience and coumforte of thy holy worde, we maye embrace and euer holde fast the blessed hope of euerlastyng lyfe, whiche thou haste geuen vs in our sauiour Iesus Christe.

The Epistle.
[Roma xv.

WHatsoeuer thynges are written afore tyme, they are written for oure learnyng, that we through pacience and comfort of the scriptures, myght haue hope. The God of pacience and consolacion, graūt you to be lyke mynded one towardes an other, after the ensaumple of Christe Iesu : that ye all agreeyng together, may with one mouth prayse God the father of our Lord Iesus Christe : wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. And this I saye, that Iesus Christe was a minister of the circumcision for the trueth of God, to confirme the promisses made vnto the fathers : and that the Gentiles might prayse God for his mercy, as it is written. For this cause I will prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayeth : reioyce ye Gentiles with his people. And againe : prayse the Lorde all ye Gentiles, and laude hym all ye nacyons together. And againe Esai sayth : there shalbe the roote of Iesse, and he that shall ryse to reigne ouer the Gentiles : in hym shal the Gentiles trust. The God of hope fyll you with al ioy, and peace in beleuyng, that ye maye be riche in hope, through the power of the holy gost.

The Gospell.
[Luc. xxi.

THere shall be signes in the Sunne and in the Moone, and in the starres : and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shall roare, and mennes heartes shall fayle them for feare, and for lookyng after those thinges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloud, with power and great glory. When these thynges begynne to come to passe, then looke vp, and lyfte vp youre heades, for your redempcion

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by pacience and comforte of thy holy woorde, we may embrace and euer holde faste the blessed hope of euerlasting lyfe, whych thou haste geuen vs in oure sauioure Iesus Christe.

℄ The Epistle.

[Rom. xv

WHatsoeuer thynges are wryttē afore time, they are written for our learning, that we through pacience and comfort of the scriptures, myght haue hope. The God of pacience and consolation, graunte you to be lyke mynded one towardes another, after the ensample of Christe Iesu : that ye all agreeyng together, may wyth one mouth prayse God the father of our Lorde Iesu Christe : wherefore receaue ye one another as Christ receaued vs, to the prayse of God. And this I saye : that Iesus Christe was a minister of the circumcision for the trueth of god, to cōfirme the promisses made vnto the fathers : and that the Gentyles myghte prayse God, for hys mercye, as it is wrytten : For thys cause I wyll prayse thee amonge the Gentyles, and synge vnto thy name. And agayne he sayeth : reioyce ye Gentyles with his people. And again : praise the lord al ye Gētiles and laude him all ye nations together. And agayne, Esai sayth : there shalbe the roote of Iesse, and he that shal ryse to reygne ouer the Gentiles, in hym shall the Gentyles trust. The God of hope fyll you wyth all ioye, and peace in beleuing, that ye may be ryche in hope, through the power of the holy ghoste.

℄ The Gospell.

[Luke. xxi

THere shalbe signes in the Sunne & in the Moone, & in the starres : & in the earth the people shalbe at their wittes end, through despayre. The sea & the water shal roare, and mens heartes shal faile thē for feare, and for loking after those thinges whych shal come on the earth. For the powers of heauē shal moue. And thē shall they see the sonne of mā come in a cloude, wyth power & great glory. When these thinges begyn to come to passe, then loke vp, and lyft vp your heades, for your redemption

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by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given vs in our Saviour Iesus Christ. [1b]**Amen.**

The Epistle.

[Rom. 15. [44]

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience, and consolation grant you to be like minded one towards another, according to Christ Iesus : That ye may with one minde, and one mouth glorifie God, even the Father of our Lord Iesus Christ. Wherefore receive ye one another, as Christ also received vs, to the glory of God. Now I say that Iesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made vnto the Fathers, and that the Gentiles might glorifie God for his mercy as it is written, For this cause I will confess to thee among the Gentiles, and sing vnto thy name. And againe he sayth, Reioyce ye Gentiles with his people. And againe, Prayse the Lord all ye Gentiles, and laud him all ye people. And againe Esaias saith, there shall be a root of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all ioy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospell.

[S: Luke. 21. [425]

And there shall be signes in the Sunne, and in the Moon, and in the starrs ; and vpon the earth distress of Nations, with perplexity, the Sea, and the Waves roaring, mens hearts fayling them for fear, and for looking after those things which are cōming on the earth : for the powers of heaven shall be shaken, and then shall they see the son of man cōming in a Cloud with power and great glory. And when these things begin to come to pass, then looke vp, and lift vp your heads, for your redemption

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pinquat redemptio vestra. Et dixit illis similitudinem. Videte ficulneam & omnes arbores. Cum producunt iam ex se fructum : scjtis quoniam prope est estas. Ita et vos cum videritis hec fieri : scitote quoniam prope est regnum dei. Amen dico vobis : quia non preteribit generatio hec donec omnia fiant. Celum et terra transibunt : verba autem mea non transibunt.

℔ Dominica.iij. aduentus domini.
Ad missam. Officium.
[Phil. iv. 4-6 : 7]

Oratio.

Avrem tuam quesumus domine precibus nostris accomoda : et mentis nostre tenebras, gratia tue visitationis illustra. Qui viuis. (*Greg.* 135)

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draweth nye. And he shewed them a similytude : beholde the figtree, & all other trees, when they shoote furth theyr buddes, ye see and knowe of your owne selues that summer is then nye at hand. So likewise ye also (whē ye se these thinges come to passe) be sure, that the kingdom of God is nye. Verely I say vnto you : this generacion shall not passe, till all be fulfilled. Heauen and earth shall passe : but my wordes shall not passe.

℔ THE THIRDE SONDAY.
[Cum inuocarem. psal. iiii.

HEare me when I call, O God of my righteousnes : thou hast set me at libertie whē I was in trouble ; haue mercy vpon me, and herken vnto my prayer.

O ye sonnes of men, howe long will ye blaspheme myne honour : and haue such pleasure in vanitie, and seke after leasyng ?

Knowe this also, that the Lorde hath chosen to himselfe the manne that is godly : when I call vpon the Lorde, he will heare me.

Stande in awe and sinne not : common with your owne heart, and in your chamber, and be still.

Offre the sacrifice of righteousnes : and put your trust in the Lorde.

There bee many that will saye : who will shewe vs any good ?

Lorde lifte thou vp the lyght of thy countenaunce vpon vs.

Thou haste put gladnes in myne hearte : sence the tyme that theyr corne and wyne (and oyle) increased.

I will laye me downe in peace and take my rest : for it is thou Lorde onely, that makest me to dwell in safetie.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

LOrde, we beseche thee, geue eare to our prayers, and by thy gracious visitacion lyghten the darkenesse of our hearte, by our Lorde Iesus Christe.

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draweth nye. And he shewed them a similitude : beholde the figtree, & all other trees : whē they shoote furth their buddes, ye see & knowe of your owne selues that sommer is thē nie at hand. So likewyse ye also (whē ye see these thynges come to passe) be sure that the kingdō of God is nye. Verely I say vnto you : this generaciō shal not passe, tyl al be fulfilled. Heauen and earth shal passe : but my wordes shall not passe.

THE THIRDE SUNDAIE.

The Collect.

LOrd, we beseche thee, geue eare to oure prayers, and by thi gracious visitacion, lightē the darkenesse of oure heart, by our Lord Iesus Christ.

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draweth nigh. And he spake to them a parable. Behold the Figtree, and all the trees when they now shoot forth, ye see and know of your own selves that Summer is now nigh at hand. So likewise ye, when ye see these things cōme to pass, know ye that the kingdome of God is nigh at hand. Verely I say vnto you, this generation shall not pass away till all be fulfilled ; heaven and earth shall pass away, but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O Lord Iesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee : grant that the ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way by turning the hearts of the disobedient to the wisdome of the iust, that at

Ad corinthios. [i. iiii. A

FRatres. Sic nos existimet homo vt ministros xp̄i : et dispensatores ministeriorum dei. Hic iam queritur inter dispensatores : vt fidelis quis inueniatur. Michi autem pro minimo est vt a vobis iudicer, aut ab humano die : sed neque meipsum iudico. Nichil enim michi conscius sum : sed non in hoc iustificatus sum. Qui autem iudicat me : dominus est. Itaque nolite ante tempus iudicare : quoadusque veniat dominus, qui & illuminabit abscondita tenebrarum, et manifestabit consilia cordium. Et tunc laus erit vnicuique a deo.

Secundum Matheum. [xi. A

IN illo tempore. Cum audisset iohannes in vinculis opera christi : mittens duos de discipulis suis, ait illi. Tu es qui venturus es : an alium expectamus? Et respondens iesus : ait illis. Euntes renunciate iohanni que audistis et vidistis. Ceci vident : claudi ambulant : leprosi mundantur Surdi audiunt : mortui resurgunt pauperes euangelizantur. Et beatus est : qui non fuerit scandalizatus in me. Illis autem abeuntibus : cepit iesus dicere ad turbas de iohanne. Quid existis in desertum videre? Arundinem vento agitatam? Sed quid existis videre? Hominem mollibus vestitum? Ecce qui mollibus vestiuntur : in domibus regum sunt. Sed quid existis videre? Prophetam? Etiam dico vobis : et plusquam prophetam. Hic est enim de quo scriptum est. Ecce ego mitto angelum meum ante faciem tuam : qui preparabit viam tuam ante te.

The Epistle. [1. Cor. iiii.

LEt a man this wise esteme vs, euen as the ministers of Christe, and stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be found faithfull: with me it is but a very smal thing that I should be iudged of you, either of mans iudgemente: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothing before the time, vntill the Lorde come, which will lighten thinges that are hidde in darkenesse, and open the counsayles of the heartes, and then shall euery man haue prayse of God.

The Gospell. [Math. xi.

WHen Ihon beyng in prieson hearde the woorkes of Christe, he sente two of his disciples, and sayed vnto hym: Art thou he that shall come? or doe we looke for an other? Iesus aunswered and sayed vnto them: Goe, and shewe Iohn agayne, what ye haue hearde and seene. The blynd receyue their sight, the lame walke, the Lepers are clensed, and the deafe heare, the dead are raised vp, & the poore receyue the glad tydinges of the gospell: and happy is he that is not offended by me. And as they departed, Iesus began to saye vnto the people concernyng Iohn: What went ye out into the wildernes to see? A reede that is shaken with the winde? or what went ye out for to see? A man clothed in softe rayment? behold, they that weare softe clothyng, are in kynges houses. But what wente ye out for to see? a Prophete? verely I saye vnto you, and more then a Prophete. For this is he of whome it is written: beholde, I sende my messenger before thy face, which shall prepare thy waye before thee.

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¶ The Epistle.

[i. Cor. iiii.

LEt a man this wise esteme vs, euē as the ministers of Christe, and stewardes of the secretes of God. Furthermore it is required of the stewardes, that a mā be founde faythfull: wyth me it is but a verye small thyng that I should be iudged of you, eyther of mans iudgement: no I iudge not myne own self, for I know nought by my self, yet am I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the tyme, vntyll the Lord come, which wyll lighten thinges that are hyd in darkenes, and open the counsayles of the heartes, and then shal euery man haue prayse of God.

¶ The Gospell.

[Math. xi

WHen Iohn beynge in prieson hearde the workes of Christ, he sent two of his disciples, and sayd vnto him: Art thou he that shal come? or doe we loke for another? Iesus answered & sayd vnto them: Goe, and shew Iohn agayne, what ye haue heard & sene. The blynd receyue theyr syght, the lame walke, the Lepers are clensed, & the deaf heare, the dead are raysed vp, & the poore receyue the glad tydinges of the gospel: & happy is he that is not offended by me. And as they departed, Iesus began to saye vnto the people concerning Iohn: What wente ye oute into the wildernes to see? A rede that is shaken with the wind? or what went ye out for to see? A man clothed in softe rayment? beholde, they that weare softe clothinge, are in Kynges houses. But what went ye oute for to see? a Prophete? verely I saye vnto you, and more then a Prophete. For thys is he of whom it is wrytten: behold, I sende my messenger before thy face, which shal prepare thy waye before thee.

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thy second coming to iudge the world wee may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy spirit ever one God, world without end. Amen.

The Epistle.

[1. Cor. 4. 41.

Let a man soe account of vs, as of the ministers of Christ, and Stewards of the Mysteries of God. Moreover it is required in Stewards, that a man be found faithfull. But with me it is a very small thing that I should be iudged of you or of mans Judgement: yea I iudge not my own selfe. For I know nothing by my selfe, yet am I not hereby iustified; but he that iudgeth mee is the Lord. Therefore iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the Counsels of the hearts: And then shall every man have prayse of God.

The Gospell.

[S: Matth. 11. 42.

Now when Iohn had heard in prison, the works of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that should come, or do we looke for another? Iesus answered, and sayd vnto them, Go and shew John againe those things, which ye do hear and see: The blinde receive their sight, and the lame walke, the lepers are clensed, and the deafe hear, the dead are raysed vp, and the poor have the Gospell preached to them. and blessed is he whosoever shall not be offended in me. And as they departed, Iesus began to say vnto the multitudes concerning Iohn, What went ye out into the wilderness to see? A reed shaken with the winde? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out for to see? A Prophet? yea I say vnto you, and more then a Prophet. for this is he of whom it is written. Behold I send my Messenger before thy Face, which shall prepare thy way before thee.

SOURCES

℣ Dominica quarta aduentus domini.
Ad missam. Officium.
[Ps. cv (cvi) 4, 5 : 6]

Oratio.

Excita quesumus domine potentiam tuam et veni, & magna nobis virtute succurre : vt per auxilium gratie tue quod nostra peccata prepediunt :

in-

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℣ THE FOURTH SONDAY.
[Verba mea auribus. psal. v.

PONder my woordes, O Lorde : considre my meditacion.

O harken thou vnto the voyce of my callyng, my kyng and my God : for vnto thee will I make my prayer.

My voyce shalt thou heare betymes, O Lorde : early in the mornyng will I directe my prayer vnto thee, and will looke vp.

For thou art the God that hath no pleasure in wickednes : neyther shall any euill dwell with thee.

Suche as be foolyshe shall not stande in thy syght : for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasyng : the Lorde will abhorre both the bloud thirsty, and deceyptfull manne.

But as for me, I wyll come into thy house, euen vpon the multitude of thy mercye : and in thy feare wyll I wurship towarde thy holy temple.

Leade me, O Lorde, in thy ryghteousnesse, because of myne enemyes : make thy waye playne before my face.

For there is no faithfulnes in his mouth : their inwarde partes are very wickednes.

Their throte is an open sepulchre : they flatter with their tongue.

Destroy thou them, O God, let them peryshe through theyr owne imaginacions : cast them out in the multitude of their vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce : they shal euer be geuing of thākes because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wylt geue thy blessing vnto the ryghteous : and with thy fauorable kyndnes wylt thou defende him, as with a shielde.

Glory be to the father.&c.

As it was in the beginning, is nowe, and euer.&c.

The Collect.

LOrde rayse vp (we pray thee) thy power, and come among vs, and with great might succor vs, that where as through our synnes and wickednes we be sore lette and hyndred,

thy

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THE FOURTH SUNDAIE.

¶ The Collect.

LOrd raise vp (we pray thee) thy power, & come among vs, & with greate might succor vs: that where as (through our sinnes and wickednes) we be sore let & hindred:

thy

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THE FOURTH SUNDAY IN ADVENT.

The Collect.

O Lord, rayse vp (we pray thee) thy power, and come among vs, and with great might succour vs; that whereas through our sins, and wickedness, we are sore let and hindred in running the race that is set before vs; thy

SOURCES

dulgentia tue propitiationis

acceleret.
Qui vi. (*Gel.* ii 80)

Lectio epistole beati pauli apostoli ad philippenses. [iiii. A

FRatres. Gaudete in domino semper: iterum dico gaudete. Modestia vestra: nota sit omnibus hominibus. Dominus prope est. Nichil soliciti sitis: sed in omni oratione et obsecratione cum gratiarum actione, petitiones vestre innotescant apud deum. Et pax dei que exuperat omnem sensum: custodiat corda vestra, et intelligentias vestras. In christo iesu, domino nostro.

Secundum iohannem. [i. A

In illo tempore Miserunt iudei ab hierosolymis sacerdotes et leuitas ad iohannem: vt interrogarent eum Tu quis es? Et confessus est: et non negauit. Et confessus est: quia non sum ego xp̄s. Et interrogauerunt eum. Quid ergo? Helias es tu? Et dixit. Non sum. Propheta es tu? Et respondit. Non. Dixerunt ergo ei. Quis es, vt responsum demus his qui miserunt nos? Quid dicis de teipso? Ait. Ego vox clamantis in deserto, dirigite viam domini: sicut dicit esaias propheta. Et qui missi fuerant: erant ex phariseis. Et interrogauerunt eum: & dixerunt ei. Quid ergo baptizas si tu non es xp̄s, neque helias: neque propheta? Respondit eis iohannes: dicens. Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est qui post me venturus est, qui ante me factus est, cuius ego non sum dignus vt soluam eius corrigiam calciamenti. Hec in bethania facta sunt trans iordanem: vbi erat iohannes baptizans.

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bountifull grace and mercy, through the satisfaccion of thy sonne oure Lorde, may spedely delyuer vs: to whome with thee, and the holy goste be honor and glory worlde without ende.

The Epistle. [Philip. iiii.

REioyce in the Lorde alwaye, and againe I say, reioyce. Let youre softnes bee knowen vnto all men: the Lord is euen at hande. Be carefull for nothing: but in all prayer and supplicacion let your peticions be manifest vnto God, with geuing of thankes. And the peace of God (whiche passeth all vnderstandyng) kepe your heartes and myndes, through Christe Iesu.

The Gospell. [Ihon. i.

THis is the recorde of Ihon: when the Iewes sente priestes and Leuites from Ierusalem, to aske hym: what art thou? And he confessed and denyed not, and sayed playnly: I am not Christe. And they asked him: what then? art thou Helyas? and he sayeth: I am not. Art thou that Prophete? & he aunswered, no. Then sayed they vnto him: what art thou, that we maye geue an aunswere vnto them that sent vs? what sayest thou of thy selfe? he sayed: I am the voyce of a cryer in the wildernesse: make straight the waye of the Lord, as sayd the Prophete Esay. And they which were sent were of the Phariseis: and they asked him, and sayed vnto him: why baptisest thou then, if thou be not Christe, nor Helias, neyther that Prophete? Iohn aunswered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is whiche though he came after me, was before me, whose shooe latchet I am not worthy to vnlooce. These thinges were done at Bethabara beyond Iordan, where Iohn did baptise.

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bountyful grace & mercy, (through the satisfaction of thy sonne our Lord,) may spedely delyuer vs: to whom wyth thee, & the holye ghost, be honour and glory world wythout ende.

℄ The Epistle.

[Phil. iiii.

REioyce in the Lord alway, & agayne I say, reioice. Let your softenes be knowē vnto al men: the Lord is euen at hand. Be careful for nothing: but in al prayer and supplication, let youre peticions be manifeste vnto God, wyth geuinge of thankes. And the peace of god (whych passeth all vnderstanding) kepe your heartes & myndes, through Christ Iesu.

℄ The Gospell.

[Iohn. i.

THis is the record of Iohn: whē the Iewes sent priestes & Leuites frō Ierusalem, to aske him: what art thou? and he confessed and denied not, and sayde playnely: I am not Christ. And they asked him: what then? art thou Helias? & he sayeth: I am not. Art thou the prophete? and he answered, no. Then saide they vnto hym: what arte thou, that we maye geue an answere vnto them that sent vs? what sayest thou of thy selfe? he sayd: I am the voyce of a cryer in the wildernesse: make strayght the waye of the Lorde, as sayde the Prophete Esai. And they which were sente were of the Phariseis: and they asked him, and sayd vnto him: why baptisest thou then, yf thou be not Christ, nor Helias, nether that Prophete? Iohn answered thē, sayinge: I baptise with water, but there standeth one among you, whō ye knowe not: he it is whiche though he came after me, was before me, whose shoe lachet I am not worthye to vnlooce. These thynges were doone at Bethabara beyonde Iordan, where Iohn dyd baptyse.

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bountifull grace and mercy may speedily **help and** deliver us, through the satisfaction of thy Son, our Lord: to whom with thee and the holy Ghost be honour and glory world without end. [1b]**Amen.**

The Epistle.

[Phil. 4. [4].

Reioyce in the Lord alway, and againe I say reioyce. Let your moderation be known vnto all men. The Lord is at hand. be carefull for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known vnto God. And the peace of God which passeth all vnderstanding shall keep your hearts and minds through Christ Iesus.

The Gospell.

[S: John. i. [19].

This is the record of Iohn, when the Jewes sent Priests and Levites from Ierusalem to aske him, Who art thou? And he confessed, and denyed not: but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he sayth, I am not. Art thou that Prophet? And he answerd no. Then sayd they vnto him, Who art thou, that we may give an Answer to them that sent vs? what sayest thou of thy selfe? He sayd, I am the voyce of one cryeing in the Wilderness, Make straight the way of the Lord, as sayed the Prophet Esaias. And they which were sent, were of the Pharisees; And they asked him and sayd vnto him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that Prophet? John answered them saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who cōming after me, is preferred before me; whose shoos latchet I am not worthy to vnloose. These things were don in Bethabara beyond Iordan, where Iohn was baptizing.

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℟ In die natiuitatis domini.

℟ Ad tertiam missam. Officium.
Puer natus est nobis [&c]
Ps. Cantate domino canticum nouum : quia mirabilia fecit.

℟ In vigilia natiuitatis domini. Oratio.
DEus qui nos redemptionis nostre annua expectatione letificas : presta vt vnigenitum tuum quem redemptorem leti suscipimus : venientem quoque iudicem securi videamus, dominum nostrum iesum xp̄um filium tuum. Qui te. (*Gel.* ii 84)

℟ Ad missam in galli cantu. Epistola. Ad titum. [ii. D
CHarissime. Apparuit gratia dei saluatoris nostri omnibus hominibus :

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℣ PROPER PSALMES AND LESSONS ON CHRISTMAS DAY.

℣ At Mattyns.

Psal. xix. Psal. xlv. Psal. lxxxv. } The first lesson. Esai. ix. vnto the ende. The seconde lesson. Mat : i. vnto the ende.

℣ At the fyrst Communion.
[Cantate domino. psal. xcviii.
O Syng vnto the Lorde a newe song : for he hath done meruaylous thinges.
With his owne right hande and with his holye arme : hath he gotten himselfe the victorie.
The Lord declared his saluacion : his righteousnes hath he openly shewed in the sight of the heathen.
He hath remembred his mercye and trueth towarde the house of Israel : and all the endes the worlde haue seene the saluacion of our God.
Shewe youre selues ioyfull vnto the Lorde, all ye landes : syng, reioyce, and geue thankes.
Prayse the Lord vpon the Harpe : sing to the Harpe with a Psalme of thankesgeuing.
With trumpettes also and shawmes : O shewe your selues ioyfull before the Lorde the kyng.
Lette the sea make a noyse, and all that therin is : the rounde worlde and they that dwell therein.
Let the fluddes clap theyr handes, and lette the hilles be ioyfull together before the Lorde : for he is come to iudge the earth.
With righteousnes shall he iudge the worlde : and the people with equitie.
Glory be to the father.&c.
As it was in the beginning, is nowe, and euer.&c.

The Collect.
GOd, which makest vs gladde with the yerely remembraunce of the birth of thy onely sonne Iesus Christe: graunt that as we ioyfully receiue him for our redemer, so we may with sure confidence beholde hym, when he shall come to be our iudge, who liueth and reigneth.&c.

The Epistle.
[Tit. ii.
THe grace of God that bryngeth saluacion vnto all menne, hathe ap-

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CHRISTMAS DAIE. THE NATIVITY OF OUR LORD, OR THE BIRTHDAY OF CHRIST, COMONLY CALLED CHRISTMAS DAY.

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erudiens nos vt abnegantes impietatem et secularia desideria, sobrie et iuste et pie viuamus in hoc seculo. Expectantes beatam spem : & aduentum glorie magni dei et saluatoris nostri iesu xp̄i. Qui dedit semetipsum pro nobis : vt nos redimeret ab iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hec loquere : et exortare. In xp̄o iesu domino nostro.

Euangelium.
Secundum Lucam. [ii. A

In illo tempore. Exijt edictum a cesare augusto : vt describeretur vniuersus orbis. Hec descriptio prima : facta est a preside syrie cyrino. Et ibant omnes vt profiterentur : singuli in suam ciuitatem. Ascendit autem & ioseph a galilea de ciuitate nazareth in iudeam ciuitatem dauid (que vocatur bethleem) eo quod esset de domo et familia dauid : vt profiteretur cum maria desponsata sibi vxore pregnante. Factum est autem cum essent ibi, impleti sunt dies vt pareret. Et peperit filium suum primogenitum : & pannis eum inuoluit. Et reclinauit eum in presepio : quia non erat ei locus in diuersorio. Et pastores erant in regione eadem vigilantes, et custodientes vigilias noctis supra gregem suum. Et ecce angelus domini stetit iuxta illos : et claritas dei circunfulsit illos, et timuerunt timore magno. Et dixit illis angelus. Nolite timere. Ecce enim euangelizo vobis gaudium magnum quod erit omni populo : quia natus est vobis hodie saluator, qui est xp̄s dominus in ciuitate dauid. Et hoc vobis signum. Inuenietis infantem pannis inuolutum : et positum in presepio. Et subito facta est cum angelo multitudo militie celestis : laudantium deum et dicentium. Gloria in altissimis deo : et in terra pax hominibus bone voluntatis.

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peared, and teacheth vs that we should denye vngodlinesse, and worldly lustes, and that we shoulde liue soberly, and righteousely, and godly in this present worlde, looking for that blessed hope, and appearing of the glory of the great God, and of our sauiour Iesu Christ, which gaue himselfe for vs, to redeme vs from all vnrighteousnes, and to pourge vs a peculiare people vnto himselfe, feruently geuē vnto good workes. These thinges speake and exhort, and rebuke with all feruentnes of commaundyng. See that no manne despise thee.

The Gospell.
[Luc. ii.

And it chaunsed in those dayes, that there went out a commaundemēt from Augustus the Emperoure, that all the worlde shoulde bee taxed. And this taxing was the first, and executed whē Sirenius was lieutenaunt in Siria. And euery man went vnto his owne citie to be taxed. And Ioseph also ascended from Galile, out of a citie called Nazareth, into Iewry, vnto the citie of Dauid, which is called Bethleem, because he was of the house and linage of Dauid, to bee taxed, with Mary his spoused wyfe, which was with chylde. And it fortuned that whyle they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sōne, and wrapped him in swadling clothes, & layed him in a Maunger, because there was no roume for them in the Inne. And there were in thesame region shepeheardes watchyng and kepyng theyr flocke by night. And loe, the Angel of the lord stoode hard by them, and the brightnesse of the Lord shone rounde about them, and they were soore afrayed. And the Angel saied vnto them : Be not afrayde : for behold, I bring you tydinges of great ioy that shall come to all people : for vnto you is borne this daye, in the citie of Dauid, a sauiour whiche is Christe the Lorde. And take this for a sygne : ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maunger. And straightway there was with the Angell, a multitude of heauenly souldiers, praysyng God, and saying : Glory to

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God on hye, and peace on the earthe, and vnto men a good will.

℄ At the seconde Communion.

[Domine dominus noster. psal. viii.

O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that haste set thy glorye aboue the heauens?

Out of the mouthe of very babes and suckelynges, haste thou ordayned strength, because of thyne enemies: that thou mightest still the enemye and the auenger.

For I will considre thy heauens, euen the workes of thy fyngers: the Moone and the starres whiche thou haste ordayned.

What is manne that thou art so myndefull of hym: and the sonne of manne, that thou visitest him?

Thou madest hym lower then the Angels: to croune hym with glory and wurship.

Thou makest hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subieccion vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorowe the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde.

Glory be to the father.&c.

As it was in the beginning, is nowe, and euer.&c.

S Ad tertiam missam. Oratio.

[Concede quesumus omnipotens deus vt nos vnigeniti tui noua per carnem natiuitas liberet: quos sub peccati iugo vetusta seruitus tenet. Per eundem. (Cf. *Gel.* ii 84)]

The Collect.

ALMYGHTIE God, whiche haste geuen vs thy only begotten sonne to take our nature vpon him, and this daye to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adopcion and grace, maye dayly be renued by thy holy spirite, through thesame oure Lorde Iesus Christe, who lyueth and reigneth .&c.

Lectio epistole beati pauli apostoli ad Hebreos.

[i. A.

FRATRES. Multifarie multisque modis olim deus loquens patribus in pro-

The Epistle.

[Hebre. i.

GOD in tymes paste, dyuerslye and many wayes spake vnto

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¶ The Collect.

ALmighty God, which hast geuē vs thy onely begottē sonne to take our nature vpō him, and thys daye to be borne of a pure virgin: Graunte that we beynge regenerate & made thy children by adoptiō & grace, may daylye be renued by thy holy spirit, through the same our lorde Iesus Christ, who lyueth and raygneth with. &c.

Amen.

¶ The Epistle.

[Hebre. i.

GOD in tymes past, dyuerslye & manye wayes spake vnto

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The Collect.

Almighty God, who[s] hast given vs thy only begotten Son to take our Nature vpon him, and [s]as at this **tyme*** to be borne of a pure virgine: grant that we being regenerate, and made thy children by Adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ who liveth and reigneth with [1b]**thee and the*** **same spirit ever one God world without end.** Amen.

The Epistle.

[Heb. 1. [4]L

God who at sundry times, and in divers manners spake in time past vnto

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phetis: nouissime diebus istis locutus est nobis in filio. Quem constituit heredem vniuersorum, per quem fecit et secula. Qui cum sit splendor glorie et figura substantie eius, portansque omnia verbo virtutis sue: purgationem peccatorum faciens sedet ad dexteram maiestatis in excelsis. Tanto melior angelis effectus: quanto differentius pre illis nomen hereditauit. Cui enim dixit aliquando angelorum, filius meus es tu: ego hodie genui te? Et rursum. Ego ero illi in patrem: & ipse erit michi in filium. Et iterum cum introduxit primogenitum in orbem terre: dicit. Et adorent eum omnes angeli dei. Et ad angelos quidem dicit. Qui facit angelos suos spiritus: et ministros suos flammam ignis. Ad filium autem. Thronus tuus deus in seculum seculi: virga equitatis virga regni tui. Dilexisti iustitiam et odisti iniquitatem: propterea vnxit te deus deus tuus oleo exultationis pre participibus tuis. Et tu in principio domine terram fundasti: et opera manuum tuarum sunt celi. Ipsi peribunt tu autem permanebis: et omnes vt vestimentum veterascent. Et velut amictum mutabis eos: et mutabuntur. Tu autem idem ipse es: et anni tui non deficient.

¶ Initium sancti euangelii secundum iohannem. [i. A

IN principio erat verbum: et verbum erat apud deum, et deus erat verbum. Hoc erat in principio apud deum. Omnia per ipsum facta sunt: et sine ipso factum est nichil. Quod factum est in ipso vita erat: & vita erat lux hominum. Et lux in tenebris lucet: et tenebre eam non comprehenderunt. Fuit homo missus a deo: cui nomen erat iohannes. Hic venit in testimonium vt testimonium perhiberet de

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the fathers by Prophetes: but in these last dayes, he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Whiche (sonne) being the brightnesse of his glory, and the very image of his substaunce, rulyng all thinges with the woorde of his power, hath by his owne person purged our synnes, and sytteth on the ryght hande of the maiestie on high: being so muche more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto whiche of the Angels sayed he at any time? Thou art my sonne, this daye haue I begotten thee. And againe, I wyll bee his father, and he shall be my sonne. And agayne, when he bryngeth in the first begotten sonne into the worlde, he sayeth: and lette all the Angels of God wurship hym. And vnto the Angels he sayeth: He maketh his Angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdom is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy felowes. And thou Lorde in the beginning haste layed the foundacion of the earth: and the heauens are the workes of thy handes. They shall perishe, but thou endurest: But they all shall waxe olde as doeth a garmente, and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou art euen thesame, and thy yeares shall not fayle

The Gospell.

[Iohn. i.

IN the beginning was the worde, and the worde was with God: and God was the worde. Thesame was in the beginnyng with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, and the lyfe was the light of mē, and the light shineth in darkenes, and the darkenes comprehēded it not. There was sent frō God a manne whose name was Ihon. Thesame came as a witnes, to beare

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the fathers by Prophetes: but in these last dayes, he hath spokē to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the world. Whych (sonne) being the brightnes of his glorie, & the very image of his substaunce, ruling al thinges wyth the worde of hys power, hath by hys owne person purged our synnes, & sytteth on the ryght hād of the maiestie on high: being so much more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto which of the Angels said he at any tyme? Thou art my sonne, this day haue I begotten thee. And agayn, I wyl be his father, & he shal be my sonne. And agayne: when he bringeth in the firste begotten sonne into the worlde, he sayth: & let al the Angels of God worship him. And vnto the Angels he sayth: He maketh hys Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayth: thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdom is a ryght scepter. Thou haste loued righteousnes & hated iniquitie: wherfore God, euen thy God, hath annointed thee wyth oyle of gladnes abouc thy felowes. And thou Lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy hādes. They shall peryshe, but thou endurest: But they al shall waxe olde as doeth a garmente, and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

[Iohn. i.

In the beginning was the worde, & the worde was wyth God, and God was the word. The same was in the beginning with God. Al thinges were made by it, & without it was made nothinge that was made. In it was lyfe, and the lyfe was the light of mē: & the light shineth in darkenes, & the darkenes cōprehēded it not. There was sente frō God a man whose name was Iohn. The same came as a witnes, to beare

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the Fathers by the Prophets, hath in these last dayes spoken vnto vs by his Son, whom he hath appointed heire of all things, by whom also he made the worlds. who being the brightness of his Glory and the expresse Jmage of his person, and vpholding all things by the word of his power, when he had by himselfe purged our sins sate downe on the right hand of the Majesty on high; Being made so much better then the Angels, as he hath by Inheritance obteined a more excellent name then they. For vnto which of the Angells sayd he at any time, thou art my Son, this day have I begotten thee; And again I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the first begotten into the world, he sayth, And let all the Angels of God worship him. And of the Angels he sayth, who maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Son he sayth, thy throne O God is for ever and ever, a scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellowes. And, Thou Lord in the beginning hast layed the foundation of the earth; and the heavens are yᵉ works of thine hands; They shall perish, but thou remainest: and they all shall wax old as doth a Garment. And as a Vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy years shall not fayl.

The Gospell.

[S: Iohn. 1. ⁴1.

In the beginning was the word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was Iohn. The same came for a witness, to bear

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lumine : vt omnes crederent per illum. Non erat ille lux : sed vt testimonium perhiberet de lumine. Erat lux vera : quę illuminat omnem hominem venientem in hunc mundum. In mundo erat : & mundus per ipsum factus est, et mundus eum non cognouit. In propria venit : et sui eum non receperunt. Quotquot autem receperunt eum : dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri : sed ex deo nati sunt. Et verbum caro factum est : et habitauit in nobis. Et vidimus gloriam eius : gloriam quasi vnigeniti a patre. Plenum gratie : & veritatis.

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witnes of the light, that all men through hym might beleue. He was not that light, but was sente to beare witnes of the light. That light was the true light, which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him : and the worlde knewe him not. He came among his owne, and his owne receyued him not : But as many as receyued hym, to them gaue he power to be the sonnes of God : euē them that beleued on his name, which were borne, not of bloud, nor of the will of the fleshe, nor yet of the will of man, but of God. And thesame woorde became fleshe and dwelt amonge vs : and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

℄ Propre Psalmes and lessons at Euensong.

Psal. lxxxix. Psal. cx. Psal. cxxxii. } The first Lesson. Esay. vii. God spake once agayn to Achas. &c. vnto the ende.

The seconde Lesson. Tit. iii. The kyndnes and loue of oure sauiour. &c. vnto. foolishe questions.

℄ In die sancti stephani protomartyris.

℄ SAINCT STEPHINS DAYE.

℄ At Mattyns.

The seconde Lesson. Actes. vi. vii. Stephin full of fayth and power (vnto) and when. xl. yeres.

At the Communion.

[Quid gloriaris in malicia. psal. lii.

WHy boastest thou thy self, thou tyraunt : that thou canst doe mischiefe?

Where as the goodnes of God : endureth yet dayly.

Thy tong imagineth wickednesse : & with lyes thou cuttest lyke a sharpe rasor.

Thou haste loued vngraciousnes more then goodnes : and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that maye doe hurt : O thou false tongue.

Therfore shall God destroy thee for euer, he shall take thee and plucke thee out of thy dwelling : and roote thee out of the lande of the lyuing.

The ryghteous also shall see this, and feare : and shall laugh him to skorne.

Loe, this is the man that tooke not

Officium.

[Ps. cxviii (cxix) 23a, 86b, 23b : 1]

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witnes of the light, that al mē through him might beleue. He was not that light, but was sent to beare witnes of the lyght. That lyghte was the true light, which lighteth euery mā that cometh into the world. He was in the world, and the world was made by him: & the world knew him not. He came amōg his owne, & his own receyued him not: But as many as receyued hym, to thē gaue he power to be made sōnes of god: euē thē that beleued on his name, which were borne, not of bloud, nor of the wil of the flesh, nor yet of the wyl of mā, but of god. And the same word became fleshe and dwelt amōg vs: & we sawe the glory of it, as the glory of the only begottē sōne of the father, ful of grace & trueth.

SAINT STEPHINS DAIE.

1661

witness of the light, that al men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteneth every man that cometh into the World. He was in the world, and the world was made by him, and the world knew him not. He came vnto his own, and his own received him not. But as many as received him, to them gave he power to becōme the sons of God, even to them that believe on his name: which were born not of blood, nor of the Will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among vs, (and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.

SAINT STEVEN'S DAY.

SOURCES

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God for his strength : but trusted vnto the multitude of his riches, and strēgthed himselfe in his wickednes.

As for me I am lyke a greene Oliue tree in the house of God : my trust is in the tendre mercye of God for euer and euer.

I will alway geue thankes vnto thee, for that thou haste done : and I will hope in thy name, for thy sainctes lyke it well.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, is nowe and euer.&c.

Oratio.

DA nobis quesumus domine imitari

The Collect.

GRaunt vs, O Lorde,

quod colimus :

vt discamus et inimicos diligere, quia eius natalitia celebramus qui nouit etiam pro persecutoribus exorare, dominum nostrum iesum xp̄m filium tuum. Qui tecum. (*Greg.* 12)

to learne to loue our enemies by the exaumple of thy martir Saincte Stephin, who prayed to thee for his persecutours : whiche liuest and reignest.&c.

Memoria de natiuitate tantum.

¶ Then shall folowe a Collect of the Natiuitie.

Lectio actuum apostolorum.

The Epistle.

[vi. B

IN diebus illis. Stephanus . . . in eum (vi 8-10, vii 54). Cum autem esset stephanus plenus spiritu sancto : intendens in celum vidit gloriam dei : et iesum stantem a dextris dei, et ait. Ecce video celos apertos : et filium hominis stantem a dextris virtutis dei. Exclamantes autem voce magna continuerunt aures suas : & impetum fecerunt vnanimiter in eum. Et eijcientes eum extra ciuitatem : lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis qui vocabatur saulus : et lapidabant stephanum, inuocantem et dicentem. Domine iesu : suscipe spiritum meum. Positis autem genibus : clamauit voce magna dicens. Domine ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormiuit in domino.

[Actes. vii.

AND Stephin beyng full of the holy gost, looked vp stedfastly with his iyes into heauen, and sawe the glory of God, and Iesus standing on the right hand of God, and saied : behold, I see the heauens open, and the sonne of manne standyng on the ryght hande of God. Then they gaue a shoute with a loude voyce, and stopped theyr eares, and ran vpon hym all at once, and cast him out of the citie, and stoned him. And the witnesses layd downe theyr clothes at a young mannes feete, whose name was Saul. And they stoned Stephin, callyng on and saying: Lorde Iesu, receyue my spirite. And he kneled downe and cryed with a loude voyce : Lorde, lay not this sinne to theyr charge. And when he had thus spoken, he fell a slepe.

1552

¶ The Collect

GRaunt vs, O Lord,

to learne to loue our enemyes by the exãple of thy martyr Saint Stephin, who prayed for his persecutours to thee: which liuest and. &c.

¶ Then shall folow a Collect of the Natiuitie, *which shalbe sayd continually vnto newe yeres daye.*

¶ The Epistle.

[Acte. vii.

ANd Stephin beinge full of the holye ghoste, loked vp stedfastly with his eyes into heauẽ, and sawe the glory of God, & Iesus standing on the right hand of God, & sayd: beholde, I see the heauens open, & the sonne of mã stonding on the ryght hand of God. Thẽ they gaue a shout wyth a loude voyce, and stopped theyr eares, & ran upõ hym al at once, and cast hym out of the cytie, and stoned him. And the witnesses layde downe theyr clothes at a yonge mans fete, whose name was Saul. And they stoned Stephin, calling on and saying: Lord Iesu, receyue my spyryte. And he kneled downe and cryed with a loud voyce: Lorde, laye not thys synne to theyr charge. And when he had thus spoken, he fell aslepe.

1661

The Collect.

Grant , O Lord, **that in all our sufferings here vpon earth, for the testimony of thy truth, we may stedfastly look vp to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may** learn to love **and bless** our **Persecutors,** by the example of thy **first** Martyr Saint Steven, Who prayed for his **murtherers** to thee, **o blessed Iesus, who standest at the right hand of God, to succour all those that suffer for thee, our only mediatour and Advocate. Amen.**

¶ Then shall follow **the** Collect of the Nativity, *which shall be sayd continually vnto New years* **eve.**

¶ **For** the Epistle.

[Acts: 7. 55.

Steven being full of the holy Ghost, looked vp stedfastly into Heaven, and saw the glory of God, and Iesus standing on the right hand of God. And said, behold, I see the heavens opened and the son of man standing on the right hand of God; Then they cryed out with a loud voice, and stopped their ears, and ran vpon him with one Accord; and cast him out of the City, and stoned him: and the Witnesses layed down their Clothes at a young mans feet, whose name was Saul. And they stoned Steven, calling vpon God, and sayeing, Lord Iesus receive my spirit. And he kneeled down, and cryed with a loud voyce, Lord, lay not this sin to their charge. And when he had sayd this, he fell asleep.

SOURCES

Secundum Matheum.

[xxiii. D.

IN illo tempore. Dixit iesus turbis iudeorum : et principibus sacerdotum. Ecce ego mitto ad vos prophetas & sapientes & scribas : et ex illis occidetis & crucifigetis. Et ex eis flagellabitis in synagogis vestris : & persequemini de ciuitate in ciuitatem. Vt veniat super vos omnis sanguis iustus qui effusus est super terram : a sanguine abel iusti, vsque ad sanguinem zacharie filij barachie quem occidistis inter templum et altare. Amen dico vobis : venient hec omnia super generationem istam. Hierusalem hierusalem que occidis prophetas, et lapidas eos qui ad te missi sunt : quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas, et noluisti? Ecce relinquetur vobis domus vestra deserta. Dico enim vobis : non me videbitis amodo donec dicatis. Benedictus qui venit, in nomine domini.

¶ In die sancti iohannis euangeliste

Officium.

[Ecclus. xv 5:6a]

1549

The Gospell.

[Math. xxiii.

BEholde, I sende vnto you Prophetes & wise men, and Scribes, and some of them ye shall kill & crucifye : and some of thē shall ye scourge in your Sinagogues, and persecute them from citie to citie : that vpon you may come all the ryghteous bloud whiche hath been shed vpon the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sōne of Barachias, whom ye slewe betwene the tēple and the altare. Verely I say vnto you : all these thinges shal come vpon this generacion. O Ierusalem, Ierusalē, thou that killeste the Prophetes and stonest them whiche are sent vnto thee : howe often would I haue gathered thy children together, euen as the hēne gathereth her chickens vnder her winges, & ye would not? Beholde, youre house is lefte vnto you desolate. For I say vnto you : ye shall not see me henceforth, tyll that ye say : Blessed is he that cummeth in the name of the Lorde.

The seconde lesson at Euensong.

Act. vii. ¶ And when .xl. yeres were expired, there appeared vnto Moses. vnto. Stephen full of the holy gost. &c.

¶ SAINCT IOHN EUANGELISTES DAYE.

At Mattyns.

¶ The Seconde Lesson Apoca. i. vnto the ende.

At the Communion.

[In domino confido. psal. xi.

IN the Lorde put I my trust : how say ye then to my soule, that she should flye as a birde to the hyll?

For loe, the vngodly bend their bowe : and make ready their arrowes within the bowe, that they may prieuely shoote at them which are trewe of hearte.

For the foundacions will be cast downe : and what hath the righteous done?

The Lorde is in his holy temple : the Lordes seate is in heauen.

His eyes considre the poore : and his eyes liddes tryeth the children of men.

The Lord alloweth the righteous : but the vngodly, and him that delyteth in wickednesse, doeth his soule abhorre.

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℣ The Gospell.
[Mat. xxiii

BEhold, I send vnto you prophetes & wise men, & Scribes, & some of them ye shall kyll and crucifye: and some of them shall ye scourge in youre Sinagogues, & persecute them from citie to cytie: that vpon you maye come all the righteous bloude whych hath been shedde vpon the earth, from the bloud of ryghteous Abel, vnto the bloude of Zacharias the sonne of Barachias, whome ye slewe betwene the temple and the aultare. Verely I saye vnto you: all these thinges shall come vpon this generation. O Ierusalē, Ierusalem, thou that kylleste the Prophetes and stonest them whyche are sente vnto thee, how often would I haue gathered thy chyldren together, euē as the henne gathereth her chickens vnder her winges, and ye would not? Behold, your house is left vnto you desolate. For I saye vnto you: ye shall not see me henceforth, tyll that ye say: Blessed is he that cometh in the name of the Lorde.

Saint Iohn Euangelistes daye.

1661

The Gospel.
[S: Mat. 23. 34.

Behold, I send vnto you Prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from City to City: That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, son of Barachias, whom ye slew between the temple, and the altar. Verely, I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee; how often would I have gathered thy children together, even as a Hen gathereth her chickens vnder her wings, and ye would not. Behold your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

Saint John the Evangelists day.

SOURCES

Oratio.

Ecclesiam tuam quesumus domine benignus illustra: vt beati iohannis apostoli tui et euangeliste illuminata doctrinis: ad dona perueniat sempiterna. Per. (*Leon.* 476)

Lectio libri sapientie.

[Ecclus. xv 1-6]

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Vpon the vngodly he shall rayne snares, fyre and brimstone, storme and tempeste: this shall bee theyr porcion to drinke.

For the righteous Lorde, loueth righteousnes: his countenaunce will beholde the thinge that is iust.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe and euer.&c.

The Collect.

MErcifull Lorde, we beseche thee to caste thy bryght beames of lyght vpon thy Churche: that it beeyng lyghtened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attain to thy euerlasting giftes: Through Iesus Christe our Lorde.

The Epistle.

[1. Ihon. i.

THat which was from the beginning, which we haue hearde, whiche we haue seene with oure eyes, which we haue looked vpon, and oure handes haue handled, of the worde of lyfe. And the lyfe appeared, and we haue seene and beare witnes, and shewe vnto you that eternall lyfe whiche was with the father, and appeared vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also may haue felowship with vs, and that oure felowship may bee with the father and his sonne Iesus Christe. And this write we vnto you, that ye may reioyce, and that youre ioy may be full. And this is the tydinges which we haue heard of him, and declare vnto you, that God is lyght, and in him is no darkenes at all. If we saye that we haue felowship with him, and walke in darkenesse, we lye, and doe not the trueth. But and if we walke in light, euen as he is in light, then haue we felowship with him, and the bloud of Iesus Christe his sonne, clenseth vs from all sinne. If we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faythfull and iust, to forgeue vs our sinnes, and to clense vs from al

1552

¶ The Collect.

MErcyful lord, we beseche thee to cast thy bright beames of light vpon thy Churche: that it beynge lightned by the doctrine of thy blessed Apostle & Euangelist Iohn, may attayne to thy euerlasting giftes. Through Iesus Christ our lord. *Amē.*

¶ The Epistle.

[i. Iohn. i.

THat which was frō the begīning, which we haue heard, whiche we haue sene with oure eyes, whiche we haue loked vpō, & our handes haue handled, of the word of lyfe. And the lyfe appeared, & we haue sene , & beare witnes, & shewe vnto you y^e^ eternal life whych was with the father, & appeared vnto vs. That which we haue sene & heard, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowship maye be with the father and hys sonne Iesus Christ. And this we write vnto you, that ye may reioice, and that your ioye may be ful. And this is the tidinges which we haue hearde of hym, & declare vnto you, that God is light, & in him is no darkenes at all. Yf we saye: we have felowship with him, and walke in darkenesse, we lye, & doe not the trueth. But & yf we walke in light, euen as he is in light, thē haue we felowship with him, and the bloud of Iesus Christ his sonne, clenseth vs frō all synne. Yf we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. Yf we knowlege our synnes, he is faithful & iust to forgeue vs oure sinnes, and to clēse vs from al

1661

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beams of light vpon thy Church, that it being enlightened by the Doctrine of thy blessed Apostle, and Evangelist **Saint** Iohn, may **so walke in the light of thy truth, that it** may **at length** attaine to **the light of** everlasting **life** through Iesus Christ our Lord. *Amen.*

The Epistle.

[**S:** 1. John. 1. **1.**

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked vpon, and our hands have handled of the word of life. (For the life was manifested, and we have seen it, and bear witness and shew vnto you that eternall life which was with the Father, and was manifested vnto vs:) That which we have seen and heard, declare we vnto you, that ye also may have fellowship with vs: and truly our fellowship is with the Father, and with his Son Iesus Christ. And these things write we vnto you, that your ioy may be full. This then is the message which we have heard of him, and declare vnto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walke in darkness, we lye, and do not the truth: But if we walke in the light, as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his Son clenseth vs from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in vs. If we confess our sins, he is faithfull, and iust to forgive vs our sins, and to clense vs from all

SOURCES

Euangelium. Secundum iohannem.
[xxi f

In illo tempore. Dixit iesus petro. Sequere me. Conuersus petrus: vidit illum discipulum quem diligebat iesus sequentem, qui et recubuit in cena super pectus eius: et dixit. Domine quis est qui tradet te? Hunc ergo cum vidisset petrus: dixit iesu. Domine hic autem quid? Dicit ei iesus. Sic eum volo manere donec veniam: quid ad te? Tu me sequere. Exijt ergo sermo iste inter fratres: quia discipulus ille non moritur. Et non dixit ei. iesus non moritur: sed sic eum volo manere donec veniam: quid ad te? Hic est discipulus ille qui testimonium perhibet de his: et scripsit hec. Et scimus quia verum est testimonium eius.

¶ In die sanctorum innocentium.

Officium.
[Ps. viii 2a : 1a]

1549

vnrighteousnes. If we say we haue not sinned, we make hym a lyer, and his worde is not in vs.

The Gospell.
[Iohn. xxi.

IEsus sayed vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whome Iesus loued, folowing (which also leaned on his breaste at Supper, and sayed: Lorde whiche is he that betrayeth thee?) when Peter therfore sawe him, he sayed to Iesus: Lorde what shall he here doe? Jesus sayed vnto him: If I will haue hym to tarye tyll I come, what is that to thee? Folowe thou me. Then wente this saying abroade among the brethren, that that disciple should not dye. Yet Iesus sayed not to him, he shall not dye: but if I wil that he tary till I come, what is that to thee? Thesame disciple is he whiche testifyeth of these thinges, and wrote these thinges: and we knowe that his testimonye is true. There are also many other thinges which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written.

¶ At Euensong.

¶ The second lesson. Apoca. xxii. vnto the ende.

¶ THE INNOCENTES DAYE.

At Mattyns.

¶ The firste lesson, Hiere. xxxi. vnto. Moreouer I heard Effraym.

¶ At the Communion.
[Deus venerunt gentes. psal. lxxix.

O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Ierusalem an heape of stones.

The dead bodies of thy seruauntes haue they geuen to bee meate vnto the fowles of the ayre: and the fleshe of thy Sainctes vnto the beastes of the lande.

Theyr bloud haue they shed like water on euery syde of Ierusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a very skorne and derision vnto them that are rounde aboute vs.

1552

vnrighteousnes. Yf we say we haue not sinned, we make him a lyer, & his word is not in vs.

℄ The Gospell.
[Iohn. xxi.

IEsus sayde vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whom Iesus loued folowing (which also leaned on his breast at Supper, & sayde: Lorde, whych is he that betrayeth thee?) when Peter therfore sawe him, he sayd to Iesus: Lorde, what shall he here doe? Iesus sayde vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to thee? Folowe thou me. Then wente thys sayinge abroade among the brethren, that that Disciple shoulde not dye. Yet Iesus sayd not to hym, he shal not dye: but, yf I wyll that he tarye tyl I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges: and we know that his testimonye is true. There are also many other thinges whyche Iesus dyd, the whych yf they shoulde be wrytten euerye one, I suppose the world could not conteyne the bookes that should be wrytten.

THINNOCENTES DAIE.

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vnrighteousness. If we say that we have not sinned, we make him a lyar, and his word is not in vs.

The Gospell.
[S: John. 21. 419.

Iesus sayd vnto Peter, follow me. Then Peter turning about seeth the disciple whom Iesus loved, following which also leaned on his brest at Supper; and sayd, Lord, which is he that betrayeth thee? Peter seeing him, sayeth to Iesus, Lord, and what shall this man do? Iesus sayeth vnto him, If J will that he tarry till I come, what is that to thee? follow thou me. Then went this sayeing abroad among the brethren that that disciple should not dye: Yet Iesus sayd not vnto him, he shall not dye: but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things. and we know that his testimony is true. And there are also many other things which Iesus did; the which if they should be written every one, I suppose that even the world it selfe could not containe the Books that shold be written.

THE JNNOCENTS DAY.

SOURCES

Oratio.

DEus cuius hodierna die preconium innocentes martyres non loquendo sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica: vt fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur. Qui cum deo patre et spiritu sancto vi. et reg. Per. (*Gel.* i 8)

℣ Lectio libri apocalypsis beati iohannis apostoli. [xiiii A

IN diebus illis. Vidi supra montem sion agnum stantem: et cum eo centum

1549

Lorde, howe long wilt thou be angry; shall thy gelousye burne lyke fyer for euer?

Powre out thyne indignacion vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Iacob: and layed waste his dwellyng place.

O remembre not our olde sinnes, but haue mercy vpon vs and that soone: for we are come to great misery.

Helpe us, O GOD of our saluacion, for the glory of thy name: O deliuer vs, and bee mercifull vnto our synnes for thy names sake.

Wherfore doe the Heathen saye: where is nowe theyr God?

O lette the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the Heathen in our syght.

O let the sorowfull sighing of the prisoners come before thee: acordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemye (wherwith oure neyghbours haue blasphemed thee:) reward thou them, O Lord, seuen folde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue thee thākes for euer: and will alway be shewing furth thy prayse, from generacion to generacion.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, is nowe and euer.&c.

The Collect.

ALmightie God, whose prayse this day the young innocentes thy witnesses hath confessed, and shewed foorth, not in speakyng, but in dying: mortifye and kyll all vyces in vs, that in our conuersacion, our lyfe may expresse thy fayth, whiche with oure tongues we doe confesse: through Iesus Christe our Lorde.

The Epistle. [Apoca. xiiii.

I LOoked, and loe, a lambe stode on the mounte Sion, and with him an

1552

℣ The Collect.

ALmighty god, whose praise this daye the yong Innocentes thy witnesses hath confessed, and shewed foorth, not in speakinge, but in dyinge: mortifye & kyl al vyces in vs, that in our cōuersatiō, our lyfe may expresse thy fayth, whiche wyth oure tōgues we do confesse: through Iesus Christ our Lord.

℣ The Epistle.

[Apo. xiiii

I Loked, & loe, a lābe stode on the moūt Siō, & with him an

1661

The Collect.

O Almighty God, who **out of the mouths of babes, and sucklings hast ordeined strength, and madest Infants to glorifie thee by their deaths:** mortifie and kill all vices in vs; **and so strengthen vs by thy grace,** that **by the Innocency of our lives, and constancy of our** Faith, **even vnto death, we may glorifie thy holy name,** through Iesus Christ our Lord. [6]**Amen.**

[9]**For** the Epistle.

[**Revel.** 14. [4]**1.**

I looked, and lo, a Lamb stood on the mount Sion, and with him, an

SOURCES

quadraginta quatuor milia, habentes nomen eius et nomen patris eius scriptum in frontibus suis. Et audiui vocem de celo tanquam vocem aquarum multarum: et tanquam vocem tonitrui magni. Et vocem quam audiui: sicut citharedorum citharizantium in citharis suis. Et cantabant quasi canticum nouum ante sedem dei: et ante quatuor animalia et seniores. Et nemo poterat dicere canticum: nisi illa centum quadraginta quatuor milia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati: virgines enim sunt. Hi sequuntur agnum: quocumque ierit. Hi empti sunt ex omnibus primitie deo et agno: et in ore ipsorum non est inuentum mendacium. Sine macula sunt: ante thronum dei.

Secundum matheum

[ij. D

In illo tempore. Angelus domini apparuit in somnis ioseph: dicens Surge et accipe puerum et matrem eius & fuge in egyptum: et esto ibi vsque dum dicam tibi. Futurum est enim vt herodes querat puerum: ad perdendum eum. Qui consurgens accepit puerum & matrem eius nocte, & secessit in egyptum: et erat ibi vsque ad obitum herodis. Vt adimpleretur quod dictum est a domino: per prophetam dicentem. Ex egypto vocaui filium meum. Tunc herodes videns quoniam illusus esset a magis: iratus est valde. Et mittens occidit omnes pueros qui erant in bethleem & in omnibus finibus eius: a bimatu et infra secundum tempus quod exquisierat a magis. Tunc adimpletum est quod dictum est per hieremiam prophetam: dicentem. Vox in rama audita est, ploratus & vlulatus multus: rachel plorans filios suos. Et noluit consolari: quia non sunt.

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hundred and .xliiii. thousande hauing his name and his fathers name written in their foreheades. And I hearde a voice from heauen, as the sounde of many waters, and as the voice of a great thundre. And I heard the voice of harpers harpyng with their harpes. And they sōg as it were a new song before the seate, and before the .iiii beastes and the elders, and no man coulde learne the song, but the .C. & xliiii. thousand, which were redemed from the earth. These are they which were not defyled with weomen, for they are virgins. These folowe the lambe whithersoeuer he goeth. These were redemed from men being the firste fruites vnto God, and to the lambe, and in their mouthes was foūd no guile: for they are without spotte before the throne of God.

The Gospell.

[Math. ii.

The Angell of the Lorde appeared to Ioseph in a slepe, saying: aryse and take the chylde and his mother, and flye into Egypt, and be thou there till I bryng thee worde. For it will come to passe that Herode shall seke the childe to destroy him. So when he awoke, he tooke the childe and his mother, by nyght, and departed into Egypt, and was there vnto the death of Herode: that it myght bee fulfilled whiche was spoken of the Lorde by the Prophete, saying: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wise men, he was exceding wroth, and sent furth men of warre, and slewe al the children that were in Bethleem, and in all the coastes (as many as were .ii. yere olde or vnder) according to the time whiche he had diligently knowen out of the wisemen. Then was fulfilled that whiche was spoken by the Prophete Ieremie, where as he sayde: in Rama was there a voyce hearde, lamentacion, weping and great mournyng; Rachel wepyng for her children, and would not be coumforted, because they were not.

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hūdred and .xliiii. thousād hauīg his name & his fathers name wrytten in theyr forheades. And I heard a voyce frō heauē, as the sound of many waters, & as the voyce of a greate thundre. And I hearde the voyce of harpers harping with theyr harpes. And they song as it were a new song before the seate, & before the iiii. beastes & the elders, & no mā could learne the songe, but the hundred fourtie and foure thousand, which were redemed from the earth. These are they which were not defyled wyth women, for they are virgins. These folow the lambe wheresoeuer he goeth. These were redemed frō men, being the first fruites vnto God, & to the lambe, and in their mouthes was founde no guyle: for they are wythout spot before the throne of God.

℔ The Gospell.

[Math. ij

THaungel of the Lorde appeared to Ioseph in a slepe, sayinge: aryse & take the childe & his mother, & flee into Egipt, & be thou there, tyll I bring thee woorde. For it wyll come to passe that Herode shal seke the childe to destroye him. So when he awoke, he toke the chylde and his mother, by night, and departed into Egipt, and was there vnto the death of Herode: that it myghte be fulfylled whych was spokē of the Lord by the Prophete, saying: out of Egipt haue I called my sonne. Thē Herode when he sawe that he was mocked of the wyse men, he was exceadinge wroth, and sente foorth men of warre, and slewe all the chyldren that were in Bethleem, and in al the coastes (as many as were two yere olde or vnder) accordynge to the tyme whych he had diligently knowē out of the wyse men. Then was fulfylled that whyche was spoken by the Prophet Ieremie, where as he sayd: in Rama was there a voyce heard, lamentaciō, weping, and great mourning: Rachel weping for her chyldren, & would not be comforted, because they were not.

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hundred fourty and foure thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voyce of a great thunder: And I heard the voice of harpers harping with their harps: And they sung as it were a new song before the Throne, and before the foure Beasts, and the Elders; and no man could learn that Song, but the hundred and fourty and foure thousand which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins; These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first-fruits vnto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God.

The Gospell.

[S: Mat. 2. 13.

The Angel of the Lord appeareth to Ioseph in a dream, saying Arise, and take the young childe and his mother, and flee into Egypt, and be thou there, vntill I bring thee word: for Herod will seeke the young childe to destroy him. When he arose, he tooke the young childe and his mother by night, and departed into Egypt; and was there vntill the death of Herod: that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the Wise men was exceeding wroth, and sent forth , and slew all the Children that were in Bethlehem, and in all the Coasts thereof, from two years ould, and vnder, according to the time which he had diligently enquired of the wisemen. Then was fulfilled that which was spoken by Ieremy the Prophet sayeing, In Rama was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

SOURCES

℣ Sexta die a natiuitate domini siue dominica fuerit siue non.
[Sap. xviii 14, 15a: Ps. xcii (xciii) 1]

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℣ THE SONDAY AFTER CHRISTMAS DAY.
[Leuaui oculos. psal cxxi.

I will lyfte vp myne iyes vnto the hilles: from whence cummeth my helpe?

My helpe cummeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Behold, he that kepeth Israel; shal neither slumber nor slepe.

The Lorde himselfe is thy keper: the Lord is thy defence vpon thy ryght hande.

So that the Sunne shall not burne thee by day: neither the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, is nowe and euer. .&c.

The Collect.

ALmightie God whiche hast geuen vs.&c. As vpon Christmas daye.

Ad galathas
[iiii. A

Fratres. Quanto tempore heres paruulus est, nichil differt a seruo: cum sit dominus omnium. Sed sub tutoribus & actoribus est: vsque ad prefinitum tempus a patre. Ita et nos cum essemus paruuli: sub elementis mundi huius eramus seruientes. At vbi venit plenitudo temporis: misit deus filium suum factum ex muliere, factum sub lege, vt eos qui sub lege

The Epistle.
[Gala. iiii.

AND I say, that the heyre (as long as he is a childe) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the tyme that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sente his sonne made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the lawe: that we through eleccion

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THE SUNDAIE AFTER CHRISTMAS DAYE.

¶ The Collecte.

Almighty God whych hast geuen vs. &c. As vpon Christmas daye.

¶ The Epistle.

[Galat. iiii

AND I saye: that the heyre (as longe as he is a child) differeth not frō a seruaunt, though he be Lorde of all, but is vnder tutours & gouernours, vntil the time that the father hath appoynted. Euen so we also, whē we were chyldrē, were in bōdage vnder the ordeinaūces of the world: But when the tyme was ful come, God sente hys sonne made of a womā, & made bonde vnto the law, to redeme them which were bonde vnto the law: that we through election

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THE SUNDAY AFTER CHRISTMAS DAY.

The Collect.

Almighty God, who hast given vs thy only begotten Son, to take our nature vpon him, and as at this time, to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liveth and reigneth with thee, and the same spirit, ever one God, world without end. Amen.

The Epistle.

[Gal. 4. 1.

Now I say, that the heir, as long as he is a childe, differeth nothing from a servant, though he be Lord of all. But he is under tutours, and governours, vntill the time appointed of the Father. Even so we , when we were children, were in bondage vnder the Elements of the world: But when the fulness of the time was come, God sent forth his son made of a Woman, made vnder the law: to redeeme them that were vnder the law, that we

SOURCES

erant redimeret: vt adoptionem filiorum reciperemus. Quoniam autem estis filii dei: misit deus spiritum filij sui in corda vestra clamantem abba pater. Itaque iam non est seruus: sed filius. Quod si filius et heres per deum.

Secundum Lucam. [ii. E

[S. Luke ii 33-40]

℟ In nocte natiuitatis domini post nouem lectiones cantetur hoc euangelium in pulpito a diacono. ℭ Initium sancti euangelij secundum Matheum.
Liber generationis . . . qui vocatur xp̄s (Mat. i. 1-16).

Calendar 1561: 'Item, so oft as the first Chapter of Saint Mathie is read either for Lesson or Gospel: ye shall begin the same at.' The birth of Jesus Christ was on this wise.&c.: Wren *Suggestions*: 'The first half of this Gospel should, by former Directions, be omitted, and is to begin at the 18th verse.'

℟ In vigilia natiuitatis domini.
Secundum Matheum. [i. C

In illo tempore. Cum esset desponsata mater iesu maria ioseph:

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myght receyue the inheritaunce that belongeth vnto the naturall sonnes.

Because ye are sonnes, God hath sent the spirite of his sonne into oure heartes, whiche cryeth Abba father. Wherfore nowe, thou art not a seruaunte, but a sonne: If thou bee a sonne, thou art also an heyre of God through Christe.

The Gospell. [Math. i.

THis is the booke of the generacion of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naassō: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: Iesse begat Dauid the kyng: Dauid the kyng begat Salomon of her that was the wife of Urie: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias: Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: Iosias begat Ieconias and his brethren, about the tyme that they were caryed awaye to Babilon. And after they were brought to Babilon, Ieconias begat Salathiell: Salathiell begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: Iacob begat Ioseph the husbande of Marie: of whome was borne Iesus, euen he that is called Christe. And so all the generacions from Abraham to Dauid, are .xiiii. generacions. And from Dauid vnto the captiuitie of Babilon, are .xiiii. generacions. And from the captiuitie of Babilon vnto Christ, are .xiiii generacions.

The birth of Iesus Christe was on this wyse: When his mother Marie

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myght receyue the inheritaunce that belongeth vnto the naturall sonnes.

Because ye are sonnes, God hath sent the spirit of his sonne into our heartes, whych cryeth Abba father. Wherefore now, thou arte not a seruaunt, but a sonne: Yf thou bee a sonne, thou art also an heyre of God through Christe.

The Gospell.

[Math. i

THis is the booke of the generation of Iesus Christ, the sōne of Dauid, the sōne of Abraham: Abrahā begat Isaac: Isaac begat Iacob: Iacob begat Iudas and hys brethren: Iudas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: Iesse begat Dauid the king: Dauid the king begat Salomō, of her that was the wife of Urye: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias: Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amō begat Iosias: Iosias begat Ieconias & hys brethren, about the tyme that they were caryed awaye to Babilō. And after they were brought to Babilō, Iechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthā begat Iacob: Iacob begat Ioseph the husband of Marie: of whō was borne Iesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are .xiiii. generatiōs. And frō Dauid vnto the captiuitie of Babilon, are .xiiii generations. And from the captiuitie of Babilon vnto Christe, are .xiiii. generations.

The byrth of Iesus Christ was on this wyse: When hys mother Marye

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might receive the Adoption of sonns.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, cryeing, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ.

The Gospel.

[S: Mat. 1. 18

The birth of Iesus Christ was on this wise: When as his mother Mary

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antequam conuenirent inuenta est in vtero habens de spiritu sancto. Ioseph autem vir eius cum esset iustus, et nollet eam traducere: voluit occulte dimittere eam. Hec autem eo cogitante: ecce angelus domini in somnis apparuit ei dicens. Ioseph fili dauid: noli timere accipere mariam coniugem tuam. Quod enim in ea natum est: de spiritu sancto est. Pariet autem filium: et vocabis nomen eius iesum. Ipse enim saluum faciet populum suum: a peccatis eorum.

℟ ¶ In die circumcisionis domini.

Officium.

[Esa. ix 6 : Ps. xcvii (xcviii) 1a]

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was maryed to Ioseph (beefore they came to dwell together) she was founde with childe by the holy goste. Then Ioseph her husbande (because he was a righteous manne, and woulde not put her to shame) was minded prieuely to departe from her. But whyle he thus thought, beholde, the Angell of the Lorde appeared vnto him in slepe, saying: Ioseph, thou sonne of Dauid, feare not to take vnto thee Mary thy wyfe: for that whiche is conceyued in her, cummeth of the holy goste. She shall bryng furth a sonne, and thou shalt call his name Iesus: for he shall saue his people from theyr sinnes.

All this was done, that it myght bee fulfilled whiche was spoken of Lorde by the Prophete saying: Beholde, a mayde shall bee with chylde, and shall bryng furthe a sonne, and they shall call hys name Emanuell, whiche yf a manne interprete, is asmuche to say as God with us. And Ioseph assone as he awoke out of slepe, did as the Angel of the Lorde had bidden him: and he toke his wyfe vnto him, and knew her not, til she had brought furth her first begotten sonne, and called his name Iesus.

¶ THE CIRCUMCISION OF CHRISTE.

At Mattyns.

The first lesson. Gene. xvii. vnto the ende.
The second lesson. Rom. ii. vnto the ende.

¶ At the Communion.

[Letatus sum. psal. cxxii.

I Was glad, when they sayde vnto me: we will goe into the house of the Lorde.

Oure feete shall stande in thy gates: O Ierusalem.

Ierusalem is buylded as a citie: that is at vnitie in it selfe.

For thither the Tribes goe vp, euen the Tribes of the Lorde: to testifye vnto Israel, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgemente: euen the seate of the house of Dauid.

O praye for the peace of Ierusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes within thy palaces.

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was maryed to Ioseph, (before they came to dwell together) she was founde with chylde by the holy ghoste. Then Ioseph her husbande (because he was a righteous man, and would not put her to shame) was mynded pryuely to departe from her. But whyle he thus thoughte, beholde, the Angell of the Lorde appeared vnto him in slepe, sayinge: Ioseph, thou sonne of Dauid, feare not to take vnto thee Marye thy wyfe: for that whyche is conceaued in her, commeth of the holye ghoste. She shall bringe forthe a sonne, and thou shalte call hys name Iesus: for he shall saue his people from theyr synnes.

All thys was done, that it might bee fulfylled whych was spoken of the Lorde by the Prophete, sayinge: Beholde, a mayde shall bee wyth chylde, and shall brynge forthe a sonne, and they shall call hys name Emanuel, whych yf a man interprete, is asmuch to say as god wyth vs. And Ioseph, assone as he awoke out of slepe, dyd as the Angel of the Lord had biddē him: & he toke his wyfe vnto him, and knewe her not, till she had brought furthe the firste begotten sonne, and called his name Iesus.

THE CIRCUMCISION OF CHRISTE.

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was espoused to Ioseph, (before they came together) she was found with Childe of the holy Ghost. Then Ioseph her husband, being a iust man, and not willing to make her a publique example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dream, saying, Ioseph, thou son of David, feare not to take vnto thee Mary thy wife; for that which is conceived in her is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Iesus, for he shall save his people from their sins.-

-(Now all this was don, that it might be fulfilled, which was spoken of the Lord by the Prophet, sayeing, Behold, a virgin shall be with childe and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is God with vs.) Then Ioseph being raysed from sleep, did as the Angel of the Lord had bidden him, and tooke vnto him his wife: And knew her not till she had brought forth her first born son, And he called his name Iesus.

THE CIRCUMCISION OF CHRIST.

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For my brethren and companions sakes : I will wishe thee prosperitie.

Yea because of the house of the Lorde our God : I wyll seke to doe thee good.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, is nowe and euer.&c.

The Collect.

ALmightie God, whiche madest thy blessed sonne to be circumcised and obedient to the lawe for man ; graunte vs the true circumcisiō of thy spirite, that our heartes and all our members being mortifyed from al worldly and carnal lustes, may in all thinges obey thy blessed will : through thesame thy sonne Iesus Christe our Lorde.

℣ [*Cp.* Omnipotens deus cuius unigenitus hodierna die ne legem solueret quam adimplere uenerat corporalem suscepit circumcisionem. mentes uestras contra omnia uiciorum uincencia (*al.* incentiua) sua gratia muniat. et suam in uos benediccionem clementerinfundat. (*Miss. Westmonast.* c. 540)]

℟

Epistola.

[Tit. ii 11-15]

The Epistle.

[Rom. iiii.

BLessed is that man to whom the Lord wil not impute sinne. Came this blessednes then vpon the vncircūcision , or vpō the circūcisiō also? for we say, that fayth was rekoned to Abrahā for righteousnes. Howe was it then rekoned? when he was in the circumcision, or when he was in the vncircumcisyon? not in the tyme of circumcisyon ; but when he was yet vncircumcised. And he receyued the signe of circumcisyon, as a seale of the righteousnes of faith, which he had yet being vncircumcised : that he should bee the father of all them that beleue, though they bee not circumcysed, that ryghteousnes myght be imputed to them also : and that he myght bee the father of circumcysion, not vnto them onely whiche came of the circumcysed, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the time of circumcysion. For the promyse (that he shoulde bee the heyre of the worlde) happened not to Abraham, or to his seede, through the law, but through the ryghteousnes of faythe. For if they, whiche are of the lawe, be heyres, then is fayth but vayne, and the promise of none effect.

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¶ The Collecte.

ALmighty God, which madest thy blessed sōne to be circumcised and obedient to the lawe for man: graunt vs the true circumcisiō of the spirite, that our heartes & all our members being mortified frō all worldlye and carnall lustes, maye in all thinges obey thy blessed wil: through the same thy sonne Iesus Christ our Lord.

¶ The Epistle.

[Rom. iiii

BLessed is that man to whō the Lord wyl not impute sinne. Came thys blessednesse then vpon the vncircumcisiō, or vpon the circumcision also? for we saye, that fayth was rekoned to Abrahā for righteousnes How was it thē rekoned? whē he was in the circumcisiō, or whē he was in the vncircūcision? not in time of circumcisiō: but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousnes of fayth, which he had yet beyng vncircūcised: that he shulde bee the father of al thē that beleue, though they be not circumcised, that righteousnesse might bee imputed to thē also: & that he might be the father of circūcision, not vnto thē only that came of the circumcised, but vnto thē also that walke in the steppes of the fayth which was in our father Abraham before the tyme of circūcisiō. For the promyse (that he should be the heyre of the world) happened not to Abraham, or to hys seede, through the lawe, but throughe the righteousnesse of fayth. For yf they, whyche are of the lawe, be heyres, then is fayth but vayne, and the promise of none effecte.

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The Collect.

Almighty God, who[8] madest thy blessed son to be circumcised, and obedient to the law for man: Grant vs the true Circumcision of the spirit, that our hearts, and all our members being mortified from all worldly and carnall lusts, [8]we may in all things obey thy blessed will, through the same thy Son Iesus Christ our Lord. [6]Amen.

The Epistle.

[Rom. 4. 48.

Blessed is the man to whom the Lord will not impute sin. cōmeth this blessedness then vpon the Circumcision only, or vpon the vncircumcision also? for we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in Circumcision, or in vncircumcision? not in circumcision, but in vncircumcision. And he received the signe of circumcision, a seal of the righteousness of the faith which he had, yet being vncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed vnto them also. And the father of circumcision to them who are not of the Circumcision only, but also walke in the steps of that Faith of our father Abraham which he had being yet vncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the Law; but through the righteousnes of faith. For if they which are of the law be heirs, Faith is made voyd, and the promise made of none effect.

SOURCES

Sequentia sancti euangelii secundum lucam.

In illo tempore.

[ii. c.

Postquam consummati sunt dies octo vt circumcideretur puer : vocatum est nomen eius Iesus. Quod vocatum est ab angelo : priusquam in vtero conciperetur.

¶ In die epiphanie.

Officium.

[Ecce aduenit : Ps. lxxi (lxxii) 1]

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The Gospell.

[Luc. ii.

AND it fortuned, assone as the Aungels were gone awaye from the shepeheardes into heauen, they sayde one to another : let vs goe nowe euen vnto Bethleem, and see thys thyng that we heare say is happened, which the lord hath shewed vnto vs. And they came with hast, and found Marye and Ioseph, and the Babe laide in a maunger. And when they had sene it, they published abroade the saying whiche was tolde them of that childe. And all they that heard it wondered at those thynges which were tolde them of the shepeheardes. But Marye kepte all those sayinges, and pondered them in her heart. And the shepeheardes returned, praising & lauding God, for all the thynges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght daye was come that the childe shoulde be circumcised, his name was called Iesus, whiche was named of the Angell before he was conceiued in the wombe.

¶ At Euensong.

The first lesson. Deute. x. And now Israel. vnto the ende.

The seconde Lesson. Coloss. ii. vnto the ende.

THE EPIPHANIE.

¶ At Mattyns.

The first Lesson. Esai. lx. vnto the ende.

The seconde Lesson. Luke. iii. And it fortuned. vnto the ende.

¶ At the Communion.

[Cantate domino. psal. xcvi.

O Syng vnto the Lorde a newe song : syng vnto the Lorde all the whole earth.

Syng vnto the Lorde, and prayse his name : bee tellyng of his saluacion from daye to daye.

Declare his honour vnto the Heathen : and his woonders vnto all people.

For the Lorde is great, and cannot worthely be praised : he is more to be feared then all Gods.

As for all the Gods of the Heathen, they be but ydolles ; but it is the Lorde that made the heauens.

Glory and wurshyp are before

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¶ The Gospell.
[Luke. ii

AND it fortuned, assone as the Aungels were gone awaye frō the shepherdes into heauen, they sayd one to another: let vs goe now euen vnto Bethleem, and see thys thinge that we heare saye is happened, whych y^e^ lord hath shewed vnto vs. And they came wyth hast and found Mary and Ioseph, & the babe layd in a maūger. And when they had sene it, they published abrode the sayinge that was tolde them of that chylde. And all they that hearde it, wondred at those thynges whyche were tolde them of the shepeheardes. But Mary kepte all those sayinges, and pondred them in her heart. And the shepeheardes returned, praysinge & lauding God for all the thinges they had heard and seen, euen as it was tolde vnto them. And when the eyghte daye was come that the chyld should be circūcysed, his name was called Iesus, which was named of the Aungel before he was conceaued in the wombe.

¶ *Yf there be a Sundaye betwene the Epiphanye, and the Circumcision, then shal be vsed the same Collecte, Epistle, and Gospell, at the Communion whych was vsed vpon the day of Circumcision.*

THE EPIPHANIE.

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The Gospel.
[S: Luke. 2. 15.

And it came to pass, as the Angels were gone away from them into heaven the shepherds sayd one to another, Let vs now go even vnto Bethlehem, and see this thing which is come to pass, which the Lord hath made known vnto vs. And they came with hast, and found Mary and Ioseph, and the babe lyeing in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this childe. And all they that heard it, wondered at those things which were tould them by the Shepherds: But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifieing and praysing God for all the things that they had heard and seen, as it was tould vnto them. And when eight dayes were accomplished for the circumcising of the childe, his name was called Iesus, which was so named of the Angel before he was conceived in the Womb.

¶

The same Collect, Epistle, and Gospel, shall **serve for every day after vnto the Epiphany.**

THE EPIPHANY, OR S^T^ **THE MANIFESTATION OF CHRIST TO THE GENTILES.**

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hym : power and honoure are in his sanctuary.

Ascribe vnto the Lorde, (O ye kynreds of the people :) Ascribe vnto the Lorde, wurship and power.

Ascribe vnto the Lorde, the honour due vnto his name : bryng presentes and come into his courtes.

O wurshyp the Lorde in the beautie of holynes : let the whole earth stande in awe of hym.

Tell it out among the Heathen, that the Lorde is kyng, and that it is he whiche hath made the rounde worlde so fast that it cannot be moued : and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad : let the sea make a noyse and all that therin is.

Let the fielde bee ioyfull and all that is in it : then shall all the trees of the wood reioyce before the Lorde.

For he cummeth, for he cummeth to iudge the earth : and with righteuousnes to iudge the worlde, and the people with his trueth.

Glory be to the father.&c. As it was in the beginning.&c.

Oratio.

DEus qui hodierna die vnigenitum tuum gentibus stella duce reuelasti : concede propitius vt qui iam te ex fide cognouimus, vsque ad contemplandam speciem tue celsitudinis perducamur. Per eundem. (*Greg.* 16)

The Collect.

O God, whiche by the leadyng of a starre diddest manyfeste thy onely begotten sonne to the Gentiles : Mercifully graunt that we which know thee nowe by faythe, maye after this lyfe haue the fruicion of thy glorious Godhead, through Christ our Lorde.

[Lectio esaie prophete.

Isa. lx 1-6]

The Epistle.

[Ephe. iii.

FOrthyscause I Pauleam a pryesoner of Iesus Christe for you heathen ; if ye haue heard of the ministracion of the grace of god, which is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, whē ye reade, ye maye vnderstande my knoweledge in the mysterye of Christe : whiche mysterye in tymes passed was not opened vnto the sonnes of menne, as it is nowe declared vnto his holy Apostles and Prophetes by the spirite : that the Gentiles should be inheritours also, & of the same bodie, and partakers of hys promyse in Christe,

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¶ The Collect.

O God, whych by the leadinge of a starre dyddest manyfeste thy onely begotten sonne to the Gentyles: Mercyfully graunt, that we which know thee now by fayth, may after this lyfe haue the fruicion of thy glorious Godhead, through Christ our Lorde.

The Epistle.

[Ephe. iii.

FOr this cause I Paule am a priesoner of Iesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of god, which is geuē me to youward. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, when ye reade, ye maye vnderstande my knoweledge in the misterye of Christ: which misterye in tymes paste was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spirite: y^t the Gentiles shulde be inheritours also, and of thesame bodye, and partakers of his promise of Christe,

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The Collect.

O God, who[8] by the leading of a Starr, didst manifest thy only begotten son to the Gentiles: mercifully grant, that we which know thee now by Faith, may after this life have the fruition of thy glorious Godhead, through [8]**Iesus** Christ our Lord. [3]**Amen.**

The Epistle.

[Ephe: 3. [4]1.

For this cause I Paul, the prisoner of Iesus Christ for you Gentiles. If ye have heard of the dispensacō of the grace of God, which is given me to you-ward: How that by revelation he made knowne vnto me the mystery, (as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ) which in other Ages was not made known vnto the sons of men, as it is now revealed vnto his holy Apostles, and Prophets by the spirit. That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ,

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¶ Sequentia sancti euangelii secundum matheum. [ij. A

Cum natus esset iesus in bethleem iude, in diebus herodis regis: ecce magi ab oriente venerunt hierosolymam dicentes. Vbi est qui natus est rex iudeorum? Vidimus enim stellam eius in oriente: & venimus adorare eum. Audiens autem herodes rex turbatus est: & omnis hierosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi: sciscitabatur ab eis vbi xp̄s nasceretur. At illi dixerunt ei. In bethleem iude. Sic enim scriptum est per prophetam. Et tu bethleem terra iuda: nequaquam minima es in principibus iuda. Ex te enim exiet dux: qui regat populum meum israel. Tunc herodes clam vocatis magis: diligenter didicit ab eis tempus stelle que apparuit eis. Et mittens eos in bethleem: dixit. Ite et interrogate diligenter de puero, & cum inueneritis renunciate michi: vt & ego veniens adorem eum. Qui cum audissent regem: abierunt. Et ecce stella quam viderant in oriente ante-

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by the meanes of the Gospell, whereof I am made a minister, accordyng to the gifte of the grace of God, which is geuen vnto me after the woorkyng of his power. Vnto me the leaste of all sainctes, is this grace geuen, that I shoulde preache amōge the Gentiles, the vnsearcheable ryches of Christe, and to make all men see what the felowshyppe of the misterie is, which frō the beginning of the worlde, hath bene hydde in God, which made all thinges through Iesus Christe: to the entente, that nowe vnto the rulers and powers in heauenly thynges, might be knowen by the congregacion, the manifolde wisedome of God, accordyng to the eternal purpose whiche he wrought in Christ Iesu our lorde, by whome we haue boldenes and entraunce, with the confidence whiche is by the fayth of him.

The Gospell. [Math. iii.

WHen Iesus was borne in Bethleē a citie of Iury, in the tyme of Herode the kyng: Beholde, there came wise men from the East to Ierusalē, saying: where is he that is borne kyng of Iewes? For we haue seene hys starre in the East, and are come to wurship him. When Herode the kyng had heard these thynges, he was troubled, and all the citie of Ierusalem with hym. And when he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayd vnto hym: at Bethleem in Iurie. For thus it is written by the Prophete: And thou Bethleem in the land of Iury, art not the leaste among the princes of Iuda, for out of thee there shall come vnto me the capitaine that shal gouerne my people Israell. Then Herode (when he had prieuelye called the wise men) he inquired of them diligentlye what tyme the starre appeared, and he bad them goe to Bethleem, and said: goe your way thither and searche diligentlye for the childe. And when ye haue found him, bring me woorde agayne, that I may come and woorship him also. Whē they had hearde the kyng, they departed: and loe, the starre whiche they sawe in the Easte,

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by the meanes of the Gospell, wherof I am made a minister, acordyng to the gifte of the grace of god, whiche is geuen vnto me after the working of his power. Vnto me the least of al sainctes, is thys grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Chryst, and to make all men see what the felowship of the misterie is, whiche from the beginninge of the worlde, hath bene hydde in God, which made all thinges through Iesus Chryst: to the entent, that nowe vnto the rulers and powers in heauenlye thynges, myght be knowen by the congregacion, the manifolde wisedom of God, according to the eternall purpose whiche he wroughte in Chryste Iesu oure Lorde: by whom we haue boldnesse and entraunce, with the confidence which is by y^e^ faith of him.

The Gospell. [Mat. ii.

WHen Iesus was borne in Bethleem a citie of Iurye, in the tyme of Herode the kyng: Behold, there came wise men frō the East to Ierusalem, saying: where is he that is borne king of the Iewes? For we haue seen his starre in the East, and are come to wurship him. Whē Herode the kinge had heard these thinges, he was troubled, and al the citie of Ierusalem with hym. And whē he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayed vnto hym: at Bethleem in Iurie. For thus it is written by the Prophete: And thou Bethleem in the land of Iury, art not the least amōg the princes of Iuda: for out of thee there shall come vnto me the capitaine that shal gouerne my people Israel. Then Herode (whē he had priuely called the wise mē) he enquired of them diligently what time the starre appeared: and he bad them goe to Bethleem, and sayd: goe your way thither and searche diligently for the childe. And when ye haue founde him, bring me woorde againe, that I maye come and wurship him also. When they had heard the king, they departed: and loe, the starre which they saw in the Easte,

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by the Gospel: whereof I was made a Minister, according to the Gift of the grace of God, given vnto me by the effectuall working of his power, vnto me who am less then the least of all Saints, is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world, hath been hid in God, who created all things by Iesus Christ. To the Intent that now vnto the Principalityes, and powers in heavenly places, might be known by the Church, the manifold wisdom of God according to the eternall purpose which he purposed in Christ Iesus our Lord. In whom we have boldness, and access with confidence, by the Faith of him.

The Gospel. [S: Mat. 2. 1.

When Iesus was borne in Bethlehem of Iudea, in the daies of Herod the King; behold, there came Wise men from the East to Ierusalem, sayeing, where is he that is borne King of the Iewes? for we have seen his Starr in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Ierusalem with him. And when he had gathered all the chief Priests and Scribes of the people together; he demanded of them, where Christ should be born, and they sayd vnto him; In Bethlehem of Iudea: for thus it written by the Prophet; And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda; For out of thee shall come a Governour, that shall rule my people Jsrael. Then Herod, when he had privily called the Wise men, enquired of them diligently, what time the Starr appeared; And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed; and Lo, the Star which they saw in the East,

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cedebat eos: vsque dum veniens staret supra vbi erat puer. Videntes autem stellam: gauisi sunt gaudio magno valde. Et intrantes domum, inuenerunt puerum cum maria matre eius: & procidentes adorauerunt eum. Et apertis thesauris suis obtulerunt ei munera: aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad herodem: per aliam viam reuersi sunt in regionem suam.

¶ Dominica.j.post octa. epi.
Officium.
[In excelso throno: Ps. xcix (c) 1]

Oratio.

Vota quesumus domine supplicantis populi celesti pietate prosequere: vt & que agenda sunt videant: et ad implenda que viderint conualescant. Per dominum. (*Greg.* 16.)

Epistola. Ad Romanos.
[xii. A.

Fratres. Obsecro vos per misericordiam dei vt exhibeatis corpora vestra

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wente before them tyll it came and stoode ouer the place wherein the chylde was. When they sawe the starre, they were exceading glad and wente into the house, and founde the childe with Mary his mother, and fell downe flat and wurshipped hym, and opened theyr treasures, and offred vnto hym giftes: Golde, Frankincense, and Mirre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into theyr owne countrey another way.

At Euensong.

{The firste lesson. Esai. xlix. vnto the ende.
The seconde lesson. Iohn. ii. After this he went downe to Capernaum. vnto the ende.

The first Sonday after the Epiphanie.
[Vsquequo domine. Psalm. xiii.

HOwe long wilt thou forget me, O Lord, for euer? howe long wilt thou hyde thy face from me?

Howe long shall I seke counsell in my soule, and be so vexed in my hearte? howe long shal myne enemye triumphe ouer me?

Consider and heare me, O lorde my God: lyghten myne eyes that I slepe not in death.

Leste myne enemye say, I haue preuayled againste him: for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercye: and my hearte is ioyfull in thy saluacion.

I will sing of the lorde, because he hath dealt so louyngly wyth me: (yea I wyll prayse the name of the Lorde the most highest.)

Glory be to the father.&c. As it was in the beginning. &c.

The Collect.

LOrde we beseche thee, mercifullye to receyue the praiers of thy people whiche call vpon thee: and graunt that they maye both perceyue and knowe what thynges they ought to do, and also haue grace and power faithfully to fulfyll the same.

The Epistle.
[Roma. xii.

I Besech you therefore brethren, by the mercifulnes of God, that ye make

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went before them tyll it came and stoode ouer the place wherin the chylde was. When they sawe the starre, they wer exceading glad, and went into the house, and founde the childe with Marye his mother, and fell down flat, and wurshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankincense, and Mirre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into their own countrey another waye.

THE FIRST SUNDAIE AFTER THE EPIPHANIE.

¶ The Collect.

LOrde, we beseche thee, mercifully to receiue the prayers of thy people whiche call vpon thee: and graūt that they may both perceiue and know what thinges thei oughte to doe, and also haue grace and power, faithfully to fulfyll thesame through Iesus Christ our lord.

¶ The Epistle.

[Rom. xii

I Beseche you therefore brethren, by the mercifulnesse of God, that ye make

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went before them, till it came and stood over where the young child was. when they saw the star, they reioyced with exceeding great joy. And when they were come into the house, they saw the young childe with Mary his mother, and fell down and worshipped him; And when they had opened their Treasures, they presented vnto him gifts, gold, and frankincense, and Myrrh. And being warned of God in a dream that they should not returne to Herod, they departed into their own Country another way.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people, which call vpon thee, and grant that they may both perceive and know, what things they ought to do, and also **may** have grace and power, faithfully to fulfill the same, through Iesus Christ, our Lord. [1b]**Amen**

The Epistle.

[Rom. 12. [41].

I beseech you therefore, brethren by the mercyes of God, that ye present

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hostiam viuentem, sanctam, deo placentem: rationabile obsequium vestrum. Et nolite conformari huic seculo: sed reformamini in nouitate sensus vestri. Vt probetis que sit voluntas dei bona: et beneplacens et perfecta. Dico enim vobis per gratiam que data est michi: omnibus qui sunt inter vos, non plus sapere quam oportet sapere: sed sapere ad sobrietatem. Et vnicuique: sicut deus diuisit mensuram fidei. Sicut enim in vno corpore multa membra habemus (omnia autem membra non eundem actum habent) ita multi vnum corpus sumus in xp̄o: singuli autem alter alterius membra. In xp̄o iesu: domino nostro.

Secundum Lucam.

[ii. F

Cum factus esset iesus annorum duodecim: ascendentibus illis hierosolymam secundum consuetudinem diei festi. Consummatisque diebus cum redirent: remansit puer iesus in hierusalem, et non cognouerunt parentes eius. Existimantes autem illum esse in comitatu: venerunt iter diei et requirebant eum inter cognatos & notos. Et non inuenientes: regressi sunt in hierusalem requirentes eum. Et factum est post triduum inuenerunt illum in templo: sedentem in medio doctorum: audientem illos & interrogantem. Stupebant autem omnes qui eum audiebant super prudentia et responsis eius: et videntes admirati suut. Et dixit mater eius: ad illum. Fili, quid fecisti nobis sic? Ecce pater tuus et ego: dolentes querebamus te. Et ait ad illos. Quid est quod me querebatis? Nesciebatis quia in his que patris mei sunt: oportet me esse? Et ipsi non intellexerunt verbum quod locutus est ad illos. Et descendit cum

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youre bodyes a quicke sacrifice, holy, and acceptable vnto God, whiche is youre resonable seruyng of god, and fashion not your selfes like vnto this world: but be ye chaunged in your shape by the renuing of youre mynde, that ye maye proue what thinge that good and acceptable and perfect wyll of god is. For I saye (throughe the grace that vnto me geuen is) to euery man amonge you, that no man stand hygh in his owne conceite, more then it becommeth hym to esteme of hym selfe: but so iudge of him selfe, that he be gentle and sobre according as God hath dealt to euery man the measure of faith: for as we haue many membres in one bodye, and all membres have not one office: so we being many, are one body in Christ, and euery man amōg our selues, one anothers members.

The Gospell.

[Luc. ii.

THe father and mother of Iesus wente to Ierusalem after the custome of the feast daye. And when they had fulfylled the dayes: as they returned home, the child Iesus abode stil in Ierusalem and his father and mother knewe not of it: but they supposing hym to haue beene in the cumpanye, came a dayes iourney and sought hym amōge their kinsfolke and acquaintaunce. And when they founde hym not, they went backe again to Ierusalem, and soughte hym. And it fortuned that after three dayes they founde hym in the temple, sytting in the middest of the doctours, hearyng them, and posyng them. And all that heard hym, were astonyed at hys vnderstandyng and answers. And when they saw him, they meruailed, and his mother sayd vnto him: Sonne, why haste thou thus dealte with vs? Beholde, thy father & I haue sought thee sorowing. And he sayd vnto them: howe happened it that ye sought me? wyste ye not that I muste go about my fathers busynes? And they vnderstode not that sayinge, whiche he spake vnto them. And he went downe

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youre bodies a quicke sacrifice, holy and acceptable vnto God, whiche is youre reasonable seruing of god: and fashion not youre selfes like vnto this worlde: but bee ye chaunged in youre shape by the renuinge of youre mynde, that ye maye proue what thing that good and acceptable and perfecte wyll of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no mā stande high in his owne conceite, more then it becommeth him to esteme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre according as god hath dealt to euery mā the measure of faith: for as we have many membres in one bodi, and al the membres haue not one office: so we beyng many are one body in Christ, and euery man among our selues one anothers membres.

℣ The Gospell.

[Luke. ii.

THe father and mother of Iesus wente to Ierusalem after the custome of the feaste daye. And when they had fulfilled the dayes, as they retourned home, the childe Iesus abode stil in Ierusalem, and his father and mother knewe not of it: but they supposing him to haue been in the cumpany, came a dayes iourneye and soughte hym amonges their kinsfolke and acquaintaunce. And when they founde him not, they went backe againe to Ierusalem, and soughte him. And it fortuned, that after three dayes they founde him in the temple, sitting in y^e^ middest of the doctours, hearing them, and posing them. And al that heard hym, were astonied at his vnderstanding and answers. And when they sawe hym, they meruayled, & his mother said vnto him: Sonne, why haste thou thus dealt with vs? Beholde, thy father and I haue soughte the sorowing. And he saied vnto them: howe happened that that ye sought me? wyste ye not that I muste goe about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went down

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your bodyes a living sacrifice, holy, acceptable vnto God, which is your reasonable service. And be not conformed to this world: but be ye transformed, by the renewing of your minde, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the Grace given vnto me, to every man that is among you, not to think of himselfe more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel.

[S: Luke. 2. 41.

[6] **Now his parents** went to Ierusalem **every year at the feast of the Passover. And when he was twelve years old,** they went vp to Ierusalem, after the custome of the feast. And when they had fulfilled the dayes, as they returned, the childe Iesus tarried behinde in Ierusalem, and Ioseph and his mother knew not of it. But they supposing him to have been in the company, went a dayes Iourney, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back againe to Ierusalem, seeking him. And it came to pass, that after three dayes they found him in the Temple, sitting in the midst of the doctours both hearing them, and asking them questions. And all that heard him were astonished at his vnderstanding, and Answers. And when they saw him, they were amazed: and his mother said vnto him, Son why hast thou thus dealt with vs? behold thy father and I have sought thee sorrowing. And he said vnto them, How is it that ye sought me? Wist ye not that I must be about my fathers busines? And they vnderstood not the sayeing which he spake vnto them. And he went down

Sources

eis et venit nazareth : & erat subditus illis. Et mater eius conseruabat omnia verba hec : conferens in corde suo. Et iesus proficiebat sapientia, etate, et gratia : apud deum et homines.

℣ Dominica.ij.post oct. epi.
Officium.
[Ps. lxv (lxvi) 3 : 1]

Oratio.

Omnipotens sempiterne deus qui celestia simul et terrena moderaris, supplicationes populi tui clementer exaudi : & pacem tuam nostris concede temporibus. Per. (*Greg.* 159)

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with thē, and came to Nazareth, and was obedient vnto them : but his mother kept all these sayinges together in her heart. And Iesus prospered in wisdome and age, and in fauour with god and men.

℣ The second Sonday.
[Dixit insipience psal. Xiiii.

The foole hath sayd in his heart : there is no god.

They are corrupte and become abhominable in theyr doinges : there is not one that dooeth good (no not one.)

The lorde loked downe from heauen vpon the chyldren of men : to see if there were any that woulde vnderstand and seeke after God.

But they are all gone out of the waye, they are altogether become abhominable : there is none that doeth good (no not one.)

Their throte is an open sepulchre : with theyr tongues they haue deceyued, the poyson of Aspes is vnder theyr lyppes.

Theyr mouthe is full of curssyng and bytternes : theyr feete are swift to shed bloud.

Destruccion and vnhappines is in theyr wayes : and the way of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knowlege, that they are all suche woorkers of mischiefe, eatyng vp my people as it were bread, and call not upon the Lorde?

There were they brought in great feare (euen where no feare was) for god is in the generacion of the ryghteous.

As for you, ye haue made a mocke at the counsayll of the poore : because he putteth his trust in the lorde.

Who shal geue saluacion unto Israell out of Sion? when the lorde turneth the captiuitie of hys people : then shall Iacob reioyce, and Israell be glad.

Glory be to the father.&c. As it was in the beginning.&c.

The Collect.

Almightie and euerlasting God, whiche dooest gouerne all thinges in heauen and earthe : mercyfully heare the supplicacyons of thy people, and graunte vs thy peace all the dayes of our lyfe.

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wyth them, and came to Nazareth, and was obediente vnto them: but his mother kept all these sayinges together in her heart. And Iesus prospered in wisedom and age, and in fauoure with God and men.

THE SECOND SUNDAIE *AFTER THE EPIPHANY*

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with them, and came to Nazareth, and was subject vnto them: but his mother kept all these sayings in her heart. And Iesus increased in wisdome, and stature, and in favour with God and Man.

THE SECOND SUNDAY *AFTER THE EPIPHANY*

℣ The Collecte.

ALmightie and euerlasting God, whiche dooeste gouerne all thinges in heauen and earth: mercyfullye heare the supplicacions of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Collect.

Almighty and everlasting God, who[8] doest govern all things in heaven, and earth, mercifully hear the Supplications of thy people, and grant vs thy peace all the dayes of our life, [6]**through Iesus Christ our Lord.*** [8]**Amen.**

SOURCES

Ad romanos.

[xii. B

FRatres. Habentes donationes: secundum gratiam que data est nobis differentes. Siue prophetiam secundum rationem fidei: siue ministerium in ministrando, siue qui docet in doctrina. Qui exhortatur in exhortando: qui tribuit in simplicitate: qui preest in solicitudine: qui miseretur in hilaritate. Dilectio sine simulatione. Odientes malum: adherentes bono. Charitate fraternitatis inuicem diligentes: honore inuicem preuenientes. Solicitudine non pigri: spiritu feruentes: domino seruientes. Spe gaudentes: in tribulatione patientes. Orationi instantes: necessitatibus sanctorum communicantes: hospitalitatem sectantes. Benedicite persequentibus vos: benedicite et noli maledicere. Gaudere cum gaudentibus: flere cum flentibus. Id ipsum inuicem sentientes. Non alta sapientes: sed humilibus consentientes.

Secundum iohannem.

[ii. A

IN illo tempore. Nuptie facte sunt in chana galilee: et erat mater iesu ibi. Vocatus est autem iesus et discipuli eius ad nuptias. Et deficiente vino: dixit mater iesu ad eum. Vinum non habent. Et dicit ei iesus. Quid michi & tibi est mulier? Nondum venit hora mea. Dicit mater iesu ministris. Quodcunque dixerit vobis: facite. Erant autem ibi lapidee hydrie sex posite secundum purificationem iudeorum: capientes singule metretas vinas, vel ternas. Dixit eis iesus. Implete hydrias aqua. Et impleuerunt eas: vsque ad summum. Et dixit eis iesus. Haurite nunc et ferte architriclino. Et tulerunt. Vt autem gustauit archi-

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The Epistle.

[Roma. xii.

SEing that we haue dyuerse gyftes, accordyng to the grace that is geuen vnto vs: if any man haue the gyft of prophecy, let hym haue it, that it be agreeing to the faith. Let him that hath an office waite on his office. Let him that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacyon. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it wyth diligence. If any man shew mercy, let him do it wyth cherefulnes. Let loue bee without dissimulacyon. Hate that whiche is euill, and cleaue vnto that whiche is good. Bekynde one to an other with brotherly loue. In geuing honour goe one before an other. Be not slothefull in the busines which ye haue in hād. Be feruēt in the spirite. Apply your selfes to the time. Reioyce in hope. Be pacient in trybulacion. Continue in praier. Destribute vnto the necessitie of the saynctes. Be ready to harbour. Blesse them whych persecute you: blesse, Isaye, and curse not Be mery with them that are mery, wepe also wyth them that wepe: bee of like affeccion one towardes another. Bee not hye mynded, but make youre selues equall to them of the lowersorte.

The Gospell.

[Ihon. ii.

AND the third daye was there a mariage in Cana a citie of Galile, and the mother of Iesus was there. And Iesus was called (and hys dysciples) vnto the mariage. And when the wine fayled, the mother of Iesus saide vnto him: they haue no wine. Iesus said vnto her: woman, what haue I to doe with thee? myne houre is not yet come. Hys mother said vnto the ministers: whatsoeuer he sayeth vnto you, do it. And there were standyng there vi. waterpottes of stone, after the manner of the purifiyng of the Iewes, conteyning .ii. or .iii. fyrkyns a peece. Iesus sayde vnto them: fyll the water pottes with water. And they filled them vp to the brimme. And he saide vnto them: draw out now, and beare vnto the Gouernour of the feast: And they bare it. When

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℄ The Epistle.

[Rom. xii

SEyng that we haue dyuerse gyftes according to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecie, let hym haue it, that it be agreeing to the faith. Let hym that hath an office, wait on his office. Let him that teacheth, take hede to hys doctryne. Let him that exhorteth, geue attendaunce to his exhortaciō. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it with diligence. If any man shewe mercye, let hym doe it with cherefulnesse. Let loue bee wythoute dissimulacyon. Hate that whyche is euil, and cleaue vnto that which is good. Be kynde one to an other with brotherly loue. In geuynge honoure goe one beefore another. Be not slothefull in the busines which ye haue in hande. Be feruente in the spyryte. Applye youre selfes to the tyme. Reioyce in hope. Be paciente in tribulacion. Continue in prayer. Distribute vnto the necessitie of the sainctes. Be ready to harboure. Blesse them whiche persecute you: blesse, I saye, and curse not. Be mery wyth them that are mery, wepe with thē that wepe: be of lyke affecciō one towardes another. Bee not hye mynded, but make your selues equall to them of the lower sorte.

℄ The Gospell.

[Iohn. iii.

ANd the thirde daye was there a maryage in Cana a citie of Galyle, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the mariage. And whē the wine fayled, the mother of Iesus said vnto hym: they haue no wyne. Iesus saied vnto her: woman, what haue I to doe with thee? myne houre is not yet come. His mother sayed vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standing there .vi. waterpottes of stone, after the maner of the purifyinge of the Iewes, conteyning .ii. or .iii. fyrkens a piece. Iesus sayd vnto them: fyll the waterpottes with water. And thei filled them vp to the brim. And he sayd vnto them: draw out now, and beare vnto the Gouernour of the feast: And they bare it. When

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The Epistle.

[Rom. 12. 46.

Having then gifts, differing according to the grace that is given to vs, whether prophesy, let vprophesy according to the proportion of fayth. or ministry, let vs wait on our ministring: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another. Not slothfull in business: fervent in spirit, serving the Lord: rejoycing in hope, patient in Tribulation, continuing instant in prayer. distributing to the necessity of saints: given to hospitality. Bless them which persecute you, bless and curse not. Reioyce with them that do rejoyce, and weep with them that weep. be of the same mind one toward another. Minde not high things, but condescend to men of low estate.

The Gospel.

[S: Iohn. 2. 41.

And the third day there was a marriage in Cana of Galilee, and the mother of Iesus was there. And both Iesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Iesus saith vnto him, They have no wine; Iesus saith vnto her; woman, what have I to do with thee? mine hour is not yet come. His mother saith vnto the servants, Whatsoever he saith vnto you, do it. And there were set there six Water-pots of Stone, after the manner of the purifying of the Iewes, conteyning two or three firkins apeece. Iesus sayth vnto them, fill the water-pots with water; And they filled them vp to the brim. And he saith vnto them; Draw out now, and bear vnto the governour of the feast. And they bare it. When

SOURCES

triclinus aquam vinum factum : et non sciebat vnde esset (ministri autem sciebant qui hauserant aquam) vocat sponsum architriclinus : et dicit ei. Omnis homo primum bonum vinum ponit : et cum inebriati fuerint, tunc id quod deterius est. Tu autem seruasti vinum bonum : vsque adhuc. Hoc fecit initium signorum iesus in chana galilee : et manifestauit gloriam suam. Et crediderunt in eum discipuli eius.

℣ Dominica.iij.post oct. epi.
Officium.
[Ps. xcvi (xcvii) 7c, 8 : 1]

Oratio.

Omnipotens sempiterne deus infirmitatem nostram propitius respice : atque ad protegendum nos dexteram tue maiestatis extende. Per dominum. (*Greg.* 160)

Ad Romanos.

[xii. D

Fratres. Nolite esse prudentes apud vosmetipsos : nulli malum pro malo

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the ruler of the feast had tasted the water that was turned into wine, and knewe not whence it was, (but the ministers, which drewe the water, knewe) he called the bridegrome, and sayd vnto him : Euerye man at the beginning doth set forth good wyne, and when men be dronke, then that whych is woorse, but thou hast kepte the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed hys glorye, and his disciples beleued on him.

℣ The .iii. Soondaye.

[Domine quis habitabit psal. xv.

LOrde, who shal dwelle in thy tabernacle? who shal reste vpon thy holye hill?

Euen he that leadeth an vncorupte lyfe, and dothe the thyng whiche is ryght : and speaketh the truthe from his hearte.

He that hath vsed no deceyt in his tongue : nor done euyll to his neighbour, and hath not slaundered his neighbours.

He that setteth not by hym selfe, but is lowelye in hys owne iyes : and maketh muche of them that feare the lorde.

He that sweareth vnto his neighbour and disapointeth hym not : though it were to his owne hinderaunce.

He that hath not geuen hys money vnto vsury : nor taken rewarde agaynst the innocente.

Whoso dothe these thinges : shal neuer fall.

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.

ALmightye and euerlasting God, mercyfullye looke vpon oure infirmities, and in al our daungiers and necessities, stretche foorthe thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

[Rom. xii.

BE not wise in your owne opinions. Recompēce to no man euill for euill.

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the ruler of the feast had tasted the water turned into wine, and knewe not whence it was, (but the ministers, which drew the water, knew) he called the bridegrome, and said vnto hym: euery man at the beginning dooeth set foorth good wyne, and when men be dronke, then that which is woorse: but thou haste kepte the good wine vntill nowe. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, & his disciples beleued on him.

THE THIRD SUNDAIE,

¶ The Collecte.

ALmightie and euerlasting God, mercifully loke vpon oure infirmities: and in all oure daungiers and necessities, stretche furth thy ryghte hande to helpe and defende vs, throughe Chryste our Lorde.

¶ The Epistle.

[Rom. xii

BE not wise in your own opinions. Recompence to no man euil for euil.

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the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith vnto him, Every man at the beginning, doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine vntil now. This beginning of Miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY [3]AFTER THE EPIPHANY.

The Collect

Almighty and everlasting God, mercifully looke vpon our Infirmities, and in all our dangers, and necessities stretch forth thy right hand to help, and defend vs, through Iesus Christ our Lord. [6]Amen.

The Epistle.

[Rom. 12. [4]16.

Be not wise in your own conceits. Recompence to no man evil for evil.

SOURCES

reddentes. Prouidentes bona non tantum coram deo: sed etiam coram omnibus hominibus. Si fieri potest quod ex vobis est: cum omnibus hominibus pacem habentes. Non vosmetipsos defendentes charissimi: sed date locum ire. Scriptum est enim. Michi vindictam: & ego retribuam, dicit dominus. Sed si esurierit inimicus tuus: ciba illum. Si sitit: potum da illi. Hoc enim faciens carbones ignis congeres super caput eius. Noli vinci a malo: sed vince in bono malum.

Secundum Matheum.

[viii. A

In illo tempore Cum descendisset iesus de monte: secute sunt eum turbe multe. Et ecce leprosus veniens: adorabat eum dicens. Domine, si vis: potes me mundare. Et extendens iesus manum tetigit eum dicens. Volo, mundare. Et confestim mundata est lepra eius. Et ait illi iesus. Vide nemini dixeris: sed vade ostende te sacerdoti, et offer munus quod precipit moyses in testimonium illis. Cum autem introisset capharnaum, accessit ad eum centurio rogans eum: et dicens. Domine, puer meus iacet in domo paralyticus: et male torquetur Et ait illi iesus. Ego veniam: et curabo eum. Et respondens centurio: ait. Domine non sum dignus vt intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam & ego homo sum sub potestate constitutus: habens sub me milites. Et dico huic vade et vadit: et alio veni et venit: et seruo meo fac hoc et facit. Audiens autem iesus, miratus est: et sequentibus se dixit. Amen dico vobis: non inueni tantam fidem in israel. Dico autem vobis quod multi ab oriente & occidente venient: et

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Prouide aforehande thinges honest, not onely before God, but also in the syghte of all men. If it be possible (as much as is in you) liue peaceablye with all menne. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I will rewarde saith the lorde. Therfore, if thine enemie hunger, feede him: if he thirst, geue him drynke. For in so dooyng, thou shalte heape coales of fyre on his heade. Be not ouercome of euill, but ouercome euill with goodnes.

The Gospell.

[Math. viii.

When he was come downe from the mountayne, muche people folowed hym. And beholde, there came a Leper and wurshipped hym, saying: Maister, if thou wilte, thou canst make me cleane. And Iesus putte foorth his hande and touched hym, saying: I will, be thou cleane: and immediatlye his Leprosye was cleansed. And Iesus said vnto him: see thou tel no manne, but goe and shew thy selfe to the priest, & offre the gift (that Moses cōmaunded to be offered) for a witnesse vnto them.

And when Iesus was entred into Capernaum, there came vnto hym a Centurion, and besoughte hym, saying: Maister, my seruaunt lieth at home sicke of the paulsey, and is greuously payned. And Iesus sayde: when I come vnto him, I wil heale him. The Centurion aunswered, and said: Sir I am not woorthye that thou shouldeste come vnder my roofe: but speake the word onely, & my seruaunt shalbe healed. For I also my selfe am a mā subiect to the autoritie of another, and haue souldiers vnder me: and I say to this manne, goe, and he goeth: and to another manne, come, and he cummeth: and to my seruaunt, doe this, and he doeth it. When Iesus heard these woordes, he merueiled, and sayde to them that folowed hym: verely I saye vnto you, I haue not founde so great fayth in Israell.

I say vnto you, that many shall come from the Easte, and West, and shall reste with Abraham, and Isaac, and Iacob, in the kingdome of

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Prouide aforehande thynges honeste, not only before god, but also in the sight of all men. If it be possible, (as muche as is in you) lyue peaceablye wyth all mẽ. Dearely beloued, auenge not youre selfes, but rather geue place vnto wrath. For it is wrytten: vengeaunce is mine, I wil rewarde saith the Lord. Therfore, yf thine enemy hunger, feede him: yf he thirst, geue hym drinke. For in so doing, thou shalt heape coles of fyre on hys head. Be not ouercome of euil, but ouercome euill with goodnes.

℄ The Gospell.

[Mat. viii

WHen he was come down from the moũtayne, much people folowed hym. And beholde, there came a Leper and wurshipped hym, sayinge: Maister, yf thou wylte, thou canst make me cleane. And Iesus put furth his hand and touched hym, saying: I wyl, be thou cleane: and immediatly his Leprosye was clensed. And Iesus sayd vnto hym:
tel no man, but goe and shewe thy selfe to the priest, and offer the gyft (that Mosescommaunded to be offered) for a witnesse vnto them.-

-And when Iesus was entred into Capernaum, there came vnto hym a Centuryon, and besoughte hym, saying: Maister, my seruaunte lieth at home sicke of the paulseye, and is greuouslye pained. And Iesus sayed: when I come vnto him, I wyll heale hym. The Centuryon aunswered, and sayed: Sir, I am not woorthye that thou shouldeste come vnder my roofe: but speake the word only, and my seruaunte shal be healed. For I also am a man subiecte to the aucthoritie of an other, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to another man, come, and he commeth: and to my seruaunt, do this, and he doeth it. When Iesus heard these wordes, he merueiled, and sayd to them that folowed him: verely I say vnto you, I haue not found so great fayth in Israel.

I say vnto you, that many shall come frõ the East, and West, and shal rest with Abraham,
Isaac, and Iacob, in the kingdom of

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Provide things honest in the
sight of all men. If it be possible, as much as lyeth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place vnto wrath: for it is written, Vengeance is mine, I will repay, sayth the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drinke: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel.

[S: Mat. 8. 41.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Iesus put forth his hand and touched him saying, I will, be thou clean. And immediatly his leprosy was cleansed. And Iesus sayth vnto him, see thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded
for a testimony vnto them.-
-And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, and saying, Lord, my servant lyeth at home sick of the Palsy, grievously tormented. And Iesus sayth vnto him, I will come and heal him. The Centurion answered and sayd, Lord, I am not worthy that thou shouldst come vnder my roof: but speak the word only, and my servant shall be healed. for I am a man vnder authority,
having souldiers vnder me; and I say vnto this man, Go, and he goeth; and to another, Come, and he cometh: and to my servant, do this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed,
Verely, I say vnto you, I have not found so great faith, no not in Jsrael. And I say vnto you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Iacob in the Kingdom of

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recumbent cum abraham et isaac et iacob, in regno celorum. Filii autem regni: eijcientur in tenebras exteriores. Ibi erit fletus : et stridor dentium. Et dixit iesus centurioni. Vade : et sicut credidisti, fiat tibi. Et sanatus est puer : in illa hora.

℔ Dominica. iiij.

[Ps. xcvi (xcvii) 7c, 8 : 1]

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heauen : but the children of the kyngdome shall be caste out into vtter darkenes, there shalbe weping and gnashing of teeth. And Iesus saide vnto the Centurion : Goe thy way, and as thou beleueste so bee it vnto thee : and his seruaunte was healed in the selfe same houre.

℔ THE .IIIJ. SONDAY.

[Quare fremuerunt gentes. psal. ii.

WHy doe the Heathen so furiously rage together? and why doe the people imagin a vayne thyng?

The kynges of the earth stand vp, and the rulers take counsel together: against the Lorde and agaynst his anoynted.

Let vs breake theyr bondes a sunder: and caste awaie theyr coardes from vs.

He that dwelleth in heauen, shal laugh them to skorne : the Lorde shall haue them in derision.

Then shal he speake vnto them in his wrath : and vexe them in his sore displeasure.

Yet haue I set my king : vpon my holy hill of Sion.

I will preach the lawe, wherof the Lorde hath sayd vnto me : thou art my sonne, this daye haue I begotten thee.

Desire of me, and I shal geue thee the heathen for thine inheritaunce : and the vttermoste partes of the earth for thy possession.

Thou shalt bruise them with a rod of yron : and breake them in pieces lyke a potters vessell.

Be wise nowe therfore, o ye kinges : be learned ye that are iudges of the yearth.

Serue the Lorde in feare : and reioyce (vnto hym) with reuerence.

Kisse the sonne lest he be angrie, and so ye perishe from the righte way : if hys wrathe be kiendled (yea but a lytle) blessed are all they that put theyr trust in him.

Glorye be to the father, and to the sonne, and to the.&c.

As it was in the beginning, is nowe and euer shalbe.&c.

Oratio.

DEus qui nos in tantis periculis constitutos pro humana scis fragilitate

The Collect.

GOd, whiche knoweste vs to be set in the middeste of so many and great

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heauen : but the children of the kingdom shalbe cast out into vtter darkenes, there shalbe weping and gnashyng of teeth. And Iesus sayed vnto the Centurion : Goe thy way, and as thou beleuest, so be it vnto thee : & his seruaunt was healed in the selfe same houre.

¶ The fourth Sundaye,

¶ The Collect.

God which knowest vs to be set in the middeste of so many and great

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heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping, and gnashing of teeth. And Iesus said vnto the Centurion, Go thy way, and as thou hast believed, so be it don vnto thee. And his servant was healed in the self same houre.

The fourth Sunday [3]after the Epiphany.

The Collect.

O God, who[8] knowest vs to be set in the midst of so many and great

SOURCES

non posse subsistere, da nobis salutem mentis et corporis: vt ea que pro peccatis nostris patimur, te adiuuante vincamus. Per. (*Greg.* 33)

Ad roman.

[xiij. c

[Rom. xiii. 8-10]

Secundum matheum.

[viij. c

IN illo tempore. Ascendente iesu in nauiculam, secuti sunt eum discipuli eius. Et esse motus magnus factus est in mari: ita vt nauicula operiretur fluctibus. Erat autem illis ventus contrarius: ipse vero dormiebat. Et accesserunt ad eum discipuli eius: et suscitauerunt eum dicentes. Domine, salua nos: perimus. Et dixit eis. Quid timidi estis: modice fide? Tunc surgens, imperauit ventis et mari: et facta est tranquillitas magna. Porro homines mirati sunt: dicentes. Qualis est hic? Quia venti & mare: obediunt ei.

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daungers, that for mans frailnesse we cannot alwayes stande vprightly: Graunt to vs the health of body and soule, that all those thynges whiche we suffer for synne, by thy helpe we maye well passe and ouercome: through Christ our Lorde.

The Epistle.

[Rom. xiii.

LEt euery soule submit hymselfe vnto the auctoritie of the hygher powers: for there is no power but of God. The powers that bee, are ordayned of God: whosoeuer therfore resisteth power, resisteth the ordinaunce of God: But they that resyste, shall receyue to themselues damnacion. For rulers are not feareful to thē that do good, but to them that do euill. Wilt thou be without feare of the power? do wel then, & so shalt thou bee praysed of thesame: for he is the minister of God, for thy wealth. But & yf thou doe that whiche is euyll, then feare, for he beareth not the sweorde for naught: for he is the minister of God to take vengeaunce on him that doth euill. Wherfore, ye must nedes obey, not only for feare of vengeaunce, but also because of conscience: and euen for this cause paye ye tribute: For they are Gods ministers seruing for thesame purpose. Geue to euery man therefore his duetie: tribute, to whome tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

The Gospell.

[Math. viii.

AND when he entred into a ship, his disciples folowed him. And behold, there arose a great tempest in the sea, insomuche that the shyp was couered with waues, but he was aslepe. And his disciples came to him, & awoke hym, saying: Maister saue vs, we perishe. And he sayth vnto them: why are ye feareful, O ye of litle faith? Then he arose, & rebuked the windes and the sea, and there folowed a great calme. But the men meruayled, saying: what maner of man is thys, that both wyndes and sea obey him? And when he was come

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daungers, that for mans frailnesse we cannot alwaies stande vprightly: Graunt to vs the health of body and soule, that al those thynges which we suffer for sinne, by thy helpe we may wel passe and ouercome: through Chryste our Lorde.

¶ The Epistle.

[Ro. xiii.

LEt euery soule submit hymselfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of god: whosoeuer therfore resisteth power, resisteth the ordinaunce of God: But they that resiste, shall receyue to themselues damnacion. For rulers are not fearefull to them that doe good, but to them that do euill. Wilt thou be without feare of the power? doe well then, and so shalt thou be praysed of the same: for he is the minister off god, for thy wealth. But and yf thou doe that whiche is euill, then feare, for he beareth not the sweorde for noughte: for he is the minister of god to take vengeaunce on them that doe euill. Wherefore ye muste nedes obey, not only for feare of vengeaunce, but also because of conscyence, and euen for this cause paye ye tribute: For they are gods ministers seruying for that purpose. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honour pertayneth.

¶ The Gospell.

[Matt. viii.

ANd whē he entred into a ship, his disciples folowed him. And behold, there arose a greate tempest in the sea, insomuche as the shyp was couered with waues, but he was aslepe. And his disciples came to him, and awoke him, sayinge: Maister saue vs, we peryshe. And he said vnto them: Why are ye feareful, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the men meruailed, sayinge: what maner of man is this, that bothe wyndes and sea obeye hym? And when he was come

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dangers, that **by reason of the** frailty **of our nature,** we cannot alwayes stand vpright: grant to vs such **strength** and **protection, as may support vs in all dangers, and carry vs through all temptations,**

through [8]**Iesus** Christ our Lord.

[6]**Amen.**

The Epistle.

[Rom. 13. **41.**

Let every soul be subject vnto the higher powers. for there is no power but of God: the powers that be, are ordeined of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath vpon him that doth euil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. Render therefore to all their dues: tribute to whom Tribute is due, custome to whom custome, fear to whom fear, honour to whom honour.

The Gospel.

[**St**: Mat. 8. **423.**

And when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him saying, Lord save vs, we perish. And he sayeth vnto them, why are ye fearfull, O ye of little faith? Then he arose, and rebuked the Windes, and the sea, and there was a great calm. But the men marvelled saying, what manner of man is this, that even the windes, and the sea obey him? And when he was come

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to the other syde into the countrey of the Gergesites, there met him .ii. possessed of deuilles, whiche came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying: O Iesu, thou sonne of God, what haue we to dooe with thee? Art thou come hyther to torment vs before the tyme? And there was a good way of from them, a heerd of many Swyne feeding. So the deuils besoughte hym, saying: If thou caste vs oute, suffre vs to goe into the heerd of Swyne. And he sayd vnto them: goe your wayes. Then wente they oute and departed into the heerde of Swine. And beholde, the whole heerd of Swine was caryed hedlong into the sea, & peryshed in the waters. Then they that kept them fled, and went theyr wayes into the citie, and tolde euery thing, & what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete Iesus: and when they sawe hym, they besought hym that he would depart out of theyr coastes.

℔ Dominica. v. post oct. epi.
Ad missam officium.
[Ps. xcvi (xcvii) 7c, 8: 1]

℔ THE V. SONDAY.
[Exaudiat te dominus. psal. xx.

THe Lord heare thee in the daye of trouble: the name of the God of Iacob defende thee.

Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offerynges: and accepte thy brente sacrifice.

Graunte thee thy heartes desyre: and fulfyll all thy mynde.

We will reioyce in thy saluacion, and tryumphe in the name of the Lorde oure God: the Lorde perfourme all thy peticions.

Nowe knowe I that the Lorde helpeth hys annoynted, and wyll heare him from hys holy heauen: euen with the wholesome strength of hys ryght hande.

Some put their trust in Chariotes, and some in horsses: but we wyll remembre the name of the Lorde our God.

They are brought doune and fallen: but we are rysen and stande vpryght.

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to the other syde, into the countrey of the Gergesites, there met him .ii. possessed of deuilles, which came out of the graues, and wer out of measure fierce, so that no mā myght goe by that waye. And beholde, they cryed oute, saying: O Iesu, thou sonne of god, what haue we to doe with thee? Art thou come hither to tormente vs beefore the tyme? And there was a good waye of from them, a heerd of Swyne feeding. So the deuils besought him, saying: If thou cast vs out, suffre vs to goe into the heerd of Swyne. And he sayed vnto them: goe youre wayes. Then wente they oute and departed into the heerd of Swyne. And beholde, the whole heerd of Swine was caryed hedlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Iesus: and when they saw him, thei besought him that he would depart out of their coastes.

¶ THE FIFTH SUNDAYE.

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to the other side, into the Country of the Gergesens, there met him two possessed with devils, cõming out of the tombes, exceeding fierce, so that no man might pass by that way. and behold, they cried out saying, What have we to do with thee, Iesus, thou son of God? art thou come hither to torment vs before the time? And there was a good way of from them an heard of many swine, feeding. So the devils besought him saying, Jf thou cast vs out, suffer vs to go away into the heard of swine. And he sayd vnto them, Go; And when they were come out, they went into the herd of swine; and behold—the whole herd of swine ran violently downe a steep place into the sea, and perished in the Waters; And they that kept them fled, and went their wayes into the City, and told every thing, and what was befaln to the possessed of devils. And behold, the whole City came out to meet Iesus: And when they saw him, they besought him, that he would depart out of their Coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY

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Saue Lorde, and heare vs, O kyng of heauen : when we call vpon thee.

Glory be to the father, and to the sonne.&c.

As it was in the begynnyng.&c.

Oratio.

FAmiliam tuam quesumus domine continua pietate custodi : vt que in sola spe gratie celestis innititur : tua semper protectione muniatur. per. (*Greg.* 39)

The Collect.

LOrde, we beseche thee to kepe thy Churche & housholde continually in thy true religion : that they whiche doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power : Through Christe our Lorde.

Ad colossen.

[iij. B

FRatres. Induite vos sicut electi dei sancti et dilecti viscera misericordie : mansuetudinem, benignitatem, humilitatem, modestiam, patientiam. Supportantes inuicem : et donantes vobismetipsis, si quis aduersus aliquem habet querelam. Sicut & dominus donauit vobis : ita et vos. Super hec omnia autem charitatem habentes : quod est vinculum perfectionis. Et pax xp̄i exultet in cordibus vestris, in qua et vos vocati estis in vno corpore : et grati estote. Verbum xp̄i habitet in vobis abundanter in omni sapientia : docentes et commonentes vosmetipsos psalmis hymnis et canticis spiritalibus, in gratia cantantes et psallentes in cordibus vestris deo. Omne quodcumque facitis in verbo aut in opere : omnia in nomine domini nostri iesu xp̄i facite, gratias agentes deo et patri. Per iesum xp̄m : dominum nostrum.

The Epistle.

[Colos. iii.

PUt vpon you as the electe of God, tendre mercye, kyndnes, humblenes of minde, mekenes, long sufferyng, forbearyng one an other, and forgeuyng one an other, if any man haue a quarell against another : as Christ forgaue you, euen so do ye. Aboue all these thinges put on loue, which is the bonde of perfectnes. And the peace of God rule in your heartes : to the whiche peace ye are called in one bodye : And see that ye bee thankefull. Let the woorde of Christe dwell in you plenteouslye, with all wysedome. Teache and exhorte youre owne selues in Psalmes and Himnes and spirituall songes, syngyng with grace in your heartes to the Lord. And whatsoeuer ye doe in woorde or dede, doe all in the name of the Lord Iesu, geuyng thankes to God the father by hym.

Secundum matheum.

xiij. D

IN illo tempore Dixit iesus discipulis suis parabolam hanc. Simile factum est regnum celorum homini qui seminauit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus eius & superseminauit zizania in medio tritici : et abijt. Cum autem creuisset herba & fructum fecisset : tunc apparuerunt et zizania. Accedentes autem serui patrisfamilias : dixerunt ei. Domine, nonne bonum semen seminasti in agro tuo? Vnde ergo habet zizania? Et ait illis. Inimicus homo hoc fecit. Serui autem dixerunt ei. Vis imus et colligimus

The Gospell.

[Math. xiii.

THe kyngdome of heauen is lyke vnto a manne whiche sowed good seede in his fielde : but while menne slepte, his enemye came, and sowed tares among the wheate, and wente his waye. But when the blade was sprong vp, and had brought furthe fruite, then appeared the tares also. So the seruauntes of the houshoulder came, and sayd vnto him : Sir, dydst not thou sowe good seede in thy fielde? from whence then hathe it tares? he sayde vnto theim : the enuyous manne hath done this. The seruauntes sayd vnto him : wilt thou then that we goe and wede them vp?

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¶ The Collecte.

LOrd, we beseche thee to kepe thy Church, and houshold continually in thy true religiō: that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power: Through Christe our Lorde.

The Epistle.

[Colo. iii.

PUt vpon you as the elect of god, tendre mercye, kindnesse, humblenes of minde, mekenesse, long sufferyng, forbearing one another, & forgeuing one an other yf any man haue a quarel agaīst an other: as Christ forgaue you, euē so doe ye. Aboue al these thinges, put on loue, which is the bond of perfectnes. And the peace of god rule youre heartes, to the which peace ye are called in one body: And see that ye be thankeful. Let the worde of Christ dwell in you plenteously with all wisedome: Teache and exhort your own selfes in Psalmes & Himnes & spiritual songes, singing with grace in your heartes to the lord. And whatsoeuer ye doe in word or dede, doe al in the name of the lcrd Iesu, geuing thankes to God the father by hym.

¶ The Gospell.

[Mat. xiii.

THe kyngdome of heauen is lyke vnto a man whiche sowed good seede in hys fielde: but while men slept, his enemy came, and sowed tares amōg the wheate, and went his way. But whē the blade was sprong vp, and had broughte furth fruite, then appeared the tares also: So the seruauntes of the houshoulder came, and sayd vnto him: Sir, didste not thou sowe good seede in thy fielde? from whence then hath it tares? He sayd vnto them: the enuious man hath done this. The seruauntes sayd vnto him: wilt thou then that we goe and wede them vp?

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The Collect.

O Lord We beseech thee to keep thy Church and houshold continually in thy true religion, that they who do lean only vpon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through [3]Iesus Christ our Lord. [6]Amen.

The Epistle.

[Col. 3. [4]12.

Put on therefore (as the elect of God, holy, and beloved,) bowels of mercies, kindenes, humblenes of minde, meekness, longsuffering: Forbearing one another, and forgiving one another; if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the Bond of perfectness. And let the peace of God rule in your hearts, to y[e] which also ye are called in one body: And be ye thankfull. Let the word of Christ dwell in you richly in all wisedome, teaching, and admonishing one another in Psalms, and hymns, and spiritual Songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Iesus, giving thanks to God, and the father by him.

The Gospel.

[S[t]: Mat. 13. [4]24.

The kingdom of heaven is likened vnto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and sayd vnto him, Sir, didst not thou sow good Seed in thy field? from whence then hath it tares? He sayeth vnto them, An enemy hath don this: The servants said vnto him; wilt thou then that we go, and gather them vp?

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ea? Et ait. Non. Ne forte colligentes zizania: eradicetis simul cum eis & triticum. Sinite vtraque crescere vsque ad messem: et in tempore messis dicam messoribus. Colligite primum zizania: et alligate ea in fasciculos ad comburendum. Triticum autem congregate: in horreum meum.

[Cosin *Particulars to be considered* 36: 'After the fifth Sunday then it is appointed, that if there be a sixth, the same Collect, Epistle, and Gospel shall be used which was read upon the fifth. But it were both fit and easy rather to supply the day with Collect, Epistle, and Gospel proper to itself, than to suffer this defect to stand still without need.']

1 Jo. iii. 8, 1, 3, 2: Tit. iii. 7: S. Mat. xxiv. 30.

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But he sayde, naye, leste whyle ye gather vp the tares, ye plucke vp also the wheate with them: lette both growe together vntill the haruest: and in tyme of harueste, I will say to the reapers: gather ye firste the tares, and bynde them together in sheaues to be brente: but gather the wheate into my barne.

The .vi. sonday (if ther bee so many) shall have the same Psalme, Collect, Epistle, and Gospell, that was vpon the .v.

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But he sayd, naye: lest whyle ye gather vp the tares, ye plucke vp also the wheate with them: let both growe togcther vntill the harueste: and in the time of haruest, I wil say to the reapers: gather ye first the tares, and bind them together in sheaues to be brente: but gather the wheate into my barne.

The .vi. sunday (if there be so many) shal haue the same Collect, Epistle, and Gospel, that was vpon the fyfth *Sundaye.*

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But he sayd nay; least while ye gather vp the tares, ye root vp also the wheat with them. Let both grow together vntil the Harvest, and in the time of Harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burne them, but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O God whose blessed son was manifested that he might destroy the works of the devil, and make vs the sons of God, and heirs of eternall life: grant vs, we beseech thee, that having this hope, we may purifie our selves, even as he is pure: that when he shall appeare againe with power, and great glory, we may be made like vnto him in his eternall and glorious kingdome, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle.

[1. St: Ioh. 3. 1.

Behold, what manner of love the Father hath bestowed vpon vs, that we should be called the Sons of God: Therefore the world knoweth vs not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appeare what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is: And every man that hath this hope in him purifieth himselfe even as he is pure. Whosoever cõmitteth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no Sin. Whosoever abideth in him sinneth not. whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that cõmitteth sin is of the devil: for the devil sinneth from the beginning: for this purpose the son

℄ Dominica in.lxx.

Officium.

[Ps. xvii (xviii), 3a, 4a, 5a, 6a: 1a]

℄ THE SONDAY CALLED SEPTUAGESIMA.

[Dominus regit. psal. xxiii.

THE Lorde is my shepehearde: therfore can I lacke nothing.

He shall feede me in a greene pasture: and leade me furth besyde the waters of coumforte.

He shall conuerte my soule: and bryng me furthe in the pathes of righteousnes, for his names sake.

Yea, though I walke through the valley of the shadowe of death: I will feare no euil, for thou art with me, thy rod and thy staffe coumforte me.

Thou shalt prepare a table before

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of God was manifested, that he might destroy the works of the devil.

The Gospell.

[St: Mat. 24. 23.

Then if any man shall say vnto you, Lo here is Christ or there: believe it not. for there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say vnto you; Behold he is in the Desert, go not forth: behold, he is in the secret chambers, believe it not: For as the lightning cometh out of the East, and shineth even vnto the West: so shall also the comming of the son of man be. For whersoever the Carcas is, there will the Eagles be gathered together. Immediately after the tribulation of those dayes, shall the sun be darkned, and the moon shall not give her light, and the Stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the signe of the son of man in heaven: And then shall all the tribes of the earth mourn, and they shall see the son of man coming in the Clouds of heaven, with power and great glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the foure windes, from one end of heaven to the other.

¶ The Sundaye called Septuagesima.

The Sunday called Septuagesima, or the third Sunday before Lent.

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Oratio.

PRECES populi tui quesumus domine clementer exaudi: vt qui iuste pro peccatis nostris affligimur: pro tui nominis gloria misericorditer liberemur. Per dominum. (*Greg.* 137)

me against them that trouble me: thou haste annoynted my head with oyle, and my cuppe shalbe full.

But thy louyng kyndenes and mercye shall folowe me all the dayes of my lyfe: and I will dwell in the house of the Lorde for euer.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

O Lord we beseche thee fauourably to heare the prayers of thy people, that we whiche are iustlye punyshed for our offences: may be mercyfully deliuered by thy goodnes, for the glory of thy name: through Iesu Christ our sauiour, who liueth and reigneth.&c.

Epistola. Ad corinthios.

[j. ix. D

FRATRES. Nescitis quod hi qui in stadio currunt, omnes quidem currunt: sed vnus accipit brauium? Sic currite vt comprehendatis. Omnis enim qui in agone contendit: ab omnibus se abstinet. Et illi quidem vt corruptibilem coronam accipiant: nos autem incorruptam. Ego igitur sic curro: non quasi in incertum. Sic pugno: non quasi aerem verberans. Sed castigo corpus meum et in servitutem redigo: ne forte cum alijs predicauerim: ipse reprobus efficiar. Nolo enim vos [x. A ignorare fratres quoniam patres nostri omnes sub nube fuerunt: et omnes mare transierunt: et omnes in moyse baptizati sunt in nube et in mari. Et omnes eandem escam spiritualem manducauerunt: et omnes eundem potum spiritalem biberunt. Bibebant autem de spiritali: consequente eos petra. Petra autem erat xps.

The Epistle.

[i. Cor. ix.

PERceyue ye not, howe that they whiche runne in a course, runne all, but one receyueth the rewarde? So runne that ye may obtayne: Euerye man that proueth masteryes, abstayneth from all thinges. And they doe it to obtaine a crowne that shal perishe, but we to obtaine an euerlasting crowne. I therfore so runne, not as at an vncertayne thyng. So fight I, not as one that beateth the ayre: but I tame my body, and bryng it into subieccion, leaste by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castawaye.

Secundum matheum.

[XX. A

IN illo tempore. Dixit iesus discipulis suis parabolam hanc. Simile est regnum celorum homini patrifamilias: qui exijt primo mane conducere operarios in vineam suam. Conuentione autem facta cum operarijs ex denario

The Gospell.

[Math. xx.

THE kingdome of heauen is lyke vnto a manne that is an housholder, which went out early in the morning to hyre labourers into his vineyard. And whē the agremente was made wyth the labourers for a peny a daye, he sent them into his vineyarde. And

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¶ The Collecte.

O Lorde, we beseche thee fauourably to heare the prayers of thy people, that we which are iustlye punished for our offences, may be mercyfully delyuered by thy goodnes, for the glorye of thy name: through Iesu Christe our sauiour, who lyueth and reigneth

world without ende.

¶ The Epistle.

[i. Cor. ix.

PErceiue ye not, how that they whiche runne in a course, runne al, but one receiueth the reward? So runne that ye may obtaine: Euery mā that proueth masteries, abstaineth from al thinges. And they doe it to obteyne a crowne that shal peryshe, but we to obtaine an euerlasting crown. I therfore so runne, not as at an vncertayne thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, and bryng it into subieccion, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

¶ The Gospell.

[Mat. xx

THe kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the mornyng to hyre labourers into his vineyarde. And when the agrement was made with the labourers for a peny a day, he sente them into hys vineyarde. And

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The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are iustly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Iesus[1b] Christ our Saviour, who liveth and reigneth [8]**with thee, and the Holy Ghost, ever one God,** world without End. [3]**Amen.**

The Epistle.

[1. Cor. 9. [4]**24**

Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtein; And every man that striveth for the mastery, is temperate in all things: Now they do it to obtein a corruptible Crown, but we an incorruptible. I therefore so run not as vncerteinly; so fight I, not as one that beateth the Air; but I keep vnder my body, and bring it into subjection, least that by any means , when I have preached to others, I my selfe should be a cast-away.

The Gospel.

[St. Mat. 20. [4]**1**

The Kingdome of heaven is like vnto a man that is an houshoulder, which went out early in the morning to hire labourers into his Vineyard. And when he had agreed with the Labourers for a penny a day he sent them into his Vineyard, And

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diurno: misit eos in vineam suam. Et egressus circa horam tertiam: vidit alios stantes in foro ociosos, et dixit illis. Ite et vos in vineam meam: et quod iustum fuerit dabo vobis. Illi autem abierunt. Iterum autem exijt circa sextam et nonam horam: et fecit similiter. Circa vndecimam vero exijt et inuenit alios stantes: et dicit illis. Quid hic statis tota die ociosi? Dicunt ei. Quia nemo nos conduxit. Dicit illis. Ite et vos in vineam meam. Cum sero autem factum esset: dicit dominus vinee procuratori suo. Voca operarios et redde illis mercedem: incipiens a nouissimis vsque ad primos. Cum venissent ergo qui circa vndecimam horam venerant: acceperunt singulos denarios. Venientes autem et primi: arbitrati sunt quod plus essent accepturi. Acceperunt autem et ipsi: singulos denarios. Et accipientes murmurabant aduersus patremfamilias: dicentes. Hi nouissimi vna hora fecerunt: & pares illos nobis fecisti qui portauimus pondus diei et estus. At ille respondens: vni eorum dixit. Amice: non facio tibi iniuriam. Nonne ex denario conuenisti mecum? Tolle quod tuum est: et vade. Volo autem et huic nouissimo dare: sicut et tibi. Aut non licet michi quod volo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt nouissimi primi: et primi nouissimi. Multi enim sunt vocati: pauci vero electi

¶ Dominica in Sexagesima.

Officium.

[Ps. xliii (xliv) 23-26: 1a]

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he wente out about the thirde houre, and sawe other standyng idle in the markette place, and sayed vnto them: Goe ye also into the vineyarde, and whatsoeuer is ryghte, I wyll geue you. And they went theyr waye. Agayne he went out about the vi. & .ix. houre, anddydlykewyse. Andaboutthe. xi. houre he went out, and founde other standyng idle, and sayd vnto them: why stand ye here all the daye idle? They sayde vnto hym: because no man hath hyred vs. He sayeth vnto them: Goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receyue. So, when euen was come, the Lorde of the vyneyarde saide vnto his stewarde: call the labourers and geue them theyr hyre, begynning at the last vntyll the first. And whē they did come that came about the .xi. houre, they receyued euery man a peny: But when the firste came also, they supposed that they shoulde haue receiued more, & they lykewyse receyued euery man a peny. And when they had receiued it, they murmured agaynste the goodman of the house, saying: these last haue wrought but one houre, & thou haste made them equall wyth vs, whyche haue borne the burthen and heate of the day. But he aunswered vnto one of them, and sayd: Frende, I do thee no wrong, diddest thou not agree wyth me for a peny? Take that thyne is, and go thy waye: I wyll geue vnto this last, even as vnto thee. Is it not lawful for me to do as me lusteth with myne owne goodes? Is thyne eye euil because I am good? So the last shalbe first, and the first shalbe last. For many be called but fewe be chosen.

¶ THE SONDAY CALLED SEXAGESIMA.

¶ At the Communion.

[Domini est terra. psal. xxiiii.

THE earth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwell therin.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyll of the Lorde? or who shal rise up in his holy place?

Euen he that hath cleane handes

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he went out aboute the third houre, and sawe other standing idle in the market place, and said vnto them: Goe ye also into the vyneyard, and whatsoeuer is right, I wil geue you. And thei went theyr waye. Againe he wente oute aboute the .vi. and .ix. houre, and did lykewyse. And about the .xi. houre he went out, and founde other standing idle, and said vnto them: why stande ye here al the day idle? They said vnto hym: because no man hath hyred vs. He sayeth vnto them: Goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receiue. So when euen was come, the Lorde of the vineyarde sayd vnto his stewarde: call the labourers, and geue thē theyr hyre, beginning at the last until the first. And when thei did come that came about the .xi. houre, they receiued euery man a peny: But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery mā a peny: And when they had receiued it, they murmured agaynst the good mā of the house, saying: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthē & heat of the day. But he aunswered vnto one of them, and saied: Frende, I doe thee no wrong: diddest thou not agree with me for a peny? Take that thyne is, and goe thy waye: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with myne owne goodes? Is thine eie euill because I am good? So the laste shallbee first, and the first shalbe last. For many be called, but few be chosen.

THE SUNDAIE CALLED SEXAGESIMA.

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he went out about the third houre, and saw others standing idle in the market place, and sayd vnto them, Go ye also into the vineyard, and whatsoever is right I will give you; And they went their way. Againe he went out about the sixth, and ninth houre, and did likewise. And about the eleaventh hour he went out, and found others standing idle, and sayth vnto them, Why stand ye here all the day idle? They say vnto him because no man hath hired vs; He sayth vnto them, Go ye also into the Vineyard, and whatsoever is right, thāt shall ye receive. So when Even was come, the Lord of the Vineyard sayth vnto his Steward, call the Labourers, and give them their hire, beginning from the last vnto the first. And when they came that were hired about the eleaventh hour, they received every man a penny. But when the first came , they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house saying these last have wrought but one houre, and thou hast made them equall vnto vs which have born the burden, and heat of the day. But he answered one of them, and sayd, Freind, I do thee no wrong: didst not thou agree with mee for a penny? Take that thine is and go thy Way: I will give vnto this last even as vnto thee. Is it not lawfull for me to do what I will with mine own ? Is thine Eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT.

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and a pure hearte : and that hath not lyfte vp his mynde vnto vanitie : nor sworne to deceyue hys neighbour.

He shall receyue the blessyng from the Lorde : and righteousnes from the God of his saluacion.

This is the generacion of them that seke hym : euen of them that seke thy face, O Iacob.

Lifte vp your heades (O ye gates) and be ye lyfte vp ye euerlastyng doores : and the king of glory shall come in.

Who is thys kynge of glory? it is the Lorde, strong and mightie : euen the Lorde mightie in battayll.

Lifte vp your heades (O ye gates) and be ye lifte vp ye euerlasting doores : and the kyng of glory shal come in.

Who is thys kyng of glory? euen the Lorde of Hostes, he is the kyng of glory.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, is nowe. &c.

Oratio

DEus qui conspicis quia ex nulla nostra actione confidimus : concede propitius vt contra aduersa omnia doctoris gentium protectione muniamur. Per. (*Greg.* 27).

The Collect.

LOrde God, whiche seest that we put not oure trust in anye thynge that we do : mercyfully graunte that by thy power we may be defended agaynst all aduersitie, through Iesus Christe our Lorde.

Ad corinthios.

[ij. xi. D

FRatres. Libenter suffertis insipientes : cum sitis ipsi sapientes. Sustinetis enim si quis vos in seruitutem redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis in faciem vos cedit. Secundum ignobilitatem dico : quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego. Hebrei sunt : et ego. Israelite sunt : et ego. Semen abrahe sunt : et ego. Ministri christi sunt : et ego. Vt minus sapiens dico : plus ego. In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A iudeis quinquies quadragenas vna minus accepi. Ter virgis cesus sum :

The Epistle.

[ii. Cor. xi.

YE suffre fooles gladly, seeyng ye youre selues are wyse. For ye suffre if a man brynge you into bondage : if a man deuour : if a man take : if a man exalt himselfe : if a man smite you on the face. I speake as concerning rebuke, as though we hadde been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake folishly) I dare be bold also. They are Hebrues, euen so am I. They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the mynisters of Christe. (I speake as a foole) I am more : In labours more aboundaunt : In strypes aboue mesure : In preson more plenteously : In death oft : Of the Iewes fiue times receiued I .xl. stripes saue one : Thrise was I beaten

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¶ The Collect.

Lord God, which seest that we put not our trust in any thyng that we doe: mercifullye graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lorde.

¶ The Epistle.

[ii. Cor. xi.

YE suffre fooles gladly, seīg your selfes are wyse. For ye suffer yf a man bryng you into bondage: yf a man deuoure : yf a man take : yf a man exalt hymselfe: yf a man smite you on the face. I speake as concerning rebuke, as thoughe we had been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake foolishlye) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more aboundaunt: In stripes aboue measure: In prieson more plenteously: In death oft: Of the Iewes fiue times receiued I .xl. stripes saue one: Thrise was I beatē

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The Collect.

O Lord God, who seest that we put not our trust in any thing that we do, mercifully grant that by thy power we may be defended against all Adversity through Iesus Christ our Lord. [6]**Amen.**

The Epistle.

[2. Cor. 11. [4]19

Ye suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himselfe, if a man smite you on the face. I speake as concerning reproach, as though we had been weak : howbeit, whereinsoever any is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent, in deaths oft. Of the Iewes five times received I fourty stripes, save one. Thrice was J beaten

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semel lapidatus sum. Ter naufragium feci: nocte ac die in profundum maris fui. In itineribus sepe. Periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus. In labore et erumna: in vigilijs multis. In fame et siti: in ieiunijs multis. In frigore & nuditate. Preter illa que extrinsecus sunt instantia: mea quotidiana solicitudo omnium ecclesiarum. Quis infirmatur & ego non infirmor? Quis scandalizatur, & ego non vror? Si gloriari oportet: que infirmitatis mee sunt gloriabor. Deus et pater domini nostri iesu xp̄i scit (qui est benedictus in secula) quod non mentior. (+xii 1-9)

Secundum Lucam.

[viii. A

In illo tempore Cum turba plurima conueniret, et de ciuitatibus properarent ad iesum: dixit per similitudinem. Exijt qui seminat seminare semen suum. Et dum seminat, aliud cecidit secus viam: et conculcatum est: & volucres celi comederunt illud. Et aliud cecidit supra petram: & natum aruit quia non habebat humorem. Et aliud cecidit inter spinas: et simul exorte spine suffocauerunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Hec dicens clamabat. Qui habet aures audiendi: audiat. Interrogabant autem eum discipuli eius: que esset hec parabola. Quibus ipse dixit. Vobis datum est nosse mysterium regni dei: ceteris autem in parabolis: vt videntes non videant, & audientes non intelligant. Est autem hec parabola. Semen est verbum dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus et tollit verbum de corde eorum: ne credentes salui fiant. Nam qui supra petram: hi sunt qui cum audierint,

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with rods: I was once stoned: I suffered thrise shipwrake: Night and day haue I been in the depe see. In iorneying often: in perels of waters: in perels of robbers: in ieopardyes of myne owne nacion: in iopardyes among the heathen: in perels in the citie: in perels in wildernes: in perels in the sea: in perels among false brethren: in laboure and trauaile: in watchynges often: in hunger and thyrste: in fastynges often: in cold and nakednes: besyde the thynges which outwardly happen vnto me, I am combred dayely, and do care for all congregacions. Who is weake, and I am not weake? who is offended, and I burne not? If I muste nedes boast, I will boast of the thynges that concerne mine infirmities. The God and father of our Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

[Luc. viii.

When muche people were gathered together, & were come to hym out of all cyties, he spake by a simylytude. The sower went out to sowe his sede: and as he sowed, some fel by the waye syde, and it was troden doune, and the foules of the ayre deuoured it vp. And some fell on stones, & assone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it & choked it. And some fell on good ground, and sprang vp and bare fruite an hundreth folde. And as he sayd these thynges, he cryed: he that hath eares to heare let hym heare. And hys dyscyples asked hym, saying: what maner of similytude is thys? And he sayde: vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that whē they see, they should not see, & when they heare, they shoulde not vnderstand.

The parable is thys: The sede is the worde of God: those that are beside the way, are they that heare: thē cometh the deuyll and taketh awaye the worde out of their heartes, leste they should beleue and be saued. They on the stones, are they whiche

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with roddes, I was once stoned: I suffered thrise shypwrake: Nyghte and daye haue I been in the deepe sea: In iorneyinge often: in parels of waters: in parels of robbers: in ieopardies of mine own naciō: in ieopardies amonge the heathen: in parels in the citie: in parels in wildernes: in parels in the sea: in parels amonge false brethren: in labour and trauaile: in watchinges often: in hunger and thyrst: in fastinges often: in cold and nakednes: beside the thinges which outwardlye happen vnto me, I am combred dayly, & do care for al congregacions. Who is weake, & I am not weake? Who is offended, and I burne not? If I must nedes boast, I will boaste of the thinges that concerne myne infirmities. The God and father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lie not.

℄ The gospell.

[Luk. viii.

Whē much people wer gathered together and wer come to him out of all cities, he spake by a similitude. The sower wente oute to sowe his sede: and as he sowed, some fel by the way side, and it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, & assone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite and hūdreth folde. And as he sayed these thynges, he cryed: he that hath eares to heare lette him heare. And his disciples asked him, sayīg: what maner of similitude is this? And he said: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande.

The parable is this: The sede is the worde of God: those that are beside the waye, are they that heare: then commeth the deuill and taketh awaye the woorde oute of their heartes, leste they should beleue and be saued. They on the stones, are they which

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with rods; once was I stoned; thrice I suffered shipwrack: a night and a day I have been in the deep. In iourneying often, in perils of waters, in perils of robbers, in perils by mine own country men, in perils by the heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among fals brethren; In weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh vpon me daily, the care of all the Churches. Who is weak, and I am not weake? Who is offended, and I burn not? Jf I must needs glory, I will glory of the things which concern mine Jnfirmityes. The God, and Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

[St. Luke 8. 4.

When much people were gathred together, and were come to him out of every City, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was troden down, and the fowls of the air devoured it. And some fell vpon a Rocke, and as soon as it was sprung vp, it withered away, because it lacked moisture. And some fell among Thorns and the thorns sprang vp with it, and choaked it. And other fell on good ground, and sprang vp, and bare fruit an hundred fold. And when he had sayd these things, he cryed, He that hath Ears to hear, let him hear. And his disciples asked him, saying, what might this parable be? and he said, Vnto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not vnderstand. Now the parable is this. The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they which

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cum gaudio suscipiunt verbum. Et hi radices non habent: quia ad tempus credunt & in tempore tentationis recedunt. Quod autem in spinis cecidit: hi sunt qui audierunt et a solicitudinibus et diuitijs & voluptatibus vite euntes suffocantur, et non referunt fructum. Quod autem cecidit in terram bonam: hi sunt qui in corde bono et optimo audientes verbum retinent. Et fructum afferunt in patientia.

¶ Dominica in quinquagesima.

Officium.

[Ps. xxx (xxxi) 3, 4: 1]

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when they heare, receiue the worde with ioye: & these haue no rootes, which for a whyle beleue, and in tyme of temptacion go awaye. And that whiche fell among thornes, are they which when they haue hearde, go furth, and are choked with cares and ryches, and voluptuous lyuyng, and bryng furth no fruite. That which fell in the good grounde, are they whyche with a pure and good hearte, heare the worde and kepe it, and bryng furth fruite through pacience.

¶ The Sonday called Quinquagesima.

[Iudica me domine. psal. xxvi.

Be thou my iudge, O Lorde, for I haue walked innocently: my trust hath been also in the Lorde, therfore shal I not fall.

Examine me, O Lorde, and proue me: trye out my raynes and my hearte.

For thy louyng kyndnes is before myne iyes: and I wyll walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowship with the deceiptfull.

I haue hated the congregacion of the wicked: and wyll not syt among the vngodly.

I wyll washe my handes in innocencie, O Lorde: and so wyll I go to thyne alter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitacion of thy house: and the place where thyne honoure dwelleth.

O shutte not vp my soule with the synners: nor my lyfe with the bloudthursty;

In whose handes is wickednes: and theyr ryght hande is full of gyftes.

But as for me I will walke innocently: O Lord delyuer me, and be mercyfull vnto me.

My foote standeth ryght: I wyll praise the Lorde in the congregacions.

Glory be to the father, and to the sonne.&c.

As it was in the begynning, is nowe &c.

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when they heare, receyue the woorde wyth ioye: and these haue no rootes, whiche for a whyle beleue, and in tyme of temptacion goe away. And that whiche fel among thornes, are they which whē they haue heard, goe furth and are choked with cares and riches, and voluptuous liuing, and bryng furth no fruite. That which fel in the good grounde, are they which with a pure and good heart, heare the worde and kepe it, and bryng furth fruite through pacience.

THE SUNDAIE CALLED QUINQUAGESIMA.

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when they hear, receive the word with ioy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among Thornes, are they which when they have heard, goe forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA OR [8]THE NEXT SUNDAY BEFORE LENT.

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Oratio.

[PRECES nostras quesumus domine clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos aduersitate custodi. Per. (*Greg.* 27)].

Ad corinthios.

[i. xiii. A

FRATRES. Si linguis hominum loquar et angelorum, charitatem autem non habeam: factus sum velut es sonans aut cymbalum tinniens. Et si habuero prophetiam et nouerim mysteria omnia & omnem scientiam: & si habuero omnem fidem ita vt montes transferam: charitatem autem non habeam: nichil sum. Et si distribuero in cibos pauperum omnes facultates meas: et si tradidero corpus meum ita vt ardeam: charitatem autem non habuero, nichil michi prodest. Charitas patiens est: benigna est. Charitas non emulatur: non agit perperam: non inflatur: non est ambitiosa: non querit que sua sunt. Non irritatur, non cogitat malum, non gaudet super iniquitate: congaudet autem veritati. Omnia suffert: omnia credit: omnia sperat: omnia sustinet. Charitas nunquam excidit siue prophetie euacuabuntur: siue lingue cessabunt: siue scientia destruetur. Ex parte enim cognoscimus: et ex parte prophetamus. Cum autem venerit quod perfectum est: euacuabitur quod ex parte est. Cum essem paruulus, loquebar vt paruulus: sapiebam vt paruulus: cogitabam vt paruulus. Quando autem factus sum vir euacuaui que erant paruuli. Videmus nunc per speculum in enigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides spes charitas: tria hec. Maior autem horum: est charitas.

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The Collect.

O Lord which dost teache vs, that all our doinges without charitie are nothyng worthe; sende thy holy gost and powre into oure heartes that moste excellent gyfte of charitie, the very bonde of peace and all vertues, without the whiche, whosoeuer lyueth is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

[i. Cor. xiii

THough I speake with the tongues of men and of angels, & haue no loue, I am euē as soūdyng brasse, or as a tinkling Cimbal. And though I could prophecy & vnderstode al secretes, and all knowledge; yea, if I haue al faith, so that I can moue moūtaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to feede the poore, though I gaue my body euen that I burned, & yet haue no loue, it profiteth me nothyng. Loue suffreth long, & is courteous: loue enuieth not: loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euil, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth al thinges, beleueth all thynges, hoopeth all thynges, endureth all thinges. Though that propheciyng faile, eyther tongues ceasse, or knowledge vanishe away, yet loue falleth neuer awaye. For our knowlege is vnperfite, and our propheciyng is vnperfite. But when that which is perfite is come, then that whiche is vnperfite shalbe done away. When I was a childe, I spake as a childe: I vnderstode as a child: I imagined as a child. But assone as I was a man, I put away childishnes. Now we see in a glasse, euen in a darke speaking: but then shall wee see face to face. Nowe I knowe vnperfectly: but then shal I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

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℄ The Collect.

O Lord which doest teache vs, yᵗ al our doinges without charitie are nothing worth: send thy holy ghost, and powre into our heartes that most excellent gift of charitie, the very bonde of peace and al vertues, without the which, whosoeuer lyueth is counted dead before thee: Graunte this for thy onely sonne Iesus Christes sake.

℄ The Epistle.

[i. Cor. xiii.

THoughe I speake with tongues of men and of Aungels, and haue no loue, I am euen as sounding brasse, or as a tinklynge Cimball. And thoughe I could prophecie, and vnderstode al secretes, and al knowledge: yea, yf I haue al fayth, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothing. And though I bestow al my goddes to feede yᵉ poore, & though I gaue my bodye euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her own, is not prouoked to anger, thinketh none euill, reioyseth not in iniquitie. But reioiseth in the trueth: suffreth all thinges, beleueth al thinges, hopeth al thinges, endureth all thinges. Thoughe that prophecyinge fayle, eyther tongues ceasse, or knowlege vanishe awaye, yet loue falleth neuer away. For our knowlege is vnperfecte, & our propheciyng is vnperfecte. But when that which is perfect is come, thē yᵗ which is vnperfect shalbe done away. When I was a childe, I spake as a child: I vnderstode as a childe: I imagined as a child. But assone as I was a man, I put away childishnes. Now we see in a glasse, euē in a darke speaking: but thē shal we see face to face. Now I know vnperfectly: but then shall I knowe euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

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The Collect.

O Lord who **hast taught** vs that all our doings without charity are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent Gift of charity, the very bond of peace, and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine[3] only son Iesus Christs sake. [8]**Amen.**

The Epistle.

[1. Cor. 13. 41.

Though I speak with the tongues of men and of Angels, and have not charity, I am becom̄e as sounding brass, or a tinkling Cymbal. And though I have the gift of prophecy, and vnderstand all Mysteries, and all knowledge: And though I have all Faith, so that I could remove mountains, and have no charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kinde; charity envieth not; charity, vaunteth not it selfe, is not puffed vp, doth not behave it selfe vnseemly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be don away. When I was a child, I spake as a childe, I vnderstood as a childe, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity: these three, but the greatest of these is charity.

SOURCES

S. Iucam.

[xviii F

IN illo tempore Assumpsit iesus duodecim discipulos suos: et ait illis. Ecce ascendimus hierosolymam: et consummabuntur omnia que scripta sunt per prophetas de filio hominis. Tradetur enim gentibus & illudetur: et flagellabitur & conspuetur. Et postquam flagellauerint occident eum: et tertia die resurget. Et ipsi nichil horum intellexerunt. Erat autem verbum istud absconditum ab eis: & non intelligebant que dicebantur. Factum est autem cum appropinquaret hierico: cecus quidam sedebat secus viam, mendicans. Et cum audiret turbam pretereuntem: interrogabat quid hoc esset. Dixerunt autem ei: quod iesus nazarenus transiret. Et clamauit dicens. Jesu fili dauid: miserere mei. Et qui preibant increpabant eum vt taceret: ipse vero multo magis clamabat. Fili dauid: miserere mei. Stans autem iesus: iussit illum adduci ad se. Et cum appropinquasset interrogauit illum dicens. Quid tibi vis faciam? At ille dixit. Domine: vt videam. Et iesus dixit illi. Respice: fides tua te saluum fecit. Et confestim vidit: et sequebatur illum magnificans deum. Et omnis plebs vt vidit: dedit laudem deo.

℣ Feria .iiij. in capite ieiunij.

Officium.

[Sap. xi 24, 25, 27: Ps. lvi (lvii) 1.]

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The Gospell.

[Luce. xViii

IEsus toke vnto him the .xii. and said vnto thē: beholde we go vp to Ierusalē, and al shalbe fulfilled that are written by the Prophetes, of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and dispitefully intreated, and spitted on. And when they haue scourged him, they will put him to deathe, and the third day he shall rise again. And they vnderstode none of these thinges. And this saiyng was hid from them so that they perceiued not the thinges which were spoken. And it came to passe, that as he was come nigh vnto Hierico, a certayne blynde man sate by the hye wayeside, beggyng. And when he heard the people passe by, he asked what it ment. And they sayd vnto hym, that Iesus of Nazareth passed by. And he cryed, saiyng: Iesu thou sonne of Dauid, haue mercy on me. And they which went before rebuked hym, that he shoulde holde his peace. But he cryed so muche the more: thou soonne of Dauid haue mercye on me. And Iesus stode styll, and commaunded hym to bee brought vnto hym. And when he was come nere, he asked hym, saiyng: what wilt thou that I doe vnto thee? and he sayd: Lorde, that I may receyue my sight. And Iesus sayd vnto him: receiue thy sight, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed hym praysyng god. And al the people, when they sawe it, gaue praise vnto God.

℣ THE FIRST DAY OF LENT, COMMONLY CALLED ASHWEDNESDAY.

[Domine ne. psalm Vi

O Lord rebuke me not in thine indignacion: neither chasten me in thy displeasure.

Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

My soule also is soore troubled: but Lorde howe longe wilt thou punishe me?

Turne thee, O Lorde, and delyuer my soule: Oh saue me for thy mercies sake.

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℄ The Gospell.

[Luk. xviii

IEsus toke vnto him the .xii. and said vnto them: beholde, we go up to Ierusalem, and al shalbe fulfilled that are written by the Prophetes of the sonne of mā.

For he shall be deliuered vnto the Gentiles, and shalbe mocked and despitefully intreated, and spitted on. And when they haue scourged him, they wyll put hym to death, and the third day he shall rise againe. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceiued not the thinges which wer spoken. And it came to passe, that as he was come nigh to Ierico, a certaine blind mā sate by the hye way syde, beggyng. And when he heard the people passe by, he asked what it ment. And thei said vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid, haue mercye on me. And they which wente before, rebuked hym, that he should holde hys peace. But he cryed so much the more: thou sonne of Dauid haue mercye on me. And Iesus stode styll, and commaunded hym to bee broughte vnto him. And whē he was come nere, he asked him, saying: what wylte thou that I dooe vnto thee? and he sayed: Lorde, that I myghte receiue my syght. And Iesus said vnto hym: receiue thy syght, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed him praysing god. And al the people, when they saw it, gaue prayse vnto god.

THE FIRST DAIE OF LENT.

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The Gospel.

[St: Luke. 18. 31

Then Jesus took vnto him the twelve, and said vnto them, behold. We go vp to Ierusalem, and all things that are written by the prophets concerning the son of man shall be accomplished. For he shall be delivered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death, and the third day he shall rise again. And they vnderstood none of these things: And this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh vnto Jericho, a certain blind man, sate by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him that Iesus of Nazareth passeth by. And he cryed saying, Iesus thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Iesus stood, and comanded him to be brought vnto him; and when he was come neer, he asked him saying, what wilt thou that I shall do vnto thee? And he said, Lord that I may receive my sight. And Iesus said vnto him, receive thy sight: thy faith hath saved thee. And immediatly he received his sight, and followed him, gloryfying God: And all the people, when they saw it, gave praise vnto God.

THE FIRST DAY OF LENT, COMONLY CALLED ASH-WEDNESDAY.

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For in death no man remembreth thee : and who wyll geue the thankes in the pitte?

I am wery of my groning, euery night washe I my bed : and water my couche with my teares.

My beautie is gone for very trouble : and worne awaye because of all mine enemies.

Awaye fro me all ye that worke vanitie : for the Lorde hath hard the voice of my wepyng.

The lord hath heard my peticion : the lord wyll receyue my prayer.

All mine enemies shalbe confounded and soore vexed : they shalbe turned backe and put to shame sodainly.

Glory be to the father.&c.

As it was in the beginnyng.&c.

Oratio.

[PResta quesumus domine fidelibus tuis: vt ieiuniorum veneranda solennia, et congrua pietate suscipiant : & secura deuotione percurrant. Per. (*Gel.* ii. 60)].

The Collect.

ALmightie and euerlastyng god, which hatest nothing that thou haste made, and doest forgeue the synnes of al them that be penitent : Create and make in vs new and contrite heartes, that we worthily lamentyng our synnes, and knowlegyng our wretchednesse, may obtayne of thee, the God of all mercy, perfecte remission and forgeuenesse, through Iesus Christe.

Ab hac die vsque ad cenam domini, in omnibus missis de ieiunio fiat memoria pro penitentibus cum hac oratione Exaudi quesumus domine supplicum.

℣ Lectio Iohelis prophete.

[ii. c

HEc dicit dominus deus. Conuertimini ad me in toto corde vestro : in ieiunio et fletu et planctu : et scindite corda vestra, et non vestimenta vestra. Et conuertimini ad dominum deum vestrum : quia benignus et misericors est, patiens et multe misericordie, & prestabilis super malitia. Quis scit si conuertatur et ignoscat deus : & relinquat post se benedictionem : Sacrificium et libamen: domino deo nostro. Canite tuba in sion : sanctificate ieiunium, vocate cetum, congregate populum, sanctificate ecclesiam. Coadunate senes: congregate paruulos et sugentes

The Epistle.

[Ioel. ii.

TUrn you vnto me with al your hertes, with fasting, weping & mourning : rent your hertes, and not your clothes. Turne you vnto the lord your god, for he is gracious & merciful, lōgsufferyng, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turne and forgeue : and after his chastenyng he shall let your encrease remain for meate and drinke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together : warne the congregacion, gather the elders, bring the children, & suckelynges

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The Collect.

ALmightie and euerlastyng god, which hatest nothing that thou hast made, and dooest forgeue the synnes of al them that be penitent: Create and make in vs newe and contryte heartes, that we worthelye lamentinge oure sinnes, and knowleging our wretchednesse, may obtayne of thee, the God of all mercye, perfecte remission and forgeuenesse, throughe Iesus Chryste.

The Epistle.

[Ioel. ii.

TUrne you vnto me with all your hertes, with fastīg, weping and mourning: rent your hertes & not youre clothes. Turne you vnto the Lorde your God, for he is gracious and mercifull, longe sufferyng, and of greate compassion, and readye to pardon wickednesse. Thē (no doubt) he also shal turne and forgeue: and after his chasteninge he shal let your encrease remaine for meat and drynke offerynges vnto the Lorde your God. Blowe oute wyth the trompet in Sion, proclaime a fastynge, call the congregacion, and gather the people together: warne the cōgregacion, gather the elders, bryng the children & suckelynges

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The Collect.

Almighty and everlasting God, who[8] hatest nothing that thou hast made, and doest forgive the sins of all them that are penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtein of thee, the God of all mercy, perfect remission, and forgiveness, through Iesus Christ **our Lord**. [6]**Amen**.

[8]¶ **This Collect is to be read every day* in Lent after [8]the Collect appointed for the day.***

[9]**For** the Epistle.

[Ioel. 2. [4]12.

Turn ye, even to me saith the Lord with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering vnto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn Assembly: Gather the people: sanctifie the Congregation: assemble the elders: gather the children, and those that suck

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vbera. Egrediatur sponsus de cubili suo: et sponsa de thalamo suo. Inter vestibulum et altare plorabunt sacerdotes et ministri domini: & dicent. Parce domine parce populo tuo: et ne des hereditatem tuam. in opprobrium, vt dominentur eis nationes. Quare dicunt in populis: vbi est deus eorum, (+ vers. 18, 19).

Secundum matheum.

[vi. B

IN illo tempore. Dixit iesus discipulis suis. Cum ieiunatis: nolite fieri sicut hypocrite tristes. Exterminant enim facies suas: vt appareant hominibus ieiunantes. Amen dico vobis: quia receperunt mercedem suam. Tu autem cum ieiunas, vnge caput tuum & faciem tuam laua: ne videaris hominibus ieiunans, sed patri tuo qui est in abscondito. Et pater tuus qui videt in abscondito: reddet tibi. Nolite thesaurizare vobis thesauros in terra: vbi erugo et tinea demolitur, et vbi fures effodiunt et furantur. Thesaurizate autem vobis thesauros in celo: vbi nec erugo nec tinea demolitur, et vbi fures non effodiunt neque furantur. Vbi enim est thesaurus tuus: ibi est et cor tuum.

℣ Dominica prima quadragesime.
Ad missam. Officium.
[Ps. xc (xci) 15, 16a: 1]

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together. Let the bridegrome go forth of his chaumbre, and the bride out of her closet. Let the priestes serue the Lorde betwene the Porche and the alter, wepyng and saiyng: be fauourable, O lord, be fauourable vnto thy people: let not thyne herytage be broughte to suche confusion, leaste the heathen be lordes thereof. Wherefore should they say among the heathen: where is nowe their God?

The Gospell.

[Matt. Vi.

WHen ye faste, be not as sad as the Hipocrites are,
for they disfigure their faces that it maye appeare vnto menne howe that they fast. Verely I saye vnto you, they haue theyr rewarde. But thou, when thou fasteste, annoynte thyne head, and washe thy face, that it appeare not vnto men howe that thou fasteste, but vnto thy father whiche is in secrete: and thy father which seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theues doe not breake through nor steale. For where your treasure is, there wil your heartes be also.

THE FIRST SONDAY IN LENT.

[Beati quorū psal. xxxii

BLessed is he, whose vnrighteousnes is forgeuen: and whose sinne is couered.

Blessed is the manne, vnto whom the Lord imputeth no sinne: and in whose spirite there is no guile.

For while I helde my toungue: my bones consumed away thorough my daily complainyng.

For thy hande is heauy vpon me both day and nyghte: and my moysture is lyke the drouth in Sommer.

I will knowlage my sinne vnto thee: and myne vnrighteousnes haue I not hyd.

I sayd, I will confesse my sinnes unto the Lord: and so thou forgauest the wickednes of my sinne.

For this shall euery one that is

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together. Let the bridegrome goe forth of hys chaumbre, and the bride out of her closet. Let the priestes serue the lord betwene the Porche and the alter, weping and saying: be fauourable, O Lord, be fauourable vnto thy people: let not thyne herytage be broughte to suche confusion, lest the Heathen be Lordes thereof. Wherfore shoulde they saye amonge the Heathen: where is nowe theyr God?

℄ The Gospell.

[Math. vi.

WHen ye faste, bee not sad as the Hipocrites are,
for they disfygure theyr faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue theyr reward. But thou, when thou fasteste, annoynte thyne head, and washe thy face, that it appeare not vnto men how that thou fastest, but vnto thy father which is in secrete: and thy father which seeth in secrete, shal rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the ruste & moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neyther rust, nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there wyl your heartes be also.

THE FIRST SUNDAIE IN LENT.

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the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the Priests, the ministers of the Lord weepe betweene the Porch, and the Altar, and let them say, Spare thy people, O Lord, and give not thine Heritage to reproach; that the
heathen shold rule over them: wherefore should they say among the people, Where is their God.

The Gospell.

[St: Mat. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance for they disfigure their faces, that they may appear vnto men
to fast. Verily, I say vnto you, they have their reward. But thou when thou fastest, anoynt thine head, and wash thy face, that thou appear not vnto men to fast, but vnto thy father which is secret: and thy Father which seeth in secret shall reward thee openly. Lay not vp for your selves treasures vpon earth, where moth and rust doth corrupt, and where theeves break through and steal. But lay vp for your selves treasures in heaven where neither moth nor rust doth corrupt, and where theeves do not breake through nor steal. For where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT.

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godlye, make his praier vnto thee, in a tyme when thou maiest be founde : but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble : thou shalt compasse me about with songes of deliueraunce.

I will enforme thee and teache thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be not ye lyke horsse and Mule, whiche haue no vnderstandyng : whose mouthes must be holden with bytte and bridle, leste they fall vpon thee.

Great plagues remaine for the vngodly : but whoso putteth his trust in the Lord, mercy embraceth hym on euerye side.

Be glad, O ye righteous, and reioyce in the Lorde : and be ioyfull all ye that are true of heart.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the beginnyng, is nowe, and euer shall be : world without end. Amen.

Oratio.

[DEUS qui ecclesiam tuam annua quadragesimali obseruatione purificas : presta familie tue vt quod a te obtinere abstinendo nititur : hoc bonis operibus exequatur. Per dominum. (*Greg.* 30)]

The Collect.

O Lorde, whiche for our sake, diddest fast fortye dayes and fortie nightes : Geue vs grace to vse such abstinẽce that our fleshe beyng subdewed to the spirite, we maye euer obey thy godly monicions, in righteousnes and true holynes, to thy honour and glory : whiche liuest and reignest.&c.

Epistola. Ad corinthios.

[ii. vi. A

FRATRES. Hortamur vos : ne in vacuum gratiam dei recipiatis. Ait enim. Tempore accepto exaudiui te : et in die salutis adiuui te. Ecce nunc tempus acceptabile : ecce nunc dies salutis. Nemini dantes vllam offensionem : vt non vituperetur ministerium nostrum. Sed in omnibus exhibeamus nosmetipsos : sicut dei ministros. In multa patientia, in tribulationibus, in necessitatibus, in angustijs, in plagis, in carceribus, in

The Epistle.

[ii. Cor. Vi.

WE as healpers exhorte you, that ye receiue not the grace of God in vayne. For he sayeth : I haue heard thee in a tyme excepted : and in the day of saluacion haue I succoured thee. Behold, now is that accepted time : behold, now is that day of saluacion. Let vs geue no occasion of euil, that in our office be foũd no faute, but in al thinges let vs dehaue our selues as the ministers of God : In muche pacience, in affliccions, in necessities, in anguishes,

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¶ The Collect.

O Lord, which for our sake, dyddest fast fortie dayes and fortie nightes: Geue vs grace to vse such abstinence, that our fleshe beynge subdued to the spyryte, we maye euer obeye thy godly monicions, in righteousnesse and true holynesse, to thy honour and glory: whych lyuest and reygneste. &c.

¶ The Epistle.

[ii. Cor. vi

We as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayeth: I haue heard thee in a tyme accepted: & in the day of saluacion haue I succoured thee. Behold, now is that accepted time: behold, now is that day of saluaciō. Let vs geue none occasiō of euill, that in our office be found no faute: but in al thinges let vs behaue our selues as the ministers of God: In much pacience, in afflictions, in necessities, in anguishes,

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The Collect.

O Lord, who[8] for our sake didst fast forty dayes, and forty nights: give vs grace to vse such Abstinence that our flesh being subdued to the spirit, we may ever obey thy godly [1]**motions** in righteousness, and true holiness, to thy honour and glory who[8] livest, and reignest, [6]**with the Father and the, holy Ghost, one God world without end. Amen.**

The Epistle.

[2. Cor. 6. [4]**1.**

We then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he sayth, I have heard thee in a time accepted, and in the day of Salvation have J succoured thee: behold, now is the accepted time: behold, now is the day of Salvation) Giving no offence in any thing that the ministery be not blamed: But in all things approving our selves as the ministers of God, in much patience, in Afflictions, in necessities, in distresses,

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seditionibus, in laboribus, in vigilijs in ieiunijs, in castitate, in scientia, in longanimitate, in suauitate, in spiritu sancto, in charitate non ficta, in verbo veritatis, in virtute dei. Per arma iustitie, a dextris et a sinistris. Per gloriam et ignobilitatem: per infamiam et bonam famam. Vt seductores: et veraces. Sicut qui ignoti: et cogniti. Quasi morientes: et ecce viuimus. Vt castigati: & non mortificati. Quasi tristes: semper autem gaudentes. Sicut egentes: multos autem locupletantes. Tanquam nichil habentes: et omnia possidentes.

Euangelium. Secundum Matheum. [iij. A

In illo tempore. Ductus est iesus in desertum a spiritu vt tentaretur a diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus postea esurijt. Et accedens tentator: dixit ei. Si filius dei es: dic vt lapides isti panes fiant. Qui respondens: dixit. Scriptum est. Non in solo pane viuit homo: sed in omni verbo quod procedit de ore dei. Tunc assumpsit eum diabolus in sanctam ciuitatem: & statuit eum super pinnaculum templi, & dixit ei. Si filius dei es: mitte te deorsum. Scriptum est enim: quia angelis suis mandauit de te: et in manibus tollent te: ne forte offendas ad lapidem pedem tuum. Ait illi iesus rursum. Scriptum est. Non tentabis dominum deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi & gloriam eorum: & dixit illi. Hec omnia tibi dabo: si cadens adoraueris me. Tunc dixit ei iesus. Vade sathana. Scriptum est enim. Dominum deum tuum adorabis: et illi soli seruies. Tunc reliquit eum diabolus: et ecce angeli accesserunt: et ministrabant ei.

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in stripes, in prisonmētes, in strifes, in labours, in watchinges in fastynges, in purenes, in knowledge, in long sufferyng, in kyndenes, in the holy ghost, in loue vnfayned, in the worde of trueth, in the power of God: by the armour of righteousnes of the right hand and on the left: by honour and dishonour: by euill report and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as diyng, and beholde we liue: as chastened, and not kylled: as sorowyng, and yet alwaye merye: as poore, and yet make many riche: as hauyng nothyng, and yet possessyng all thynges.

The Gospell. [Matth. iiii.

THen was Iesus led away of the spirit into wildernes, to be tempted of the deuill. And whē he had fasted fortie dayes & fortie nightes, he was at the last an hungred. And when the tempter came to hym, he sayde, if thou be the soonne of God, commaunde that these stones be made breade. But he aunswered and said: it is written, man shal not liue by bread only, but by euery woord that procedeth out of the mouth of god. Then the deuill taketh hym vp into the holye citye, and setteth hym on a pynacle of the Temple, and sayeth vnto hym: if thou be the sonne of god, caste thy self doune headelong. For it is written: he shall geue his Angels charge ouer thee, and with theyr handes they shall hold thee vp, lest at any tyme thou dashe thy foote agaynst a stone. And Iesus sayd vnto him: it is written agayne. Thou shalt not tempt the Lorde thy God. Agayne, the deuill taketh hym vp into an exceedyng high mountayne, and sheweth hym al the kyngdomes of the worlde, and the glorye of them, and sayeth vnto hym: all these wyll I geue thee, yf thou wylte fall downe and wurship me. Then sayth Iesus vnto him: Auoyde Sathan, for it is written: Thou shalt wurship the Lorde thy God, and him onely shalte thou serue. Then the deuill leaueth hym, and behold, the Aungels came and ministred vnto hym.

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in strypes, in prysonmentes, in stryfes. in labours, in watchinges, in fastinges, in purenes, in knowledge, in longe suffering, in kyndnes, in the holy ghoste, in loue vnfayned, in the worde of the trueth, in the power of God: by the armoure of righteousnes of the righte hand and on the lefte: by honour and dishonour: by euyl report & good reporte: as deceyuers, & yet true: as vnknowen, & yet knowen: as dyinge, and beholde we lyue: as chastened, and not kylled: as sorowynge, and yet allwaye merye: as poore, and yet make many ryche: as hauing nothing, and yet possessinge all thynges.

¶ The Gospell.

[Mat. iiii.

THen was Iesus led away of the spirite into wyldernesse, to bee tempted of the deuil. And whē he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And whē the tempter came to hym, he sayde: yf thou be the sonne of God, cōmaund that these stones be made bread. But he aunswered and sayde: it is wrytten, man shall not lyue by bread onely, but by euery worde that procedeth oute of the mouth of God. Then the deuyl taketh him vp into the holy citie, and setteth him on a pynacle of the Temple, and sayth vnto him: yf thou be the sonne of God, cast thy self downe headlong. For it is wrytten: he shall geue his Angels charge ouer thee, & with theyr handes they shal holde thee vp, lest at any tyme thou dashe thy fote against a stone. And Iesus sayd vnto him: it is written agayne. Thou shalt not tempt the Lord thy God. Agayn the deuyl taketh him vp into an exceadinge highe mountayne, & shewed him all the kingdoms of the worlde, & the glorye of them, & sayeth vnto him: all these wyll I geue thee, yf thou wilt fall downe & worshyp me. Thē sayth Iesus vnto him: Auoyde Sathan, for it is written: Thou shalt worship the Lord thy god, & him onely shalt thou serue. Then the deuyl leaueth him: & beholde, the Angels came and ministred vnto him.

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in stripes, in Imprisonments, in tumults, in labours, in Watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love vnfeigned; By the word of truth, by the power of God, by the Armour of righteousness on the right hand and on the left; By honour, and dishonour, by evil report, and good report: as deceivers, and yet true. as vnknown, and yet well known: as dying, and behold we live: as chastened, and not killed: as sorrowfull, yet alway rejoycing: As poore, yet making many rich: as having nothing, and yet possessing all things.

The Gospell.

[St. Mat: 4. 41.

Then was Iesus led vp of the Spirit into the wilderness to be tempted of the devil. And when he had fasted fourty dayes, and fourty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the son of God, cōmand that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word, that proceedeth out of the mouth of God. Then the devil taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the son of God, cast thy selfe down ; for it is written he shall give his Angells charge concerning thee, and in their hands they shall bear thee vp, lest at any time thou dash thy foot against a stone. Iesus said vnto him, It is written again, Thou shalt not tempt the Lord thy God. Again the Devil taketh him vp into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and saith vnto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus vnto him, Get thee hence Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, Angels came and ministred vnto him.

SOURCES

℣ Dominica secunda quadragesime.
Ad missam. Officium.
[Ps. xxiv (xxv) 6, 1d, 21 : 1 a-c]

Oratio.

DEus qui conspicis omni nos virtute destitui, interius exteriusque custodi: vt ab omnibus aduersitatibus muniamur in corpore: & a prauis cogitationibus mundemur in mente. Per. (*Greg.* 35)

Ad thessalonicenses.

[i. v. a.

FRatres. Rogamus vos et obsecramus in domino iesu: vt quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere deo: sic & ambuletis vt abundetis magis. Scitis enim que precepta dederim vobis: per dominum iesum. Hec est enim voluntas dei sanctificatio vestra: vt abstineatis vos a fornicatione, vt sciat vnusquisque vestrum suum vas possidere in sanctificatione & honore. Non in passione desiderij: sicut et gentes que ignorant deum. Et ne quis supergrediatur neque circumueniat in negocio fratrem suum: quoniam vindex est dominus de his omnibus sicut prediximus vobis: et

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℣ THE SECOND SONDAY.

[De profūdis psal. cxxx.

OUt of the depe haue I called vnto thee, O Lorde : Lorde heare my voyce.

Oh let thine eares cōsider well : the voice of my complaint.

If thou Lorde wilt be extreme to marke what is done amysse : Oh Lord who may abide it?

For there is mercy with thee : therfore shalt thou be feared.

I looke for the lorde, my soule doeth waite for him : in his word is my trust.

My soule flyeth vnto the Lorde, beefore the moarnynge watche : I say, before the mornyng watche.

O Israel trust in the Lorde, for with the Lorde there is mercy : and with hym is plenteous redempcion.

And he shall redeme Israell, from all his sinnes.

Glory be to the father.&c.
As it was in the beginnyng.&c.

The Collect.

ALmightie God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs both outwardly in oure bodies, and inwardly in our soules, that we may be defended from al aduersities whiche may happen to the body, and from al euill thoughtes whiche may assault and hurt the soule: through Iesus Christ.&c.

The Epistle.

[i. Tessa. iiii.

WE beseche you brethren, and exhorte you by the lorde Iesus, that ye encrease more and more, euen as ye haue receiued of vs, howe ye oughte to walke and to please God.

For ye know what commaundementes we gaue you by our Lord Iesu Christe. For this is the will of God, euen your holynes, that ye shoulde abstayne from fornicacion, and that euery one of you should knowe howe to kepe his vessell in holynes and honour, and not in the lust of concupiscence as do the Heathen, which know not God: that no man oppresse and defraude his brother in bargaining: because that the lord is the auēger of al such

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THE SECOND SUNDAIE.

¶ The Collect.

ALmightye God, whyche doest see that we haue no power of oure selues to helpe oure selues: kepe thou vs both outwardly in our bodies, & inwardly in oure soules, that we may be defended frō all aduersities whych may happen to the body, and from all euyl thoughtes whych maye assaulte and hurte the soule: through Iesus Christe. &c.

¶ The Epistle.

[i. Thessa. iiii.

WE beseche you brethren, and exhort you by the lord Iesus, that ye encrease more and more, euen as ye haue receyued of vs, how ye oughte to walke & to please God.

For ye know what commaundmentes we gaue you by oure lord Iesus Christ. For this is the wyl of God: euen your holines, that ye should abstayne from fornicacion, & that euery one of you should know how to kepe hys vessell in holynes and honour, and not in the luste of concupiscēce as do the Heathen, which know not God: that no man oppresse and defraude hys brother in bargayninge: because that the Lord is the auenger of al such

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THE SECOND SUNDAY [3]IN LENT.

The Collect.

Almighty God, who[8] seest that we have no power of our selves, to help our selves: keepe vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all Adversities which may happen to the body, and from all evil thoughts which may assault, and hurt the soul through Iesus Christ [8]our Lord. [6]Amen.

The Epistle.

[1. Thes. 4. [4]1.

We beseech you bretheren, and exhort you by the Lord Iesus, that as ye have received of vs how ye ought to walk and to please God, so ye wold abound more and more. For ye know what Commandements we gave you by the Lord Iesus . For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour. Not in the lust of concupiscence even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter, because that the Lord is the Avenger of all such

SOURCES

testificati sumus. Non enim vocauit nos deus in immunditiam: sed in sanctificationem. In xp̄o iesu: domino nostro.

Secundum matheum.

[xv. c.

IN illo tempore. Egressus iesus secessit in partes tyri et sidonis: & ecce mulier chananea a finibus illis egressa, clamauit dicens ei. Miserere mei domine fili dauid: filia mea male a demonio vexatur. Qui non respondit ei verbum. Et accedentes discipuli eius: rogabant eum dicentes. Dimitte eam: quia clamat post nos. Ipse autem respondens: ait. Non sum missus: nisi ad oues que perierunt domus israel. At illa venit: & adorauit eum dicens. Domine, adiuua me. Qui respondens: ait. Non est bonum sumere panem filiorum: et mittere canibus. At illa dixit. Etiam domine: nam et catelli edunt de micis que cadunt de mensa dominorum suorum. Tunc respondens iesus: ait illi. O mulier, magna est fides tua: fiat tibi sicut vis. Et sanata est filia eius: ex illa hora.

¶ Dominica tertia quadragesime.
Ad missam. Officium.
[Ps. xxiv (xxv) 14, 15: 1 a-c]

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thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennesse, but vnto holynes. He therfore that despiseth, despiseth not manne, but God whiche hath sente his holy spirite among you.

The Gospell.

[Matth. xV.

IEsus wente thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (whiche came oute of the same coastes) cryed vnto hym, saiyng: haue mercye on me. O Lord, thou sōne of Dauid: My daughter is pieteously vexed with a deuill. But he aunswered her nothyng at all. And his disciples came and besought him, saiyng: send her awaye, for she cryeth after vs. But he aunswered, and sayd: I am not sent, but to the lost shepe of the house of Israel. Then came she & wurshipped him, saiyng: Lord, help me. He answered & said: it is not mete to take the chyldrens bread, and cast it to dogges. She answered and said: truth Lorde, for the dogges eate of the crummes which fall from theyr maisters table. Then Iesus aunswered, and said vnto her: O woman, great is thy faythe, be it vnto thee, euen as thou wilt. And her daughter was made wholt euen at the same time.

¶ THE.III.SONDAY.

[Iudica me deus. psal. xliii

GEve sentence with me (O god) and defēd my cause against the vngodly people: Oh deliuer me from the deceiptful and wicked man.

For thou art the god of my strength, why hast thou put me from thee? and why goe I so heauily, while the enemye oppresseth me?

Oh sende out thy light and thy trueth, that they maye leade me: & bryng me vnto thy holy hyll, & to thy dwellyng.

And that I maye go vnto the aultare of god, euen vnto the god of my ioye and gladnes: and vpon the harpe will I geue thankes vnto thee (O god) my God.

Why art thou so heauy (O my soule) and why art thou so disquieted within me?

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thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennes, but vnto holynes. He therefore that despyseth, despyseth not mā, but God which hath sente his holy spyryte among you.

℄ The Gospell.
[Math. xv

IEsus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same costes) cryed vnto hym, saying: haue mercy on me, O Lorde, thou sonne of Dauid. My doughter is pieteouslye vexed with a deuyl. But he aunswered her nothing at all. And hys disciples came and besought him, saying: sende her awaye, for she cryeth after vs. But he aunswered, and sayde: I am not sente but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde, helpe me. He answered & sayde: it is not mete to take the chyldrens bread, and caste it to dogges. She answered and sayd: trueth Lord, for the dogges eate of the crummes which fall frō their maysters table. Then Iesus answered, and sayd vnto her: O woman, great is thy faythe, be it vnto thee, euen as thou wilt. And her doughter was made whole, euen the same tyme.

THE THIRDE SUNDAIE.

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as we also have forewarned you, and testified. For God hath not called vs vnto vncleanness, but vnto holiness; He therefore that despiseth, despiseth not man, but God, who hath also given vnto vs his holy spirit

The Gospel.
[St: Mat. 15. 421.

Iesus went thence, and departed into the Coasts of Tyre, and Sidon; And behold, a Woman of Canaan came out of the same Coasts and cryed vnto him sayeing, Have mercy on me O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his Disciples came and besought him, sayeing, send her away, for she crieth after vs. But he answered and said, I am not sent, but vnto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the Crumbs which fall from their masters table. Then Iesus answered, and said vnto her, O Woman great is thy Faith: be it vnto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY 3IN LENT.

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O put thy trust in God : for I wil yet geue hym thankes whiche is the helpe of my countenaunce and my God.

Glory be to the father.&c.
As it was in the beginnyng.&c.

Oratio.

Quesumus omnipotens deus vota humilium respice : atque ad defensionem nostram dexteram tue maiestatis extende. Per do. (*Greg.* 34)

The Collect.

WE beseche thee almightie God loke vpon the heartie desires of thy humble seruauntes : and stretche forth the right hand of thy maiestie, to bee oure defence agaynste all our enemyes : through Iesus Christe our Lorde.

Ad ephesios.

[v. A

FRATRES. Estote imitatores dei sicut filij charissimi & ambulate in dilectione : sicut et christus dilexit nos : et tradidit semetipsum pro nobis oblationem et hostiam deo in odorem suauitatis. Fornicatio autem et omnis immunditia, aut auaritia : nec nominetur in vobis : sicut decet sanctos. Aut turpitudo, aut stultiloquium, aut scurrilitas que ad rem non pertinet : sed magis gratiarum actio. Hec autem scitote intelligentes : quod omnis fornicator, aut immundus, aut auarus quod est idolorum seruitus : non habet hereditatem in regno xp̄i et dei. Nemo vos seducat inanibus verbis : propter hec enim venit ira dei : in filios diffidentie. Nolite ergo effici : participes eorum. Eratis enim aliquando tenebre, nunc autem lux in domino : vt filij lucis ambulate. Fructus enim lucis est in omni bonitate : et iustitia : & veritate.

The Epistle.

[Ephesian. V

BE you the folowers of god as dere children and walke in loue, euen as Christ loued vs, and gaue himselfe for vs an offring & a sacrifice of a sweete sauour to god. As for fornicacion & all vnclennes or couetousnes, let it not bee once named among you, as it becōmeth sainctes : or filthynes, or folish talkyng, or iesting, whiche are not comely, but rather geuyng ofthankes. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (whyche is awurshypper of ymages) hath any inherytaunce in the kyngdome of Christ and of God. Let no man deceiue you with vayne wordes. For because of suche thynges, cummeth the wrath of God vpon the childrē of disobedience. Be not ye therfore companions of them. Ye were somtyme darckenes, but nowe are ye light in the Lord : walke as children of lyghte, for the fruite of the spirite consisteth in all goodnes, and ryghteousnes, & truth. Accepte thatwhich is pleasyng vnto the Lorde, and haue no felowship with the vnfruitful workes of darckenes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secrete : but al thinges when they are brought furth by the lyght are manifest. For whatsoeuer is manyfeste, the same is lyghte : wherefore he sayeth : awake thou that slepest, and stande vp from death, and Christ shall geue thee lyghte.

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¶ The Collect.

WE beseche thee almightie God, loke vpon the hartie desyres of thy humble seruaũtes: and stretche forth the ryght hãde of thy maiestie, to be oure defence agaynst all oure enemies: through Iesus Christ our Lorde.

¶ The Epistle.

[Ephesi. v

BE you the folowers of God as dere chyldren, and walke in loue, euen as Christ loued vs, and gaue hym selfe for vs an offerynge and a sacrifice of a swete sauour to God. As for fornication, & all vnclennes, or couetousnes, let it not be once named among you, as it becometh sainctes: or filthines, or folishe talking, or iestinge, whych are not comely, but rather geuinge of thankes. For thys ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (which is a worshipper of ymages) hathe any ynheritaunce in the kingdom of Christ & of God. Let no mã deceyue you with vayne wordes. For because of such thinges, cometh the wrath of God vpon the chyldren of disobedience. Be not ye therfore companions of thẽ. Ye were sometimes darkenes, but now are ye lyght in the Lord: walke as children of lighte, for the fruyte of the spirite consisteth in all goodnes, & ryghteousnes, & trueth. Accepte that which is pleasing vnto the Lord, and haue no felowship wyth the vnfruytfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thinges when they are broughte forthe by the light, are manifest. For whatsoeuer is manifest, the same is lyght: wherfore he saith: awake thou that slepest, and stand vp from death, and Christ shall geue thee lyght.

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The Collect.

We beseech thee Almighty God, look vpon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our Enemies, through Iesus Christ our Lord. [6]**Amen.**

The Epistle.

[Ephe. 5. [41].

Be ye therefore followers of God, as dear children; and walk in Love, as Christ also hath loved vs, and hath given himselfe for vs, an offering, and a sacrifice to God for a sweet smelling savour. But fornication, and all vncleanness, or covetousness, let it not be once named amongst you as becometh Saints: Neither filthiness, nor foolish talking, nor iesting, which are not convenient: but rather giving of thanks; for this ye know, that no whoremonger, nor vncleanperson, nor covetous man, who is an Idolater, hath any Inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God vpon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walke as children of light, (for the fruit of the Spirit is in all goodness and righteousness, and truth) proving what is acceptable vnto the Lord. And have no fellowship with the vnfruitfull works of darkness, but rather reprove them. For it is a shame even to speake of those things which are don of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he sayth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

SOURCES

Euangelium. Secundum Iucam.

[xi. B

IN illo tempore Erat iesus eijciens demonium et illud erat mutum. Et cum eiecisset demonium, locutus est mutus: et admirate sunt turbe Quidam autem ex eis, dixerunt. In beelzebub principe demoniorum: eijcit demonia. Et alij tentantes: signum de celo querebant ab eo. Ipse autem vt vidit cogitationes eorum: dixit eis. Omne regnum in seipsum diuisum desolabitur: et domus supra domum cadet. Si autem et sathanas in se ipsum diuisus est: quomodo stabit regnum ipsius, quia dicitis in beelzebub eijcere me demonia? Si autem ego in beelzebub eijcio demonia: filij vestri in quo eijciunt? Ideo et ipsi iudices vestri erunt. Porro si in digito dei eijcio demonia: profecto pervenit in vos regnum dei. Cum fortis armatus custodit atrium suum: in pacè sunt ea que possidet. Si autem fortior eo superueniens vicerit eum: vniuersa arma eius auferet in quibus confidebat, & spolia eius distribuet. Qui non est mecum contra me est: & qui non colligit mecum, dispergit. Cum immundus spiritus exierit ab homine: ambulat per loca inaquosa querens requiem, et non inueniens dicit. Reuertar in domum meam: vnde exiui. Et cum venerit: inuenit eam scopis mundatam. Tunc vadit, & assumit septem alios spiritus secum nequiores se: et ingressi habitant ibi. Et fiunt nouissima hominis illius: peiora prioribus. Factum est autem cum hec diceret: extollens vocem quedam mulier de turba dixit illi. Beatus venter qui te portauit: et ubera que suxisti. At ille dixit. Quinimmo beati qui audiunt verbum dei: et custodiunt illud

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The Gospell.

[Luc. xi.

IEsus was casting out a deuil that was dumme. And when he had cast out the deuyll, the dumme spake, and the people woondered. But some of them sayde: he casteth out deuyls through Beelzebub the chiefe of the deuils. And other tempted hym, and required of hym a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate: and one house doeth fall vpon another. If Sathan also be deuyded agaynste hymselfe, howe shall hys kyngdome endure? Because ye saye that I caste out deuyls through Beelzebub. If I by the helpe of Beelzebub cast out deuils: by whose helpe doe your chyldren caste them oute? Therfore shall they be youre iudges. But if I with the fynger of God cast out deuylles, no doubt the kyngdome of God is come vpon you. When a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a strōger then he commeth vpon him, & ouercommeth him, he taketh from him al hys harnes (wherin he trusted) and deuideth hys goodes. He that is not with me, is agaynste me. And he that gathereth not with me, scattreth abroad. When the vncleane spirite is gone out of a man, he walketh through drye places seeking reste. And when he findeth none, he sayth: I wil returne againe into my house whence I came out. And when he cometh, he fyndeth it swept and garnyshed. Then goeth he and taketh to him .vii. other spirites worse then himselfe: and they enter in & dwell there. And the end of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certayne womā of the company lift vp her voyce, and sayd vnto hym: happy is the woumbe that bare thee, & the pappes which gaue thee sucke. But he said: yea, happie are they that heare the woorde of God, and kepe it.

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¶ The Gospell.

[Luke. xi

IEsus was castinge oute a deuyll that was dumme. And when he had caste out the deuyll, the dumme spake, & the people wondered. But some of them sayde: he casteth oute deuyls through Beelzebub the chiefe of the deuils. And other tempted hym, and requyred of him a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Euery kyngdom deuyded agaynst it selfe, is desolate: and one house doeth fall vpon another. Yf Sathan also be deuyded agaynst hymselfe: how shall hys kyngdom endure? Because ye saye I cast oute deuyls through Beelzebub. Yf I by the helpe of Beelzebub caste out deuyls: by whose helpe do youre children cast them out? Therfore shall they be your iudges. But yf I wyth the fynger of God cast oute deuyls, no doubte the kyngdom of God is come vpō you. When a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all hys harnes (wherein he trusted) and deuydeth hys goodes. He that is not wyth me, is against me. And he that gathereth not wyth me, scattereth abroad. Whē the vncleane spirite is gone out of a mā, he walketh through drye places seking rest. And whē he findeth none, he sayth: I wyll returne agayne into my house whence I came oute. And when he cometh, he fyndeth it swepte and garnyshed. Then goeth he and taketh to hym seuen other spirites worse then himself: and they entre in & dwell there. And the ende of that man is worse thē the beginning. And it fortuned that as he spake these thinges, a certayn woman of the cōpany lyft vp her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes whyche gaue thee sucke. But he said: yea, happy are they that heare the worde of God, and kepe it.

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The Gospel.

[St: Luke. 11. 414.

Iesus was casting out a devil, and it was dumb. And it came to pass when the devil was gon out, the dumb spake: and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils, And other tempting him, sought of him a signe from heaven. But he knowing their thoughts, said vnto them, Every kingdom devided against it selfe is brought to desolation: and a house divided against a house falleth. Jf Satan also be devided against himselfe, how shall his kingdom stand? because ye say that I cast out Devils through Beelzebub. And if I by Beelzebub cast out Devils, by whom do your sons cast them out? therefore shall they be your Judges. But if I with the finger of God cast out Devils, no doubt the kingdom of God is come vpon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger, then he shall come vpon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his spoils. He that is not with me, is against mee: and he that gathereth not with me, scattereth . When the vnclean spirit is gon out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will returne vnto my house whence I came out. And when he cometh he findeth it swept, and garnished; Then goeth he, and taketh to him seaven other spirits more wicked then himselfe, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass, as he spake these things, a certein Woman of the Company lift vp her voyce and said vnto him. Blessed is the Womb that bare thee, and the paps which thou hast sucked. But he said, yea, rather blessed are they that hear the word of God and keep it.

SOURCES

℔ Dominica media quadragesime.

Ad missam. Officium.

[Isa. lxvi 10, 11a: Ps. cxxi (cxxii) 1]

Oratio.

Concede quesumus, omnipotens deus: vt qui ex merito nostre actionis affligimur: tue gratie consolatione respiremus. Per do. (*Greg.* 43)

Ad galathas.

[iiij. c

FRatres. Scriptum est quoniam abraham duos filios habuit: vnum de ancilla, & vnum de libera. ' Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionem: que sunt per allegoriam

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℔ THE .IIII. SONDAYE.

[Deus noster refugium. psal. xlvi.

GOd is our hope and strength : a very present helpe in trouble.

Therfore wyll not we feare, though the earthe be moued : and thoughe the hylles bee caryed into the myddest of the sea.

Though the waters therof rage and swell : and though the mountaines shake at the tempest of the same.

The riuers of the floude thereof shall make gladde the citie of God : the holye place of the tabernacle of the moste highest.

God is in the middeste of her, therefore shall she not bee remoued : God shall helpe her, and that right early.

The heathen make muche a dooe, and the kyngdomes are moued : but God hath shewed hys voyce, and the earth shall melte awaye.

The Lord of hoostes is with vs : the God of Iacob is our refuge.

O come hyther, and beholde the workes of the Lorde : what destruccion he hath brought vpon the earth.

He maketh warres to ceasse in all the worlde : he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyer.

Be styll then, and knowe that I am God : I wilbe exalted among the heathen, and I wylbe exalted in the yearth.

The Lord of hoostes is with vs, the God of Iacob is our defence.

Glory be to the father.&c. As it was in the beginning.&c.

The Collect.

GRaunt we beseche thee almightye God, that we, which for our euill dedes are worthely punyshed: by the comforte of thy grace may mercifully be relieued, throughe oure Lorde Iesus Christe.

The Epistle.

[Gala. iiii.

TEll me (ye that desyre to be vnder the lawe) doe ye not heare of the lawe? for it is wrytten that Abraham had .ii. sonnes, the one by a bondemayde, the other by a free woman. Yea, and he which was borne of the bondewoman, was borne after the fleshe: but he whyche was borne of the freewoman,

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¶ The fourth Sundaie.

¶ The Collect.

GRaunt we beseche thee almightye God, that we which for our euyll dedes are worthely punished: by the cōforte of thy grace may mercyfully be relieued, through our Lord Iesus Christ.

¶ The Epistle.

[Gala. iiii.

TEll me (ye that desire to be vnder the lawe) do ye not heare of the law? for it is writtē that Abrahā had two sonnes: the one by a bondemayde, the other by a frewomā. Yea, & he which was borne of the bondwoman, was borne after the fleshe: but he which was borne of the frewoman,

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The fourth Sunday [3]in Lent.

The Collect

Grant, we beseech thee Almighty God, that we who for our evil deeds, do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved, through our Lord and Saviour Iesus Christ. [6]Amen.

The Epistle.

[Gal. 4. [4]21.

Tell me, ye that desire to be vnder the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a freewoman. But he who was of the bondwoman was born after the flesh: but he of the free woman

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dicta. Hec enim sunt duo testamenta. Vnum quidem in monte sina, in seruitutem generans: que est agar. Sina enim mons est in arabia qui coniunctus est ei que nunc est hierusalem: et seruit cum filijs suis. Illa autem que sursum est hierusalem libera est: que est mater nostra. Scriptum est enim. Letare sterilis que non paris, erumpe et clama que non parturis: quia multi filij deserte magis quam eius que habet virum. Nos autem fratres secundum isaac promissionis filij sumus. Sed quomodo tunc is qui secundum carnem natus fuerat, persequebatur qui secundum spiritum: ita et nunc. Sed quid dicit scriptura? Eiice ancillam et filium eius: non enim heres erit filius ancille cum filio libere. Itaque fratres, non sumus ancille filij: sed libere. (+v 1a)

was borne by promes: which thinges are spoken by an allegory. For these are two testamentes, the one from the mount Sina, which gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, whiche is nowe called Ierusalem, and is in bondage wyth her chyldren. But Ierusalem, whiche is aboue, is free, whyche is the mother of vs all. For it is written: Reioyce thou barren that beareste no children: breake furth and crye, thou that trauaylest not. For the desolate hath many moe chyldren then she whyche hath an husbande. Brethren we are after Isaac the chyldren of promes. But as then he that was borne after the fleshe, persecuted him that was borne after the spirite: Euē so is it nowe. Neuerthelesse, what sayeth the scripture? put awaye the bondewoman and her sonne. For the sonne of the bondewoman shall not be heyre wyth the sonne of the free woman: So then brethren, we are not chyldren of the bondewoman, but of the free-woman.

Secundum Iohannem.

[vi. A

In illo tempore. Abijt Iesus trans mare galilee quod est tyberiadis: & sequebatur eum multitudo magna, quia videbant signa que faciebat super his qui infirmabantur. Subijt ergo in montem iesus: et ibi sedebat cum discipulis suis. Erat autem proximum pascha: dies festus iudeorum. Cum subleuasset ergo oculos iesus, & vidisset quia multitudo maxima venit ad eum: dixit ad philippum. Vnde ememus panes, vt manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus. Respondit ei philippus. Ducentorum denariorum panes non sufficiunt eis: vt vnusquisque modicum quid accipiat. Dixit ei vnus ex discipulis eius: andreas frater simonis petri. Est puer vnus hic qui habet quinque panes ordeaceos: et duos pisces. Sed hec quid sunt inter tantos? Dixit ergo iesus. Facite homines discumbere. Erat autem

The Gospell.

[Iohn vi.

Iesus departed ouer the sea of Galile, which is the sea of Tiberias, and a greate multytude folowed hym, because they sawe hys myracles whyche he dyd on them that were dyseased. And Iesus wente vp into a mountayne, and there he sate with hys Disciples. And Easter, a feaste of the Iewes, was nye. When Iesus then lift vp hys eyes and sawe a great company come vnto hym, he sayeth vnto Philip: whence shall we bye breade that these may eate? This he sayd to proue hym: for he him selfe knewe what he woulde dooe. Philip aunswered hym: two hundreth peniwoorth of bread, are not sufficyente for them, that euery manne may take a litle. One of hys dyscyples (Andrewe, Simon Peters brother) sayeth vnto him: There is a lad here which hath fiue barley loaues and two fyshes: but what are they amonge so manye? And Iesus sayd: make the people sit downe. There was muche grasse in the place: so the menne sate downe, in number about fiue thousand. And

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was borne by promes: which thinges are spoken by an allegory. For these are two testamentes, the one frō the mounte Sina, whych gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is nowe called Ierusalē, & is in bondage with her children. But Ierusalem, which is aboue, is free, which is the mother of vs al. For it is written: Reioyce thou barren that bearest no childrē: breake forth & crie, thou that trauaylest not: For the desolate hath many moe childrē thē she which hath an husband. Brethrē, we are after Isaac the children of promes. But as then he that was borne after the fleshe, persecuted him that was borne after the spirite: Euen so is it now. Neuertheles, what sayeth the scripture? put away the bondwoman & her sonne. For the sonne of the bondwomā shal not be heyre with the sonne of the frewoman: So then brethren, we are not chyldren of the bondwoman, but of the frewoman.

℄ The Gospell.

[Iohn. vi.

IEsus departed ouer the sea of Galile, whych is the sea of Tiberias, & a greate multytude folowed hym, because they sawe his miracles which he dyd on them that were dyseased. And Iesus wēt vp into a moūtain, and there he sate with his disciples. And Easter, a feast of the Iewes, was nye. Whē Iesus then lift vp his eyes & sawe a great company come vnto him, he said vnto Philip: whence shal we bye bread that these maye eate? This he sayde to proue hym: for he himselfe knew what he would do. Philip answered him: two hundreth penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his disciples (Andrew, Simō Peters brother) sayth vnto him: There is a lad which hath fiue barly loues, and two fyshes: but what are they amonge so many? And Iesus sayd: make the people syt downe. There was much grasse in the place: so the men sat down, in numbre about fyue thousande: And

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was by promise. Which things are an allegory: for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Ierusalem which now is, and is in bondage with her children. But Ierusalem which is above is free; which is the mother of vs all. For it is written, Reioyce thou barren that bearest not: break forth, and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then bretheren, we are not children of the bondwoman, but of the free

The Gospel.

[St: Iohn. 6. 1.

Iesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him because they saw his miracles which he did on them that were diseased. And Jesus went vp into a mountain, and there he sate with his disciples. And the Passeover, a feast of the Iewes, was nigh. When Iesus then lift vp his Eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himselfe knew what he would do) Philip answered him, Two hundred penyworth of bread, is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother saith vnto him. There is a lad here, which hath five barly loaves, and two small fishes: but what are they among so many? And Iesus said, make the men sit down. Now there was much grass in the place. So the men sate down, in number about five thousand. And

SOURCES

fenum multum in loco. Discubuerunt ergo viri: numero quasi quinque milia. Accepit ergo iesus panes: et cum gratias egisset, distribuit discumbentibus. Similiter et ex piscibus: quantum volebant. Vt autem impleti sunt: dixit discipulis suis. Colligite que superauerunt fragmenta: ne pereant. Collegerunt ergo, et impleuerunt duodecim cophinos fragmentorum ex quinque panibus ordeaceis: que superfuerunt his qui manducauerant. Illi ergo homines cum vidissent quod iesus fecerat signum: dicebant. Quia hic est vere propheta qui venturus est in mundum.

℣ Dominica in passione domini.

Ad missam. Officium.

[Ps. xlii (xliii) 1, 2a: 3]

Oratio.

Qvesumus omnipotens deus familiam tuam propitius respice, vt, te largiente, regatur in corpore: et te seruante custodiatur in mente. Per dominum. (*Greg.* 47)

Ad hebreos.

[ix. D

Fratres. Xp̄s assistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manu-

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Iesus toke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe & lykewise of the fishes asmuch as they would. When they had eaten inough he sayd vnto his Disciples: gather vp the broken meate whiche remayneth, that nothyng be loste. And they gathered it together and fylled .xii, baskettes with the broken meate of the fyue barley loaues: which broken meate remained vnto thē that had eaten. Then those menne (when they had seene the miracle that Iesus did) said: this is of a trueth the same Prophete that shoulde come into the worlde.

THE .V. SONDAY.

[Deus in nomine tuo. psal liiii.

SAue me (O God) for thy names sake: and auenge me in thy strength.

Heare my prayer (O God:) and harken vnto the woordes of my mouth.

For straungers are risen vp agaynst me: and Tirauntes (which haue not god before theyr eyes) seke after my soule.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shall rewarde euill vnto mine enemies: destroye thou them in thy trueth.

An offeryng of a free hearte wyll I geue thee, and prayse thy name (O Lorde:) because it is so coumfortable.

For he hath delyuered me oute of all my trouble: and myne eye hath seene his desyre vpon myne enemies.

Glory be to the father, and to the sonne.&c.

As it was in the beginning.&c.

The Collect.

WE beseche thee almightie God, mercifullye to looke vpon thy people: that by thy great goodnesse, they may be gouerned and preserued euermore bothe in body and soule: through Iesus Christ our Lorde.

The Epistle.

[Hebrues. ix.

CHriste beyng an hye priest of good thynges to come, came by a greater and a more perfecte tabernacle,

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Iesus tooke the bread, and when he had geuen thankes, he gaue to the Disciples, & the Disciples to thē that were set downe, and lykewyse of the fyshes asmuche as they woulde. When they had eaten ynough, he sayd vnto hys disciples: gather vp the broken meate whyche remayneth, that nothyng be loste. And they gathered it together & fylled .xii. baskets with the brokē meat of the fyue barley loues: which broken meat remayned vnto thē that had eaten. Then those men (when they had sene the miracle that Iesus dyd) sayde: thys is of a trueth the same Prophete that should come into the worlde.

THE FIFTH SUNDAIE.

¶ The Collect.

WE beseche thee almightye God, mercyfully to loke vpon thy people: that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule: through Iesus Christ our Lorde.

¶ The Epistle.

[Hebr. ix

CHrist being an hie Priest of good thinges to come, came by a greater & a more perfecte tabernacle,

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Iesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said vnto his disciples, Gather vp the Fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above vnto them that had eaten. Then those men when they had seen the miracle that Iesus did, said, This is of a truth that Prophet that should come into the World.

THE FIFTH SUNDAY [3]IN LENT

The Collect.

We beseech thee, Almighty God mercifully to looke vpon thy people, that by thy great goodness, they may be governed and preserved evermore, both in body and soul, through Iesus Christ our Lord. [6]**Amen.**

The Epistle.

[Heb. 9. [4]11.

Christ being come an high Priest of good things to come, by a greater, and more perfect tabernacle,

factum, id est non huius creationis: neque per sanguinem hircorum aut vitulorum: sed per proprium sanguinem introiuit semel in sancta eterna redemptione inuenta. Si enim sanguis hircorum aut taurorum, et cinis vitule aspersus inquinatos sanctificat ad emundationem carnis, quanto magis sanguis xp̄i qui per spiritum sanctum semetipsum obtulit immaculatum deo, emundabit conscientiam nostram ab operibus mortuis, ad seruiendum deo viuenti? Et ideo noui testamenti mediator est: vt morte intercedente in redemptionem earum preuaricationum: que erant sub priori testamento, repromissionem accipiant qui vocati sunt eterne hereditatis. In xp̄o iesu: domino nostro.

Euangelium. Secundum Iohannem. [viij. F

In illo tempore. Dicebat iesus turbis iudeorum: et principibus sacerdotum. Quis ex vobis arguet me de peccato? Si veritatem dico: quare non creditis michi? Qui ex deo est: verba dei audit. Propter ea vos non auditis: qui ex deo non estis. Responderunt igitur iudei: et dixerunt ei. Nonne bene dicimus nos: quia samaritanus es tu, et demonium habes? Respondit iesus. Ego demonium non habeo: sed honorifico patrem meum, et vos inhorastis me. Ego autem non quero gloriam meam: est qui querat et iudicet. Amen amen dico vobis: si quis sermonem meum seruauerit, mortem non videbit in eternum. Dixerunt ergo iudei. Nunc cognouimus quia demonium habes. Abraham mortuus est et prophete: et tu dicis, si quis sermonem meum seruauerit: mortem non gustabit in eternum. Numquid tu maior es patre nostro abraham, qui mortuus est: & prophete mortui sunt? Quem teipsum facis? Respondit iesus. Si ego glorifico meipsum: gloria mea nichil est. Est pater meus qui glorificat me: quem vos dicitis quia deus vester est, et non cognouistis eum. Ego autem noui eum. Et si dixero quia nescio eum: ero similis vobis mendax. Sed scio eum: et sermonem

not made with handes, that is to saye, not of thys buildyng, neyther by the bloud of goates and calues, but by his owne bloude he entred in once into the holye place, and founde eternall redempcion. For if the bloud of oxen and of goates, and the ashes of a young kowe, when it was sprynkled, purifyeth the vncleane as touchyng the purifying of the fleshe: howe much more shall the bloud of Christ (which through the eternall spirite, offered himselfe withoute spot to god) purge your conscīēce from dead workes, for to serue the liuing god? And for thys cause is he the mediator of the new testament: that through death, which chaunsed for the redempcion of those transgressiōs that were vnder the first testament, they which are called, might receyue the promes of eternall enheritaunce.

The Gospell. [Iohn. viii.

WHiche of you can rebuke me of synne? If I saye the truethe, why doe ye not beleue me? He that is of God heareth Gods woordes: ye therfore heare them not, because ye are not of God. Then aunswered the Iewes, and sayde vnto hym: saye wee not well, that thou art a Samaritan and hast the deuyll? Iesus answered: I haue not the deuill, but I honour my father, and ye haue dishonored me. I seeke not mine owne praise: there is one that seeketh and iudgeth. Verely, verely, I saye vnto you: if a manne kepe my saying, he shall neuer see deathe. Then said the Iewes vnto him: now knowe we that thou haste the deuill. Abraham is dead, and the Prophetes, and thou sayest: If a man kepe my saying, he shall neuer tast of death. Art thou greater then our father Abraham, whiche is dead? And the Prophetes are dead: whome makest thou thy selfe? Iesus aunswered: if I honor my selfe, myne honor is nothyng: It is my father that honoreth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I knowe him not, I shalbe a lyer, like vnto you. But I knowe him and kepe his saying. Your father

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not made with hādes, that is to say, not of this building, neyther by the bloud of goates & calues, but by his owne bloud he entred in once into the holy place, & foūd eternal redēptiō. For yf the bloud of oxen & of goates, and the ashes of a yonge kowe, whē it was sprinkled, purifieth the vnclene as touching the purifying of the fleshe: how much more shal the bloud of Christ (which through the eternal spirite, offred himself without spot to god) purge your conscience frō dead workes, for to serue the liuing God? And for this cause he is the mediator of the new testamēt: that through death, which chaunsed for the redemption of those transgressions, that were vnder the first testamēt, they which are called, might receyue the promes of eternal inheritaunce.

℄ The Gospell.

[Ioh. viii.

WHych of you can rebuke me of synne? Yf I say the truth, why do ye not beleue me? He that is of God, heareth Gods wordes: ye therefore heare thē not, because ye are not of God. Then aunswered the Iewes, & sayde vnto him: say we not well that thou art a Samaritane, & hast the deuil? Iesus answered: I haue not the deuil, but I honour my father, & ye have dishonoured me. I seke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I saye vnto you: yf a man kepe my saying, he shal neuer see death. Thē sayd the Iewes vnto hym: now knowe we that thou hast the deuil. Abraham is dead, & the Prophetes, and thou sayest: Yf a man kepe my sayinge, he shall neuer tast of death. Art thou greater then oure father Abrahā, which is dead? And the Prophetes are dead: whō makest thou thy self? Iesus answered: Yf I honor my selfe, myne honor is nothinge: it is my father that honoreth me, which you saye is youre God, & yet ye haue not knowen him: but I knowe hym: And yf I saye I know him not, I shall be a lyer, lyke vnto you. But I know him & kepe his saying. Your father

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not made with hands, that is to say, not of this building: Neither by the blood of goats, and calves: but by his own blood he entred in once into the holy place, having obteined eternall Redemption for vs. For if the blood of Bulls, and of goats, and the Ashes of an heifer sprinkling the vnclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall spirit, offered himselfe without spot to God, purge your Conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of Death for the redemption of the transgressions that were vnder the first testament, they which are called might receive the promise of eternall inheritance.

The Gospel

[St: John. 8. 46.

(Iesus said) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Iews, and said vnto him, say we not well that thou art a Samaritan, and hast a devil? Iesus answered, I have not a devil: but I honour my father, and ye do dishonour me. And I seeke not myne own glory, there is one that seeketh, and iudgeth. Verily, verily, I say vnto you, If a man keep my sayeing, he shall never see death. Then said the Iews vnto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets; and thou saiest, If a man keep my saying, he shall never tast of death. Art thou greater then our Father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? Iesus answered, If J honour my selfe, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God. Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like vnto you; but I know him, and keep his saying. Your Father

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eius seruo. Abraham pater vester exsultauit vt videret diem meum : vidit et gauisus est. Dixerunt ergo iudei ad eum. Quinquaginta annos nondum habes : et abraham vidisti ? Dixit eis iesus. Amen amen dico vobis : antequam abraham fieret ego sum. Tulerunt ergo lapides : vt iacerent in eum. Iesus autem abscondit se : et exiuit de templo.

℣ Dominica in ramis palmarum.

Officium.

[Ps. xxi (xxii) 19, 21 : 1]

Oratio.

Omnipotens sempiterne deus qui humano generi ad imitandum humilitatis exemplum saluatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius vt & patientie ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem do. (*Greg.* 51)

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Abraham was glad to see my day: and he saw it and reioysed. Then sayd the Iewes vnto hym. Thou arte not yet .l. yere olde, and hast thou seene Abraham? Iesus sayde vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Then tooke they vp stones to cast at hym: but Iesus hid himselfe, and went out of the temple.

℣ THE SONDAYE NEXT BEFORE EASTER.

[Exaudi deus deprecationē psal. lxi.

HEare my crying, O GOD : geue eare vnto my prayer.

From the endes of the earth will I call vnto thee : when my heart is in heauines.

Oh set me vp vpon the rocke that is higher then I : for thou haste bene my hope, and a strong tower for me agaynst the enemie.

I will dwell in thy tabernacle for euer : and my trust shal be vnder the couering of thy winges.

For thou, O Lorde, hast heard my desyres : and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the king a long life : that his yeares may endure throughout all generacions.

He shall dwell before God for euer : O prepare thy louing mercy and faythfulnes, that they may preserue him.

So will I alway sing prayse vnto thy name : that I may dayly perfourme my vowes.

Glory be to the father, and to the sonne : and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe : world without ende. Amen.

The Collect.

ALmightye and euerlastyng God, whiche of thy tendre loue toward man , haste sent our sauiour Iesus Christe to take vpon him oure fleshe, and to suffre deathe vpon the crosse, that all mankinde should folow the exaumple of his great humilitie : mercifully graunt that we both folowe the exaumple of his pacience, and be made partakers of his resurreccion : through the same Iesus Christe our Lorde.

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Abrahã was glad to see my day: & he saw it and reioysed. Thẽ sayd the Iewes vnto him. Thou art not yet fyftie yere old, and hast thou sene Abraham? Iesus sayd vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Thẽ toke they vp stones to caste at him: but Iesus hyd hym self, and went out of the temple.

¶ The Sundaie next before Easter.

¶ The Collect.

ALmighty & euerlastinge God, which of thy tendre loue towardes man , hast sent our sauiour Iesus Christ to take vpon hym oure fleshe, & to suffre death vpon the crosse, that all mankynd should folowe the example of hys great humilitie: mercyfully graunt, that we both folow the example of hys pacience, and be made partakers of hys resurrection: throughe the same Iesus Christ our Lorde.

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Abraham rejoyced to see my day: and he saw it, and was glad. Then said the Jews vnto him, Thou art not yet fifty years old, and hast thou seen Abraham? Iesus said vnto them, Verily, verily, I say vnto you, Before Abraham was, I am. Then took they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who[8] of thy tender love towards mankind, hast sent thy Son, our Saviour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, Through the same Iesus Christ our Lord. [8]Amen.

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Ad philippenses.

[ii. A

FRatres. Hoc sentite in vobis: quod et in christo iesu. Qui cum in forma dei esset, non rapinam arbitratus est esse se equalem deo sed semetipsum exinaniuit formam serui accipiens, in similitudinem hominum factus: et habitu inuentus vt homo. Humiliauit semetipsum: factus obediens vsque ad mortem, mortem autem crucis. Propter quod et deus exaltauit illum: et donauit illi nomen quod est super omne nomen: vt in nomine iesu omne genu flectatur, celestium terrestrium et infernorum. Et omnis lingua confiteatur quia dominus noster iesus xp̄s: in gloria est dei patris.

¶ Passio domini nostri iesu xp̄i: secundum Matheum.

[xxvj. A

IN illo tempore. Dixit iesus discipulis suis. Scitis quia post biduum pascha fiet: et filius hominis tradetur. Tunc congregati sunt principes sacerdotum et seniores populi, in atrium principis sacerdotum qui dicebatur caiphas: & consilium fecerunt vt iesum dolo tenerent, et occiderent. Dicebant autem. Non in die festo. Ne forte tumultus fieret in populo. Cum autem esset iesus in bethania, in domo simonis leprosi: accessit ad eum mulier habens alabastrum vnguenti preciosi: et effudit super caput ipsius recumbentis. Videntes autem discipuli: indignati sunt dicentes. Vt quid perditio hec? Potuit enim istud venundari multo: et dari pauperibus. Sciens autem iesus: ait illis. Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum: me autem non semper habebitis. Mittens enim hec vnguentum hoc in corpus meum: ad sepeliendum me fecit. Amen dico vobis: vbicunque predicatum fuerit

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The Epistle.

[Philip. ii.

LEtte the same mynde bee in you, that was also in Christe Iesu: whiche when he was in the shape of God, thought it no robbery to be equal with god, neuertheles he made himselfe of no reputaciō, takyng on him the shape of a seruaunte, & beecame lyke vnto men, and was founde in his apparell, as a man. He humbled himselfe, and became obediēt vnto the death, euen the death of the crosse. Wherefore God hath also exalted hym on hygh, and geuen him a name whiche is aboue all names: that in the name of Iesus, euery knee shoulde bowe, both of thinges in heauen, and thynges in yearth, and thynges vnder the yearth, and that all tonges shoulde confesse, that Iesus Christe is the Lorde, vnto the prayse of God the father.

The Gospell.

[Math. xxvi

AND it came to passe, when Iesus had fynyshed all these sayinges, he sayd vnto his disciples: ye know that after two dayes shall be Easter, and the sonne of man shalbe deliuered ouer to be crucifyed. Then assembled together the chiefe Priestes, & the Scrybes, and the Elders of the people, vnto the palace of the hygh prieste (which was called Caiphas) and held a counsell that they might take Iesus by subteltie, & kil hym. But they said: not on the holy day, lest there be an vproare among the people.

When Iesus was in Bethanie in the house of Symon the Leper, there came vnto him a woman hauyng an Alabaster boxe of precious oyntment, and powred it on his head, as he sate at the bourde. But when his disciples saw it, they had indignacyon, saying: wherto serueth this wast? Thys oynment myght haue bene well solde, and geuen to the poore. When Iesus vnderstode that, he sayd vnto them: why trouble ye the woman? for she hath wroughte a good woorke vpon me. For ye haue the poore alwayes with you: but me shall ye not haue alwaies. And in that she hath cast this oyntment on my body, she dyd it

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℄ The Epistle.

[Philip. ii

LEtte the same mynde be in you, that was also in Christ Iesu: which whē he was in the shape of God, thought it no robbery to be equall wyth god: neuertheles he made hym selfe of no reputaciō, takinge on him the shape of a seruaūt, & became lyke vnto mē, & was found in his apparel, as a mā. He humbled himself, & became obediēt to the death, euē the death of the crosse. Wherefore God hath also exalted hym on high, and geuē him a name which is aboue all names: that in the name of Iesus, euery knee should bowe, bothe of thinges in heauē, & thinges in earth, & thinges vnder the earth, & that al tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the father.

℄ The Gospel.

[Ma. xxvi

AND it came to passe, whē Iesus had finished al these sayinges, he sayde vnto hys Disciples: ye know that after two daies shalbe Easter, & the sōne of mā shalbe deliuered ouer to be crucified. Thē assēbled together the chiefe Priestes, & the Scribes, and the Elders of the people, vnto the palace of the hyghe Priest (whiche was called Cayphas) and helde a counsell that they mighte take Iesus by subteltie, & kil him. But they said: not on the holy day, lest there be an vproare amōg the people.-

-Whē Iesus was in Bethanie in the house of Symon the Leper, there came vnto him a womā hauing an Alabaster boxe of precious oyntmēt, & powred it on his head, as he sate at the boarde. But whē his disciples sawe it, they had indignation, saying: wherto serueth this wast? Thys oyntment might haue bene wel solde, & geuen to the poore. When Iesus vnderstode that, he sayd vnto them: why trouble ye the woman? for she hath wroughte a good worke vpon me. For ye haue the poore allwayes wyth you, but me ye shal not haue alwayes. And in that she hath cast this ointment on my body, she dyd it

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The Epistle.

[Phil. 2. 5.

Let this mind be in you, which was also in Christ Iesus: Who being in the form of God, thought it not robbery to be equall with God: But made himselfe of no reputation, and took vpon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name: That at the name of Iesus every knee should bow, of things in heaven, and things in earth, and things vnder the earth: And that every tongue should confess that Iesus Christ is Lord, to the glory of God the Father.

The Gospel.

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hoc euangelium in toto mundo: dicetur & quod hec fecit in memoriam eius. Tunc abijt vnus de duodecim qui dicebatur iudas scarioth, ad principes sacerdotum: & ait illis. Quid vultis michi dare: & ego vobis eum tradam? At illi constituerunt ei triginta argenteos: et exinde querebat opportunitatem vt eum traderet. Prima autem die azymorum accesserunt discipuli ad iesum: dicentes. Vbi vis paremus tibi comedere pascha? At iesus dixit. Ite in ciuitatem ad quemdam & dicite ei. Magister dicit. Tempus meum prope est: apud te facio pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis iesus: et parauerunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis: & edentibus illis dixit. Amen dico vobis: quia vnus vestrum me traditurus est. Et contristati valde: ceperunt singuli dicere. Nunquid ego sum domine? At ipse respondens ait. Qui intingit mecum manum in parapside: hic me tradet. Filius quidem hominis vadit sicut scriptum est de illo. Ve autem homini illi per quem filius hominis tradetur. Bonum erat ei si natus non fuisset homo ille. Respondens autem iudas qui tradidit eum: dixit. Nunquid ego sum rabbi? Ait illi. Tu dixisti. Cenantibus autem eis accepit iesus panem: et benedixit ac fregit, deditque discipulis suis: & ait. Accipite et comedite: hoc est corpus meum. Et accipiens calicem gratias egit: et dedit illis dicens. Bibite ex hoc omnes. Hic est enim sanguis meus noui testamenti: qui pro multis effundetur in remissionem peccatorum: Dico autem vobis: non bibam amodo de hoc genimine vitis, vsque in diem illum cum illud bibam vobiscum nouum in regno patris mei. Et hymno dicto: exierunt in montem oliueti. Tunc dixit illis iesus. Omnes vos scandalum patiemini in me: in ista nocte. Scrip-

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to bury me. Verely I say vnto you: whersoeuer this gospell shalbe preached in al the worlde, there shall also this that she hath done, be tolde for a memoriall of her. Then one of the .xii. (which was called Iudas Iscarioth) wente vnto the chiefe priestes, & said vnto thē: what wil ye geue me, and I will deliuer him vnto you? And they appoynted vnto hym .xxx. pieces of syluer. And from that tyme furth, he sought oportunitie to betray hym: The first day of swete bread, the disciples came to Iesus, saying vnto him: where wilte thou that we prepare for thee, to eate the Passeouer. And he sayde: Goe into the citie to suche a man, and saye vnto hym, the Maister sayeth: my time is at hand, I wil kepe my Easter by thee with my disciples. And the disciples dyd as Iesus had appoynted thē, and they made readye the Passeouer. When the euen was come, he sate downe with the .xii. And as they dyd eate, he said: Verely I say vnto you, that one of you shal betray me. And they were exceading sorowful, and began euery one of them to say vnto him: Lord, is it I? He answered and sayd: he that dyppeth his hande with me in the dyshe, the same shal betray me. The sōne of mā truely goeth, as it is written of him: but woe vnto that man by whome the sonne of man is betrayed. It had bene good for that man, if he had not beene borne. Then Iudas, whiche betrayed hym, aunswered and sayd. Maister is it I? He sayde vnto hym: thou hast sayd. When they were eatyng, Iesus tooke bread, and when he had geuen thankes, he brake it and gaue it to the Disciples, and sayde: Take, eate, this is my bodye. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of this. For this is my bloude (whiche is of the newe testamēt) that is shed for many, for the remission of sinnes. But I saye vnto you: I will not drinke hencefoorth of this fruite of the vyne tree, vntill that day when I shall drinke it newe with you, in my fathers kingdome. And when they had sayd grace, they went out vnto mount Oliuete. Then saith Iesus vnto them:

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to bury me. Verely I saye vnto you: wheresoeuer thys gospell shalbe preached in al the world, there shal also this be tolde that she hath done for a memoriall of her. Then one of the. xii. (whyche was called Iudas Iscarioth) went vnto the chief Priestes, & said vnto thē: what wil ye geue me, and I wil deliuer him vnto you? And they apointed vnto him .xxx. pieces of syluer. And frō that tyme forth he sought oportunitie to betraye hym. The firste daye of swete bread, the disciples came to Iesus, saying to him: where wilt thou that we prepare for the, to eate the Passeouer? And he sayd: Goe into the cytie to suche a man, & say vnto him: the Mayster sayth: my time is at hande, I wyll kepe my Easter by thee wyth my disciples. And the disciples dyd as Iesus had appoynted thē, & they made ready the Passeouer. Whē the euen was come, he sate downe wyth the. xii. And as they dyd eate, he sayd: Verely I saye vnto you, that one of you shal betray me. And they were exceding sorowful, & began euery one of them to say vnto him: Lorde, is it I? He answered & sayd: he that dyppeth his hand with me in the dishe, the same shall betraye me. The sōne of mā truely goeth, as it is writtē of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Thē Iudas, which betrayed him, answered and said: Maister, is it I? He said vnto him: thou hast said. And whē they were eating, Iesus toke bread, & when he had geuen thankes, he brake it & gaue it to the disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of thys. For thys is my bloude (whych is of the newe Testament) that is shed for many, for the remission of synnes. But I say vnto you: I wyll not drinke henceforth of thys fruyte of the vyne tree, vntyll that day when I shall drinke it newe wyth you, in my fathers kyngdom. And whan they had sayd grace, they went out vnto mount Oliuete. Then sayd Iesus vnto thē:

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tum est enim Percutiam pastorem: & dispergentur oues gregis. Postquam autem resurrexero: precedam vos in galileam. Respondens autem petrus: ait illi. Et si omnes scandalizati fuerint in te: ego nunquam scandalizabor. Ait illi iesus. Amen dico tibi: quia in hac nocte antequam gallus cantet, ter me negabis. Ait illi petrus. Etiam si oportuerit me mori tecum: non te negabo. Similiter & omnes discipuli dixerunt. Tunc venit iesus cum illis in villam que dicitur gethsemani: & dixit discipulis suis. Sedete hic: donec vadam illuc, & orem. Et assumpto petro et duobus filijs zebedei: cepit contristari et mestus esse. Tunc ait illis. Tristis est anima mea vsque ad mortem. Sustinete hic: et vigilate mecum. Et progressus pusillum procidit in faciem suam orans et dicens. Pater mi, si possibile est: transeat a me calix iste. Verumtamen non sicut ego volo: sed sicut tu vis. Et venit ad discipulos suos: et inuenit eos dormientes. Et dixit petro sic. Non potuistis vna hora vigilare mecum? Vigilate et orate: vt non intretis in tentationem. Spiritus quidem promptus est: caro autem infirma. Iterum secundo abijt et orauit: dicens. Pater mi, si non potest hic calix transire nisi bibam illum: fiat voluntas tua. Et venit iterum, et inuenit eos dormientes: erant enim oculi eorum grauati. Et relictis illis iterum abijt: et orauit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos: & dixit illis. Dormite iam: & requiescite. Ecce appropinquauit hora: et filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquabit qui me tradet. Adhuc eo loquente, ecce iudas vnus de duodecim venit: et cum eo turba multa cum gladijs et fustibus, missi a principibus sacerdotum et senioribus populi. Qui

all ye shalbe offended because of me this night. For it is written: I will smite the shepehearde, and the shepe of the flocke shalbe scatered abroade: but after I am risen againe, I wil goe before you into Galile. Peter aunswered, and sayd vnto him: though all men be offended because of thee, yet wyll not I be offended. Iesus sayde vnto hym: verely I saye vnto thee, that in this same night before the cocke krowe, thou shalt denye me thryse. Peter sayde vnto him: yea, though I should dye with thee, yet wil I not denye thee: lykewise also sayd all the disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples: Sit ye here, whyle I goe and pray yonder. And he tooke with him Peter and the twoo sonnes of Zebede, and began to waxe sorowfull and heauy. Then sayd Iesus vnto them: My soule is heauy euen vnto the death: Tarye ye here and watche with me. And he went a litle farther & fell flat on his face and prayed, saying: O my father, if it be possible, let this cup passe from me: neuerthelesse, not as I wil but as thou wilt: And he came vnto the disciples, and founde them aslepe, and sayde vnto Peter: what, coulde ye not watche with me one houre? watche and praye that ye enter not into temptacion: the spirite is willing, but the flesh is weake. He went awaye once againe and prayed, saying. O my father, if this cup may not passe away from me except I drincke of it, thy wil be fulfilled: and he came and found them aslepe againe: for theyr eyes were heauie. And he lefte them, and wente againe and prayed the thirde time, saying thesame wordes. Then commeth he to his disciples, and sayeth vnto them: Slepe on nowe and take your rest. Behold, the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be going: behold, he is at hand that doeth betray me. Whyle he yet spake; loe, Iudas one of the number of the .xii. came, and with hym a greate multitude with sweordes & staues, sent from the chiefe priestes and elders of the people. But he that betrayed

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al ye shall be offended because of me thys night. For it is written: I wyll smyte the shepehearde, and the shepe of the flocke shall be scattered abroade: but after I am risen agayne, I wyl go before you into Galile. Peter aunswered, and sayd vnto hym: though all men be offended because of thee, yet wyll I not bee offended. Iesus sayde vnto hym: verely I say vnto thee, that in thys same nyght, before the cocke krowe, thou shalte denye me thryse. Peter sayde vnto hym: yea, thoughe I shoulde dye wyth thee, yet wyll I not denye thee: lykewyse also sayde al the disciples. Then came Iesus with thē vnto a farme (place which is called Gethsemane) & said vnto the disciples: Sit ye here whyle I goe & pray yonder. And he toke with him Peter and the two sonnes of Zebede, and began to waxe sorowfull & heauy. Then sayde Iesus vnto them: My soule is heauy euen vnto the death. Tarie ye here and watche with me. And he went a little farther & fel flat on hys face, and prayed, sayinge: O my father, yf it be possible, let thys cup passe from me: neuerthelesse, not as I wyl, but as thou wylt: And he came vnto the disciples, & found them aslepe, and said vnto Peter: what, could ye not watche with me one houre? watch & pray that ye entre not into temptacion: the spirite is wyllinge, but the fleshe is weake. He went awaye once agayne & prayed, saying: O my father, yf this cup maye not passe away frō me except I drinke of it, thy wyl be fulfylled: and he came & found them aslepe agayne, for theyr eyes were heauy. And he left thē, & went againe and prayed the thirde time, sayinge the same wordes. Then cometh he to his disciples, and sayd vnto them: Slepe on now & take your rest. Beholde, the houre is at hand, & the sonne of man is betrayed into the hādes of synners. Ryse, let vs be going: behold, he is at hand that doeth betraye me. Whyle he yet spake: loe, Iudas one of the numbre of the .xii. came, & with him a great multitude with swoerdes & staues, sent from the chief Priestes & Elders of the people. But he that betrayed

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autem tradidit eum: dedit illis signum dicens. Quemcumque osculatus fuero, ipse est: tenete eum. Et confestim accedens ad iesum: dixit. Aue rabbi. Et osculatus est eum. Dixit illi iesus. Amice: ad quid venisti? Tunc accesserunt, et manus iniecerunt in iesum: & tenuerunt eum. Et ecce vnus ex his qui erant cum iesu extendens manum, exemit gladium suum: et percutiens seruum principis sacerdotum, amputauit auriculam eius dextram. Tunc ait illi iesus. Conuerte gladium tuum in locum suum. Omnes enim qui acceperint gladium: gladio peribunt. An putas quia non possum rogare patrem meum: et exhibebit michi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur scripture quia sic oportet fieri? In illa hora dixit iesus turbis. Tanquam ad latronem existis cum gladijs et fustibus, comprehendere me. Quotidie apud vos sedebam docens in templo: & non me tenuistis. Hoc autem totum factum est: vt adimplerentur scripture prophetarum. Tunc discipuli omnes relicto eo: fugerunt. At illi tenentes iesum, duxerunt ad caipham principem sacerdotum: vbi scribe & seniores conuenerant. Petrus autem sequebatur eum a longe: vsque in atrium principis sacerdotum. Et ingressus intro sedebat cum ministris: vt videret finem. Principes autem sacerdotum & omne concilium querebant falsum testimonium contra iesum: vt eum morti traderent: Et non inuenerunt: cum multi falsi testes accessissent. Nouissime autem venerunt duo falsi testes: et dixerunt. Hic dixit. Possum destruere templum dei: et post triduum reedificare illud. Et surgens princeps sacerdotum: ait illi. Nichil respondens ad ea que isti aduersum te testificantur? Iesus autem tacebat. Et princeps sacerdotum ait illi. Adiuro te per deum viuum: vt

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him, gaue them a token, saying: whomsoeuer I kysse, thesame is he, holde him fast. And furthwith he came to Iesus, and sayde: haile Maister, and kyssed him. And Iesus sayd vnto him: frende, wherfore art thou come? Then came they and layd handes on Iesus, & toke him. And behold, one of them which were with Iesus, stretched out his hand and drewe his sweorde, and stroke a seruaunte of the hye priest, & smote of his eare. Then sayde Iesus vnto him: put vp thy sweorde into the sheath, for al they that take the sweord, shal perish with the sweord. Thinkest thou that I cannot nowe pray to my father, & he shal geue me, euen now, more then .xii. legions of Angels? But how then shal the scriptures be fulfilled? For thus must it be. In that same houre saide Iesus to the multitude: ye be come out as it were to a thefe with sweordes and staues, for to take me. I sate daily with you teaching in the temple, & ye tooke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then al the disciples forsoke him and fled. And they toke Iesus and led him to Cayphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed him a farre of vnto the hie priestes palace: and went in, and sate with the seruauntes to see the end. The chiefe priestes & the elders & al the counsel, sought false witnes against Iesus (for to put him to death) but found none: yea, when many false witnesses came, yet found they none. At the last came .ii. false witnesses, & sayd: This felowe sayd: I am able to destroye the temple of God, and to build it againe in .iii. dayes. And the chiefe priest arose, & said vnto him: āswerest thou nothing? Why doe these beare witnes against thee? But Iesus helde his peace. And the chiefe priest aunswered & said vnto him. I charge thee by the liuing God, that thou tell vs, whether thou be Christ the sonne of God. Iesus said vnto him: thou hast said. Neuertheles I say vnto you: hereafter shal ye see the sonne of man sitting on the ryght hande of power, and cumming in the cloudes of

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hym, gaue them a token, saying: whomsoeuer I kysse, the same is he, hold him fast. And furthwith he came to Iesus, and sayde: hayle Maister, & kissed hym. And Iesus sayd vnto him: frend, wherefore art thou come? Then came they and layd handes on Iesus, and toke him. And behold, one of them which were with Iesus, stretched out his hand and drewe his swoerd, & stroke a seruaunt of the hye Priest, & smote of his eare. Then sayde Iesus vnto hym: putte vp thy swoerde into the sheath, for all they that take the swoerde, shall perishe with the swoerd. Thinkest thou that I can not nowe pray to my father, & he shall geue me, euen nowe, more then. xii. legions of Angels? But howe then shall the scriptures be fulfilled? For thus muste it be. In that same houre said Iesus to the multitude: ye be come out as it were to a thefe with swoerdes and staues, for to take me. I sate daily with you teaching in the temple, and ye toke me not. But al this is done that the scriptures of the prophetes might be fulfilled. Then al the disciples forsoke him & fled. And they toke Iesus & led him to Caiphas the hye prest, where the Scribes and the Elders were assembled. But Peter folowed him afarre of vnto the hye priestes palace: & went in, & sate with the seruaũtes to see the end. The chiefe prestes & elders & all the counsel, sought false witnes againste Iesus (for to put hym to death) but founde none: yea, when many false witnesses came, yet found thei none. At the last came two false witnesses, & sayd: Thys felowe said: I am able to destroy the temple of God, & to builde it agayne in thre dayes. And the chiefe priest arose, & said vnto him: aunswerest thou nothing? Why do these beare witnes agaynst thee? But Iesus helde his peace. And the chiefe Priest answered & sayd vnto him. I charge thee by the lyuing god, that thou tel vs, whether thou be Christ the sõne of god. Iesus said vnto hī: thou hast said: Neuertheles I say vnto you: herafter shall ye see the sonne of man sitting on the ryght hand of power, & comming in the cloudes of

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dicas nobis si tu es xp̄s filius dei viui. Dixit illi iesus. Tu dixisti. Verumtamen dico vobis: amodo videbitis filium hominis sedentem a dextris virtutis dei: et venientem in nubibus celi. Tunc princeps sacerdotum scidit vestimenta sua, dicens. Blasphemauit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam. Quid vobis videtur? At illi respondentes: dixerunt. Reus est mortis. Tunc expuerunt in faciem eius: et colaphis eum cederunt. Alij autem palmas in faciem eius dederunt: dicentes. Prophetiza nobis xp̄e: quis est qui te percussit? Petrus autem sedebat foris in atrio. Et accessit ad eum vna ancilla dicens. Et tu cum iesu galileo eras. At ille negauit coram omnibus: dicens. Nescio quid dicis. Exeunte autem illo ianuam, vidit eum alia ancilla: et ait his qui erant ibi. Et hic cum iesu nazareno erat. Et iterum negauit cum iuramento: quia non noui hominem. Et post pusillum accesserunt qui ibi stabant: & dixerunt petro. Vere et tu ex illis es: nam & loquela tua manifestum te facit. Tunc cepit detestari & iurare: quia non nouisset hominem. Et continuo gallus cantauit. Et recordatus est petrus verbi iesu quod dixerat: priusquam gallus cantet, ter me negabis. Et egressus foras: fleuit amare. Mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi aduersus iesum: vt eum morti traderent Et vinctum adduxerunt eum: et tradiderunt pontio pilato presidi. Tunc videns iudas qui eum tradidit quod damnatus esset: penitentia ductus retulit triginta argenteos principibus sacerdotum et senioribus populi: dicens. Peccaui, tradens sanguinem iustum. At illi dixerunt. Quid ad nos? Tu videris. Et proiectis argenteis in templo, recessit: et abiens laqueo se suspendit. Principes autem sacerdotum acceptis argenteis: dixerunt. Non licet eos mittere in corbanam: quia pretium sanguinis est. Consilio autem inito emerunt ex eis agrum figuli: in sepulturam peregrinorum. Propter hoc vocatus est ager ille acheldemach, hoc est ager sanguinis: vsque in hodiernum diem. Tunc impletum est quod dictum est per hieremiam

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the skie. Then the hie priest rēt his clothes, saying: he hath spoken blasphemie, what nede we of any moe witnesses? Behold, nowe ye haue heard his blasphemie: what thinke ye? They aunswered and said: he is worthy to dye. Then did they spit in his face, & buffetted him with fistes. And other smote him on the face with the palme of their handes, saying: tel vs thou Christ, who is he that smote thee? Peter sate without in the palace, and a damosell came to him, saying: thou also waste with Iesus of Galilee: but he denied before thē al, saying: I wot not what thou saiest. When he was gone out into the porche, another wēche saw him, & said vnto them that were there: This felow was also with Iesus of Nazareth. And again he denied with an othe, saying: I doe not knowe the man. And after a while came vnto him they that stode by, and said vnto Peter: surely thou art euē one of them, for thy speche bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatlye the cocke krewe. And Peter remembred the woorde of Iesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thrise: and he went out & wept bitterly. When [Mat. xxVii. the mornyng was come, all the chiefe Priestes, and the Elders of the people held a counsel against Iesus, to put him to death, & brought him bound
and deliuered him vnto Poncius Pilate the deputie. Then Iudas (which had betrayed hym) seeing that he was condemned, repented himselfe, and brought againe the .xxx. plates of siluer to the chiefe priestes and elders, saying: I haue sinned,
betraying the innocent bloud.
And they sayde: what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed, & wēt and hanged hymselfe. And the chiefe priestes toke the siluer plates, and sayd: It is not lawfull for to put them into the treasure, because it is the price of bloude. And they tooke counsel, & bought with them a potters fielde to

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the skye. Then the hye Priest rent hys clothes, saying: he hath spokē blasphemie, what nede we of any more wytnesses? Behold, now ye haue heard his blasphemie: what thinke ye? They aunswered and sayd: he is worthie to dye. Then dyd they spyt in hys face, and buffeted hym with fistes. And other smote hym on the face with the palme of their hādes, saying: tell vs thou Christ, who is he that smote thee? Peter sate without in the court, and a damosell came to hym, sayinge: thou also waste wyth Iesus of Galile: but he denyed before them all, sayinge: I wote not what thou sayest. When he was gone out into the porche, another wenche sawe hym, & said vnto them that were there: This felow was also with Iesus of Nazareth. And agayne he denied with an othe, saying: I do not know the man. After a while came vnto hym they that stode by, & sayde vnto Peter: surely thou arte euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cocke krewe: And Peter remēbred the worde of Iesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thryse: and he went out & wepte bitterly. When
the morning was come, all the chiefe Priestes, and Elders of the people helde a counsell agaynste Iesus, to put him to death, & brought him bound,
and deliuered hym vnto Poncius Pilate the deputie. Then Iudas (which had betrayed him) seyng that he was condemned, repented hym selfe, and brought agayne the .xxx. plates of syluer to the chiefe Priestes & elders, saying: I haue synned,
betrayinge the innocente bloude.
And they sayd: what is that to vs? See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged hym selfe. And the chiefe Priestes toke the syluer plates, & sayd: It is not lawefull for to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with thē a potters fielde to

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When [St. Mat. 27. 1.
the morning was come, all the chief Priests, and Elders of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas, who had betrayed him, when he saw that he was condemned repented himselfe, and brought again the thirty peeces of silver to the chief Priests and Elders, saying, I have sinned, in that I have betraied the innocent blood. And they said, What is that to vs? see thou to that. And he cast down the peeces of silver in the temple, and departed, and went and hanged himselfe. And the chief Priests took the silver peeces, and said, Jt is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to

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prophetam: dicentem. Et acceperunt triginta argenteos, pretium appreciati quem appretiauerunt a filijs israel: et dederunt eos in agrum figuli, sicut constituit michi dominus. Iesus autem stetit ante presidem: et interrogauit eum preses dicens. Tu es rex iudeorum? Dixit illi iesus. Tu dicis. Et cum accusaretur a principibus sacerdotum et senioribus: nichil respondit. Tunc dixit illi pilatus. Non audis quanta aduersum te dicunt testimonia? Et non respondit ei ad vllum verbum: ita vt miraretur preses vehementer. Per diem autem solennem: consueuerat preses dimittere populo vnum vinctum, quem voluissent. Habebat autem tunc vnum vinctum insignem, qui dicebatur barabbas: qui propter homicidium missus fuerat in carcerem. Congregatis ergo illis: dixit pilatus. Quem vultis dimittam vobis barabbam, an iesum qui dicitur xp̄s? Sciebat enim quod per inuidiam tradidissent eum. Sedente autem illo pro tribunali: misit ad eum vxor eius dicens. Nichil tibi & iusto illi. Multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis vt peterent barabbam: iesum vero perderent. Respondens autem preses: ait illis. Quem vultis vobis de duobus dimitti? At illi dixerunt. Barabbam. Dicit illis pilatus. Quid igitur faciam de iesu qui dicitur xp̄s? Dicunt omnes. Crucifigatur. Ait illis preses. Quid enim mali fecit? At illi magis clamabant dicentes. Crucifigatur. Videns autem pilatus quia nichil proficeret, sed magis tumultus fieret: accepta aqua lauit manus suas coram populo, dicens. Innocens ego sum a sanguine iusti huius: vos videritis. Et respondens vniuersus populus: dixit. Sanguis eius super nos: & super filios nostros. Tunc dimisit illis barabbam: iesum autem flagellatum tradidit eis: vt crucifigeretur. Tunc

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bury strangers in. Wherfore the fielde is called Haceldama, that is, the fielde of bloud, vntil this daye. Then was fulfilled that whiche was spoken by Ieremie the Prophete, saying: and they toke .xxx. syluer plates, the pryce of hym that was valued whome they bought of the children of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Iesus stode before the deputie and the deputie asked hym, saying: Art thou the kyng of the Iewes? Iesus said vnto him: thou saiest: And when he was accused of the chiefe priestes and elders, he aunswered nothyng. Then said Pilate vnto him: hearest thou not how many witnesses thei lay against thee? And he aunswered hym to neuer a word: insomuche that the deputie marueiled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whom they woulde desyre. He had then a notable prisoner called Barrabas. Therfore, when they were gathered together, Pilate said:

whether wil ye that I geue loce vnto you, Barrabas, or Iesus which is called Christ? For he knewe that for enuy they had deliuered him. When he was set down to geue iudgemēt, his wife sēt vnto him, saying: haue thou nothyng to doe with that iust man: For I haue suffered many thinges this day in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they should aske Barrabas, & destroye Iesus. The deputie answered & said vnto them: whether of the twaine wil ye that I let loce vnto you? They sayde: Barrabas. Pylate sayd vnto them: what shall I doe then with Iesus, whiche is called Christ? They all sayd vnto him: let hym be crucifyed. The deputie sayd: what euill hath he done? But they cryed the more saying: let hym be crucifyed. When Pylate sawe that he could preuayle nothing, but that more busines was made, he toke water & washed his handes before the people, saying: I am innocent of the bloude of this iust persone, ye shal see. Then answered

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burie straũgers in. Wherefore the fielde is called,
the fielde of bloud, vntyll thys daye. Then was fulfylled that whych was spoken by Ieremie the Prophete, saying: and they toke .xxx. siluer plates, the pryce of hym that was valued whom they boughte of the chyldren of Israel, and gaue them for the potters fielde, as the Lorde appoynted me. Iesus stoode before the deputie, and the deputie asked hym, saying: Art thou the kyng of the Iewes? Iesus sayed vnto hym: thou sayeste. And when he was accused of the chiefe priestes and elders, he aunswered nothyng. Then saied Pilate vnto hym: hearest thou not howe many wytnesses they laye agaynste thee? And he answered him to neuer a worde: insomuch that the deputie marueiled greatly. At that feaste, the deputie was wont to deliuer vnto the people a prisoner, whom thei woulde desyre. He had then a notable prisoner called Barrabas. Therefore when they were gathered together, Pilate said:

whether wyll ye that I geue loce vnto you, Barrabas, or Iesus which is called Chryste? For he knewe that for enuy they had delyuered hym. When he was set down to geue iudgemente, hys wife sent vnto hym, saying: haue thou nothing to doe with that iuste man: For I haue suffred thys daye many thynges in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they shoulde aske Barrabas, and destroye Iesus. The deputie aunswered and saied vnto them: whether of the twayne wyl ye that I let loce vnto you? They sayed: Barrabas. Pilate saied vnto them: what shall I dooe then wyth Iesus, whiche is called Christe? They all sayd vnto hym: let him be crucified. The deputie sayd: what euil hath he done? But they cryed more, saying: let him be crucified. When Pilate sawe that he coulde preuaile nothing, but that more busines was made, he toke water and washed hys handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then answered

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bury strangers in. Wherefore that field was called,
The field of blood vnto this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying, And they took the thirty peeces of silver, the price of him that was valued, whom they of the children of Israel did value: And gave them for the potters field, as the Lord appointed me. And Iesus stood before the governour; and the governour asked him, saying, Art thou the King of the Iewes? And Iesus said vnto him, Thou saiest. And when he was accused of the chief Priests, and Elders, he answered nothing. Then saith Pilate vnto him. Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governor was wont to release vnto the people, a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore, when they were gathered together, Pilate said vnto them, Whom will ye that I release vnto you? Barabbas, or Iesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the Judgement seat, his wife sent vnto him, saying, Have thou nothing to do with that iust man: for I have suffered many things this day in a dream, because of him. But the chief Priests, and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus. The governour answered, and said vnto them, Whether of the twain will ye that I release vnto you? They said Barabbas. Pilate sayth vnto them, What shall I do then with Iesus, which is called Christ? They all say vnto him, Let him be crucified. And the governour said, Why, what evil hath he don? But they cried out the more, saying. Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took Water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. Then answered

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milites presidis suscipientes iesum in pretorium: congregauerunt ad eum vniuersam cohortem. Et exuentes eum: chlamydem coccineam circumdederunt ei. Et plectentes, coronam de spinis posuerunt super caput eius: & arundinem in dextera eius. Et genu flexo ante eum illudebant ei dicentes. Aue rex iudeorum. Et expuentes in eum: acceperunt arundinem, & percutiebant caput eius. Et postquam illuserunt ei: exuerunt eum chlamyde, et induerunt eum vestimentis eius, et duxerunt eum vt crucifigerent. Exeuntes autem inuenerunt hominem cyreneum, nomine simonem: hunc angariauerunt vt tolleret crucem eius. Et venerunt in locum qui dicitur golgotha: quod est caluarie locus. Et dederunt ei vinum bibere cum felle mixtum: et cum gustasset noluit bibere. Postquam autem crucifixerunt eum: diuiserunt vestimenta eius, sortem mittentes. Vt impleretur quod dictum est per prophetam, dicentem. Diuiserunt sibi vestimenta mea: & super vestem meam miserunt sortem. Et sedentes seruabant eum. Et imposuerunt super caput eius: causam ipsius scriptam. Hic est iesus rex iudeorum. Tunc crucifixi sunt cum eo duo latrones: vnus a dextris, et vnus a sinistris. Pretereuntes autem blasphemabant eum: mouentes capita sua, et dicentes. Vah qui destruis templum dei: et in triduo illud reedificas. Salua temetipsum. Si filius dei es: descende de cruce. Similiter et principes sacerdotum illudentes cum scribis & senioribus: dicebant. Alios saluos fecit: seipsum non potest saluum facere. Si rex israel est descendat nunc de cruce: et credimus ei. Confidit in deo: liberet eum nunc si vult. Dixit enim: quia filius dei sum. Idipsum autem et latrones qui crucifixi erant cum eo: improperabant ei. A sexta autem hora: tenebre facte sunt,

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al the people & saide: his bloud be on vs & on our children. Then let he Barrabas loce vnto them, & scourged Iesus, & deliuered hym to be crucifyed. Then the souldiers of the deputie toke Iesus into the common hall, & gathered vnto him all the cōpany: & they stripped him, & put on him a purple robe, & platted a croune of thornes, and put it vpō his head, & a reede in his righte hande, & bowed the knee before hym, & mocked him, saying: hayle kyng of the Iewes: & whē they had spit vpō him, they toke the reede & smote him on the head. And after that they had mocked him, thei toke the robe of him again, & put his owne raiment on him, & led him away to crucifye him And as they came out, they foūd a man of Cirene (named Simō) him they cōpelled to beare his crosse. And they came vnto the place whyche is called Golgotha, (that is to say, a place of dead mēs sculs) & gaue him vineger to drynke mingled with gal. And whē he had tasted therof he wolde not drynke. When they had crucified him, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the prophete: They parted my garmentes among them, & vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written: Thys is Iesus the kyng of the Iewes. Then were there .ii. theues crucified with him, one on the ryght hande, and an other on the left.

They that passed by, reuyled hym, waggyng theyr heades, & saying: thou that destroyedst the temple of God, & didst build it in thre daies, saue thy selfe. If thou be the sōne of God, come downe frō the crosse. Lykewise also the high Priestes mocking him, with the Scribes and elders, sayde: he saued other, himselfe he cannot saue. If he be the kyng of Israell let him now come down from the crosse, and we wil beleue hym. He trusted in God, let him deliuer him now, if he will haue him, for he said: I am the sōne of god. The

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al the people and sayd: his bloud be on vs and on our children. Then let he Barrabas loce vnto thē: and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the deputie tooke Iesus into the common hall, and gathered vnto him al the company: and thy stripped him, and put on him a purple robe, & platted a croune of thornes, and put it vpon his head, and a reede in his right hande, & bowed the knee before him, & mocked him, saying: haile king of the Iewes: and when they had spit vpon him, they toke the rede and smote him on the head. And after that thei had mocked him, thei toke the robe of him againe, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse. And thei came vnto the place which is called Golgotha, (that is to say, a place of dead mēs sculles) & gaue him vineger mīgled with gal to drinke. And when he had tasted therof, he would not drinke. Whē thei had crucified him, thei parted his garmētes, & did cast lottes: that it might be fulfilled whiche was spoken by the prophet: They parted my garmentes among them, and vpon my vesture did thei cast lottes. And they sate and watched him there, and set vp ouer his head the cause of hys death wrytten. This is Iesus the king of the Iewes. Then wer there. ii. theues crucified with him, one on the right hande, & an other on the lefte.

Thei that passed by, reuiled him, wagging their heades, & saying: thou that destroiedst the temple of god, and didst build it in three dayes, saue thy selfe. If thou be the sōne of god, come down from the crosse. Likewise also the high Priestes mocking him, with the Scribes and elders, said: he saued other, himself he cannot saue. If he be the king of Israel let him nowe come down frō the crosse, & we wil beleue him. He trusted in god, let him deliuer him now, if he wil haue him, for he said: I am y^e^ sōne of god. The

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all the people, and sayd, His blood be on vs, and on our children. Then released he Barabbas vnto them: and when he had scourged Iesus, he delivered him to be crucified. Then the souldiers of the governour took Iesus into the common hall and gathered vnto him the whole band of soldjers. And they stripped him, and put on him a scarlet robe. And when they had platted a Crown of thorns, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Iews. And they spit vpon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come vnto a place called Golgotha, that is to say, a place of a Skull. They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, They parted by Garments among them, and vpon my vesture did they cast lots; And sitting down; they watched him there: And set vp over his head, his accusation written, This is Iesus the King of the Iews. Then were there two theeves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple , and buildest it in three dayes, save thy selfe; if thou be the son of God, come down from the cross. Likewise also the chief Priests mocking him, with the scribes and Elders, said, He saved others, himselfe he cannot save: if he be the King of Israel, let him now come down from the cross, and we will beleeve him: He trusted in God, let him deliver him now if he will have him: for he said, I am the son of God. The

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vsque in horam nonam. Et circa horam nonam: clamauit iesus voce magna dicens. Heloi heloi lama zabathani? Hoc est. Deus meus, deus meus: vt quid dereliquisti me? Quidam autem illic stantes et audientes: dicebant. Heliam vocat iste. Et continuo currens vnus ex eis, acceptam spongiam impleuit aceto, & imposuit arundini: et dabat ei bibere. Ceteri vero dicebant. Sine, videamus an veniat helias liberans eum. Iesus autem iterum clamans voce magna: emisit spiritum. Et ecce velum templi scissum est in duas partes: a summo vsque deorsum. Et terra mota est, et petre scisse sunt et monumenta aperta sunt: & multa corpora sanctorum qui dormierant surrexerunt. Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam ciuitatem et apparuerunt multis. Centurio autem & qui cum eo erant custodientes iesum: viso terre motu & his que fiebant, timuerunt valde dicentes. Vere filius dei erat iste. Erant autem ibi mulieres multe a longe: que secute erant iesum a galilea ministrantes ei. Inter quas erat maria magdalene, et maria iacobi et ioseph mater: & mater filiorum zebedei (+57-61. *Euangelium* 62-66)

¶ Feria .ij. post dominicam in ramis palmarum.

[Isa. l 5-10]

℟ [Feria .iiij. Lectio esaie prophete. [lxij. D

HEC dicit dominus deus. Dicite [lxii 11b]. Quis est iste qui venit de edon: tinctis vestibus de bosra? Iste formosus in stola sua: gradiens in multitudine fortitudinis sue. Ego qui loquor iustitiam: & propugnator sum ad saluandum. Quare ergo rubrum est indumentum tuum: et vestimenta tua sicut calcantium in torculari? Torcular calcaui solus: & de gentibus

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theues also which were crucified with him, caste the same in his teeth. From the sixth houre was there darckenes ouer al the land, vntil the ninth houre. And about the ninth houre, Iesus cryed with a loud voice, saying: Ely, Ely, lamasabathany? that is to say: my god, my god, why hast thou forsaken me? Some of them that stode there, when they heard that, sayd: This man calleth for Helias. And streight way one of them ran & toke a spounge, & when he had filled it ful of vineger, he put it on a reede, & gaue him to drinke. Other sayd: let be, let vs see whether Helias wil come & deliuer hī. Iesus, when he had cryed agayne with a loude voyce, yelded vp the goste. And behold, the vaile of the tēple dyd rent into two partes, from the top to the botome, and the yearth did quake, and the stones rent, and graues did open, & many bodies of sainctes, whiche slept, arose and wente out of the graues after hys resurreccion, and came into the holy cytie and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truely, this was the sonne of God. And many weomen were there (beholding him a farre of) which folowed Iesus from Galilee, minystryng vnto him: Emong whiche was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedes children.

¶ MONDAYE BEFORE EASTER.

The Epistle.

[Esai. lxiii.

WHat is he this that commeth from Edom, with red colored clothes of Bosra: (whiche is so costly cloth) & cummeth in so myghtely with al hys strength? I am he that teacheth righteousnesse, & am of power to helpe. Wherfore then is thy clothyng red, and thy rayment lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne

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theues also which wer crucified with him, cast y^e^same in his teeth.
From the sixt houre was there darkenes ouer al the lād, vntil the ninth houre. And about the ninth houre, Iesus cried with a loud voice, saying, Ely, Ely, lamasabathany? y^t^ is to say: my god, my god, why hast thou forsakē me? Some of thē that stoode there, when thei heard that sayd: This man calleth for Helias. And streight waye one of them ranne and toke a spounge, and whē he had filled it ful of vineger, he put it on a reede, and gaue hym to drynke. Other sayd: let be, let vs see whether Helias wil come and deliuer him. Iesus, when he had cryed agayne wyth a loude voice, yelded vp the gost. And behold, the vaile of the temple did rente in two partes, from the top to the botome, & the yearthe did quake, and the stones rent, and graues did open, & many bodies of sainctes, whiche slept, arose and went out of the graues after hys resurreccion, and came into the holy citie and appeared vnto many.
When the Centurion, and they that were wyth hym watchinge Iesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truely thys was the sonne of God. And many weomen wer there (beholdyng him a farre of) which folowed Iesus from Galile, ministring vnto hym: Emonge whiche was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedes chyldren.

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theeves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, vnto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, sayeing, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? some of them that stood there, when they heard that, said, This man calleth for Elias. And straight way one of them ran, and took a spunge, and filled it with Vineger, and put it on a reed, and gave him to drinke. The rest said, Let be, let vs see whether Elias will come to save him. Iesus, when he had cried again, with a loud voice, yeilded vp the Ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, And the graves were opened, and many bodies of Saints which slept, arose, And came out of the graves, after his resurrection, and went into the holy City, and appeared vnto many. Now when the Centurion, and they that were with him, watching Iesus, saw the Earthquake, and those things that were don, they feared greatly, saying, Truly this was the Son of God.

MONDAIE BEFORE EASTER

℄ The Epistle.

[Esai. lxiii

WHat is he this that cummeth from Edom, wyth redde colored clothes of Bosra: (whiche is so costlye cloth) & cummeth in so mightely wyth al his strengthe? I am he that teacheth ryghteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy raymente lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, & of all people there is not one wyth me. Thus wyll I treade downe myne

MUNDAY BEFORE EASTER.

9For the Epistle.

[Esay. 63. 41.

Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his Apparell, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine Apparel, and thy garments like him that treadeth in the Wine fat? I have troden the Wine Press alone, and of the people there was none with me: for I will

non est vir mecum. Calcaui eos in furore meo: & conculcaui eos in ira mea. Et aspersus est sanguis eorum super vestimenta mea: et omnia indumenta mea inquinaui. Dies enim vltionis in corde meo: annus retributionis mee venit. Circumspexi, et non erat auxiliator: quesiui & non fuit qui adiuuaret. Et saluauit michi brachium meum: et indignatio mea ipsa auxiliata est michi. Et conculcani populos in furore meo: & inebriaui eos in indignatione mea: & detraxi in terram virtutem eorum. Miserationum domini recordabor. Laudem domini annunciabo super omnibus que reddidit nobis: dominus deus noster.]

enemies in my wrath, and set my feete vpon them in myne indignaciō. And theyr bloud shall bespryng my clothes, and so will I stayne all my rayment. For the daye of vengeaunce is assigned in my hearte, and the yeare when my people shal be delyuered is come. I looked about me, & there was no man to shewe me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, & vpō the yearth wil I lay theyr strength. I wyl declare the goodnes of the Lord, yea and the praise of the Lorde for al that he hath geuen vs, for the great good that he hath done for Israel: which he hathe geuen them of hys owne fauor, and according to the multitud of his louing kindnesses. For he sayde: these no doubt are my people, and no shrynking children, & so he was theyr sauiour. In theyr troubles, he was also troubled with them: and the Aungell that went furth from his presence, deliuered them. Of very loue and kyndenes that he had vnto them, he redemed them. He hath borne them and caried them vp, euer sence the worlde began: But after they prouoked him to wrath & vexed his holy mynde, he was their enemy & fought against them himself. Yet remembred Israel the old time of Moses & his people, saying: where is he that broughte them from the water of the sea, with them that fed hys shepe? where is he that hath geuen his holy spirite among them? he led them by the ryght hād of Moses, with his gloryous arme: deuiding the water before them (wherby he gate hym self an euerlastyng name:) he led them in the depe, as an horse is led in the playn, that they should not stomble, as a tame beast goeth in the fielde: and the breath geuen of God, geueth hym reste.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke down then from heauen, and beholde the dwelling place of thy sanctuary, & thy glory. How is

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enemies in my wrath, and set my feete vpon them in mine indignacion. And their bloud shal bespring my clothes, and so wil I staine al my raimente. For the daye of vengeaunce is assigned in my heart, and the yere when my people shall be deliuered is come. I loked aboute me, and there was no man to shew me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wil I treade downe the people in my wrath, and bath them in my displeasure, and vpon the yearth wyl I laye theyr strength. I wil declare the goodnesse of the lord, yea and the praise of the lorde for all that he hath geuen vs, for the greate good that he hath done for Israel: which he hath geuen them of his own fauor, and according to the multitude of his louing kindnesse. For he saied: these no doubt are my people, and no shrinking children, and so he was theyr sauiour. In theyr troubles he was also troubled wyth them: and the Aungel that went furth from his presence, deliuered them. Of very loue and kyndenes that he had vnto thē, he redemed them. He hath borne them and caryed them vp, euer sence the world began: But after they prouoked hym to wrath and vexed his holy minde, he was their enemie and fought againste them himselfe. Yet remembred Israel the old time of Moses and his people, saying: where is he that brought them frō the water of the sea, with them that fed his shepe? where is he that hath geuen his holy spirite among them? he led them by the right hand of Moses, with his glorious arme: deuiding the water before them (wherby he gate hymselfe an euerlasting name:) he led them in the depe, as an horse is led in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde: and the breath geuen of god, geueth him rest.-

-Thus (O god) hast thou led thy people, to make thy self a glorious name withal. Loke downe then from heauen, and beholde the dwellinge place of thy sanctuary, and thy glorye. Howe is

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tread them in mine Anger, and trample them in my fury, and their blood shall be sprinkled vpon my Garments, and I will stain all my rayment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked , and there was none to help; and I wondered that there was none to vphold: therefore mine owne arm brought salvation vnto me, and my fury it vpheld me. And I will tread down the people in mine Anger, and make them drunke in my fury, and I will bring down their strength to the Earth. I will mention the loving kindnesses of the Lord, and the prayses of the Lord, according to all that the Lord hath bestowed on vs, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercyes, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lye: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carryed them all the dayes of old. But they rebelled, and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them Then he remembred the dayes of old, Moses and his people, saying, Where is he that brought them vp out of the sea, with the Shepheard of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himselfe an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest:-

-so didst thou lead thy people to make thy selfe a glorious name.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is

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it that thy gelousy, thy strength, the multitude of thy mercies and thy louing kindnes, wil not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israell acquaynted with vs: But thou Lord, art oure father and redemer, and thy name is euerlastyng. O Lorde, wherfore hast thou led vs out of thy way? wherfore hast thou hardened our heartes, that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generacyon of thyne heritage. Thy people haue had but a litle of thy Sanctuarye in possession, for our enemyes haue troden downe the holy place. And we were thyne from the begynnyng, when thou wast not theyr Lorde, for they haue not called vpon thy name.

[Jo. xii 1-36]

[Feria.iij. Passio domini nostri Iesu christi secundum Marcum.

[xiiii. A

IN illo tempore. Erat pascha et azyma post biduum: & querebant summi sacerdotes et scribe, quo iesum dolo tenerent & occiderent. Dicebant autem. Non in die festo. Ne forte tumultus fieret in populo. Et cum esset iesus bethanie in domo simonis leprosi et recumberet: venit mulier habens alabastrum vnguenti nardi spicati preciosi: et fracto alabastro, effudit super caput eius. Erant autem quidam indigne ferentes intra semetipsos: & dicentes. Vt quid perditio ista vnguenti facta est? Poterat enim vnguentum istud venumdari plusquam trecentis denarijs. & dari pauperibus. Et fremebant in eam. Iesus autem dixit. Sinite eam. Quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum: et cum volueritis potestis illis benefacere: me autem non semper habebitis. Quod habuit hec fecit: preuenit vngere corpus meum in sepulturam. Amen dico vobis: vbicunque predicatum fuerit euangelium istud

The Gospell.

[Mar. xiiii.

AFter two dayes was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought how they mighte take him by crafte, and put him to death. But they sayd: not in the feast day, lest any busines arise among the people. And whē he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an Alabaster boxe of oyntmente, called Narde, that was pure and costlye: and she brake the boxe and powred it on hys head. And there were some that were not contente within themselues, and sayde: what neded thys waste of oyntmente? for it might haue bene solde for more then .ccc. pence, and haue been geuen vnto the poore. And they grudged agaynst her. And Iesus sayde: lette her alone, why trouble ye her? She hath done a good woorke on me: for ye haue poore with you alwayes, & whensoeuer ye will ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came afore hande to anoynte my bodye to the burying. Verely I saye vnto you: whersoeuer thys Gospel shal be preached throughout the whole worlde,

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it that thy gelousy, thy strength, the multitude of thy mercies, and thy louing kindnes, wil not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs: But thou lord, art our father and redemer, & thy name is euerlasting. O Lorde, wherefore hast thou led vs out of thy way? wherefore haste thou hardened our heartes, that we feare thee not? Be at one with vs againe for thy seruauntes sake, and for the generaciō of thyne heritage. Thy people haue had but litle of thy Sanctuary in possession: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not their lord, for they haue not called vpon thy name.

¶ The Gospell.

[Mar. xiiii

AFter two daies was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought how thei might take him by craft, and put hym to death. But they sayed: not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alablaster boxe of ointment, called Narde, that was pure and costly: and she brake the boxe and powred it vpon hys head. And there were some that wer not contente within themselues, and sayd: what neded this wast of ointmente? for it myght haue bene solde for more then ccc. pence, and haue been geuē vnto the poore. And thei grudged agaynste her. And Iesus saied: let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wil ye may doe them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehande to annoynt my body to the burying. Verely I say vnto you: whersoeuer this Gospell shalbe preached throughout the whole worlde,

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thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercyes towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of vs, and Israel acknowledge vs not: thou, O Lord, art our Father, our redeemer, thy name is from everlasting. O Lord, Why hast thou made vs to err from thy Wayes? and hardened our hearts from thy fear?
Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our Adversaries have troden down thy Sanctuary. We are thine, thou never barest rule over them, they were not called by thy name.

The Gospel.

[St: Mark. 14. 1.

After two dayes, was the feast of the passeover, and of vnleavened bread: and the chief Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an vproar of the people. And being in Bethany in the house of Simon the Leper, as he sate at meat, there came a Woman, having an Alabaster box of ointment of spikenard, very pretious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this wast of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Iesus said, Let her alone, why trouble ye her? she hath wrought a good worke on me. For you have the poor with you alwayes, and whensoever ye will, ye may do them good: but me ye have not alwayes. She hath don what she could: she is come aforehand to anoint my body to the burying. Verily, I say vnto you, Wheresoever this Gospel shall be preached, throughout the whole world,

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in vniuerso mundo, et quod fecit hec, narrabitur in memoriam eius. Et iudas scariothis vnus de duodecim: abijt ad summos sacerdotes, vt proderet eum illis. Qui audientes gauisi sunt: & promiserunt ei pecuniam se daturos. Et querebat quomodo illum opportune traderet. Et primo die azymorum quando pascha immolabant: dicunt ei discipuli. Quo vis eamus et paremus tibi, vt manduces pascha? Et misit duos ex discipulis suis: & dixit eis. Ite in ciuitatem: et occurret vobis homo lagenam aque baiulans. Sequimini eum. Et quocumque introierit: dicite domino domus: quia magister dicit. Vbi est refectio mea, vbi pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cenaculum grande stratum: et illic parate nobis. Et abierunt discipuli eius et venerunt in ciuitatem: et inuenerunt sicut dixerat illis, et parauerunt pascha. Vespere autem facto: venit cum duodecim. Et discumbentibus eis & manducantibus: ait iesus. Amen dico vobis: quia vnus ex vobis me tradet qui manducat mecum. At illi ceperunt contristari: & dicere ei singulatim, Nunquid ego? Qui ait illis. Vnus ex duodecim: qui intingit mecum manum in catino. Et filius quidem hominis vadit sicut scriptum est de eo: ve autem homini illi per quem filius hominis tradetur. Bonum erat ei si non esset natus homo ille. Et manducantibus illis accepit iesus panem: & benedicens fregit, et dedit eis & ait. Sumite, hoc est corpus meum. Et accepto calice, gratias agens dedit eis: & biberunt ex illo omnes. Et ait illis. Hic est sanguis meus noui testamenti: qui pro multis effundetur. Amen dico vobis, quia iam non bibam de genimine vitis: vsque in diem illum cum illud bibam nouum in regno dei. Et hymno dicto: exierunt in montem oliuarum. Et ait eis iesus. Omnes scandalizabimini in me in nocte ista:

thys also that she hath doone, shalbe rehearsed in remembraunce of her. And Iudas Iscaryoth, one of the .xii. wente awaye vnto the hye Priestes to betray hym vnto them. When they heard that, they were glad, & promised that they would geue hym money. And he sought how he might cōueniently betray him. And the first day of swete bread (when they offered Passeouer) hys disciples sayd vnto hym: where wilt thou that we goe and prepare that thou mayest eate the passeouer? And he sente foorthe two of hys disciples, and sayde vnto them: goe ye vnto the citie, and there shal mete you a man bearing a pitcher of water, folowe hym. And whithersoeuer he goeth in, say ye vnto the goodmanne of the house, the maister saith: where is the geast chamber, where I shal eate Passeouer with my disciples? And he wil shewe you a great parlor paued & prepared: there make ready for vs. And his disciples went furth, and came into the citie, & found as he had sayde vnto them: and they made ready the Passeouer. And when it was nowe euentyde, he came with the .xii. And as they sate at borde and did eate, Iesus said: verely I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, & to saye to hym one by one: is it I? & an other said: is it I? he aunswered & sayd vnto them: it is one of the .xii. euē he that dyppeth with me in the platter. The sonne of man truely goeth as it is written of him, but woe to that man by whome the sonne of man is betrayed: Good were it for that man, if he had neuer beene borne. And as they dyd eate, Iesus toke bread, & when he had geuen thankes he brake it, and gaue to them, and sayd: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to them, and they all dranke of it. And he sayd unto thē: This is my bloud of the newe testamente, whiche is shed for many. Verely I saye vnto you: I will drinke no more of the fruite of the vyne, vntil that day that I drinke it new in the kyngdome of God. And when they

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thys also that she hath done, shal bee rehearsed in remembraunce of her. And Iudas Iscarioth, one of the .xii. went away vnto the hye Priestes to betray hym vnto them. When they heard that, they wer glad, & promised that they would geue hym mony. And he sought how he myght conueniently betray hym. And the firste daye of swete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we go and prepare that thou mayst eate the Passeouer? And he sent furth two of his disciples, and said vnto them: goe ye vnto the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoeuer he goeth in, say ye vnto the good mā of the house, the maister saith: where is the geaste chamber, where I shal eate Passeouer with my disciples? And he wil shewe you a great parlor, paued and prepared: there make ready for vs. And his disciples wente furth, and came into the citie, and founde as he had sayed vnto them: and they made ready the Passeouer. And when it was now euētyde, he came with the .xii. And as they sate at borde & did eate, Iesus sayd: verely I say vnto you, one of you (that eateth with me) shal betraye me. And they begā to be sory, and to saye to him one by one: is it I? and an other sayd: is it I? he answered, and sayed vnto them: it is one of the .xii. euen he that dippeth with me in the platter. The sonne of man truely goeth, as it is written of him, but woe to that man by whom the sonne of man is betrayed: Good were it for that man, if he had neuer been borne. And as they did eate, Iesus tooke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayed: Take, eate, thys is my body. And he tooke the cuppe, and when he had geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto thē: This is my bloud of the new testament, which is shed for many. Verely I saie vnto you: I wil drinke no more of the fruite of the vine, vntil that daye that I drynke it new in the kyngdome of God. And when they

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this also that she hath don shall be spoken of for a memorial of her. And Judas Jscariot one of the twelve, went vnto the chief Priests to betray him vnto them; And when they heard it, they were glad, and promised to give him mony. And he sought how he might conveniently betray him. And the first day of vnleavened bread, when they killed the Passeover, his disciples said vnto him, Where wilt thou that we go, and prepare that thou mayst eat the Passeover? And he sendeth forth two of his disciples, and saith vnto them, Go ye into the City, and there shall meet you a man bearing a Pitcher of water: follow him. And whereso-ever he shall go in, say ye to the goodman of the house, The Master saieth, Where is the guest-chamber, where I shall eat the Passeover with my disciples. And he will shew you a large vpper room furnished, and prepared, there make ready for vs. And his disciples went forth, and came into the City, and found as he had said vnto them: And they made ready the Passeover. And in the evening he cometh with the twelve. And as they sate , and did eat, Iesus said, verily, I say vnto you, one of you which eateth with me, shall betray me,. And they began to be sorrowfull, and to say vnto him, one by one, Is it J? and another said, Is it I? And he answered and said vnto them, Jt is one of the twelve that dippeth with me in the dish. The son of man indeed goeth as it is written of him: but wo to that man, by whom the son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Iesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the Cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said vnto them, This is my blood of the new Testament, which is shed for many, Verily I say vnto you, I will drink no more of the fruite of the Vine, vntill that day that I drink it new in the kingdom of God. And when they

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quia scriptum est. Percutiam pastorem: et dispergentur oues. Sed postquam resurrexero: precedam vos in galileam. Petrus autem ait illi. Et si omnes scandalizati fuerint: sed non ego. Et ait illi iesus. Amen dico tibi: quia tu hodie in nocte hac priusquam gallus bis vocem dederit, ter me es negaturus. At ille amplius loquebatur. Et si oportuerit me simul commori tibi: non te negabo. Similiter autem et omnes dicebant. Et veniunt in predium cui nomen gethsemani: et ait discipulis suis. Sedete hic, donec orem. Et assumpsit petrum et iacobum et iohannem secum: et cepit pauere et tedere. Et ait illis. Tristis est anima mea vsque ad mortem. Sustinete hic: et vigilate. Et cum processisset paululum: procidit super terram et orabat: vt si fieri posset transiret ab eo hora. Et dixit. Abba pater, omnia tibi possibilia sunt: transfer calicem hunc a me. Sed non quod ego volo: sed quod tu. Et venit: et inuenit eos dormientes. Et ait petro. Simon dormis? Non potuisti vna hora vigilare? Vigilate & orate: vt non intretis in tentationem. Spiritus quidem promptus est: caro autem infirma. Et iterum abiens orauit: eundem sermonem dicens. Et reuersus denuo inuenit eos dormientes. Erant enim oculi eorum grauati: et ignorabant quid responderent ei. Et venit tertio: et ait illis. Dormite iam: & requiescite. Sufficit. Venit hora: ecce tradetur filius hominis in manus peccatorum. Surgite eamus: ecce qui me tradet prope est. Et adhuc eo loquente venit iudas scarioth vnus ex duodecim, et cum eo multa turba cum gladijs et lignis: missi a summis sacerdotibus et senioribus & scribis. Dederat autem traditor eis signum: dicens. Quencunque osculatus fuero ipse est, tenete eum: et ducite caute. Et cum venisset: statim accedens ad eum ait. Aue rabbi. Et

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had sayde grace, they wente oute to mounte Oliuete. And Iesus sayeth vnto them: al ye shalbe offended because of me, thys nighte. For it is written: I will smite the shepeheard & the shepe shalbe scatered: but after that I am risen again, I wil go into Galile before you. Peter said vnto him: & though al men be offēded, yet will not I. And Iesus saith vnto him: verely, I say vnto thee, that this day, euen in this night before ye cocke krow twise, thou shalt deny me thre times. But he spake more vehemētly: no, if I should die with thee, I will not deny thee. Lykewise also sayd they all. And they came into a place which was named Gethsemany, and he sayde to his disciples: syt ye here while I goe asyde and praye. And he taketh with hym Peter, and Iames, & Iohn and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the death: tary ye here and watche. And he went furth a litle and fell downe flat on the grounde, and prayed, that if it were possible, the houre might passe from him. And he sayd: Abba father, all thinges are possible vnto thee, take away thys cup frō me: neuerthelesse, not that I will, but that thou wilt bee doone. And he came and found them slepyng, and sayth to Peter: Simon, slepest thou? Couldest not thou watche one houre? watche ye and pray, lest ye enter into temptacion: the spirite truely is ready, but the fleshe is weake. And again he went asyde and prayed, and spake the same woordes. And he returned and founde them aslepe agayne, for theyr eyes were heauy, neyther wiste they what to aunswere hym. And he came the thirde tyme and sayd vnto them: slepe hencefurth and take your ease, it is inough. The houre is come: behold the sonne of manne is betrayed into the handes of synners: Rise vp, let vs go: Loe, he that betraieth me is at hād. And immediatelye while he yet spake, cummeth Iudas (whiche was one of the .xii.) and with hym a great noumber of people with sweordes and staues, from the hye Priestes, and Scribes,

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had said grace, they went oute to the mount Oliuete. And Iesus sayeth vnto them: all ye shalbe offended because of me this nyghte. For it is writtē: I wil smite the shepeheard, and the shepe shal be scatered: but after that I am risē againe, I wil goe into Galile before you. Peter said vnto him: & though al men be offended, yet wil not I. And Iesus saith vnto hym: verely, I saye vnto thee, that this day, euen in this nighte, beefore the cocke krowe twise thou shalte deny me three times. But he spake more vehemently: no, if I shoulde die with thee, I will not denye thee: Likewise also said they al. And they came into a place whiche was named Gethsemany, and he saied to his disciples: sit ye here while I goe asyde and praye. And he taketh with him Peter, and Iames, and Iohn, and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the deathe: tary ye here & watch. And he went furth a litle and fel down flat on the grounde, & prayed, that if it were possible, the houre might passe from him. And he sayed: Abba father, al thinges are possible vnto thee, take away this cup from me: neuerthelesse, not as I wyl, but that thou wilt be doone. And he came and founde thē slepyng, & sayth to Peter: Simon, slepeste thou? Couldest not thou watch one houre? watch ye and pray, lest ye enter into temptacion: the spirite truly is ready, but the fleshe is weake. And agayne he wente asyde and prayed, and spake the same wordes. And he returned & founde them aslepe agayne, for theyr eyes were heauy, neyther wist they what to answer hym. And he came the thirde tyme and saied vnto them: slepe hencefurth and take your ease, it is inoughe. The houre is come: beholde, the sonne of man is betrayed into the handes of synners: Ryse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, cummeth Iudas (which was one of the .xii.) and with hym a greate noumber of people with sweordes and staues, from the hie priestes, and Scribes,

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had sung an hymn, they went out into the mount of Olives. And Iesus saith vnto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheepe shall be scattered, But after that I am risen, I will go before you into Galilee. But Peter said vnto him, Although all shall be offended, yet will not I. And Iesus saith vnto him, verily I say vnto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should dy with thee, I will not deny thee in any wise. Likewise also sayd they all. And they came to a place which was named Gethsemani, and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heavy, And saith vnto them, My soul is exceeding sorrowful vnto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba Father, All things are possible vnto thee, take away this Cup from me: nevertheless, not what I will, but what thou wilt . And he cometh, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their Eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith vnto them, Sleep on now, and take your rest: it is enough; the hour is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs go; lo, he that betrayeth me is at hand. And immediatly, while he yet spake, cōmeth Iudas, one of the twelve, and with him a great multitude, with swords and staves, from the chief Priests, and the Scribes,

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osculatus est eum. At illi manus iniecerunt in iesum: et tenuerunt eum. Vnus autem de circunstantibus educens gladium, percussit seruum summi sacerdotis: et amputauit illi auriculam. Et respondens iesus: ait illis. Tanquam ad latronem existis cum gladijs et lignis: comprehendere me. Quotidie eram apud vos in templo docens: et non me tenuistis. Sed vt impleantur scripture. Tunc discipuli eius relinquentes eum: omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sindone super nudo: & tenuerunt eum. At ille reiecta sindone: nudus profugit ab eis. Et adduxerunt iesum ad summum sacerdotem: et conuenerunt omnes sacerdotes et scribe et seniores. Petrus autem a longe secutus est eum: vsque intro in atrium summi sacerdotis. Et sedebat cum ministris: et calefaciebat se ad ignem. Summi vero sacerdotes & omne concilium querebant aduersus iesum testimonium vt eum morti traderent: nec inueniebant. Multi enim falsum testimonium dicebant aduersus eum: et convenientia testimonia illorum non erant. Et quidam surgentes falsum testimonium ferebant aduersus eum: dicentes. Quoniam nos audiuimus eum dicentem. Ego dissoluam templum hoc manu factum: & post triduum aliud non manu factum edificabo. Et non erat conueniens testimonium illorum. Exurgens autem summus sacerdos in medium: interrogauit iesum dicens. Non respondes quidquam ad ea que tibi obijciuntur ab his? Ille autem tacebat: & nichil respondit. Rursum summus sacerdos interrogabat eum: et dixit ei. Tu es xp̄s filius dei benedicti? Iesus autem dixit illi. Ego sum. Et videbitis filium hominis sedentem a dextris virtutis dei: et venientem cum nubibus celi. Summus autem sacer-

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and Elders. And he that betrayed him, had geuen them a generall token, saying: whosoeuer I dooe kysse, the same is he: take him, and leade him away warely. And assoone as he was come, he goeth straighte waye to him, and saieth vnto him: Maister, Maister, and kissed him: and they layed theyr handes on him, and toke him. And one of them that stoode by drewe out a sweorde, and smote a seruaunte of the hye Prieste, and cutte of hys eare. And Iesus aunswered, and sayd vnto them: ye be come out as vnto a thefe with sweordes and staues, for to take me: I was dayelye with you in the temple teachyng, and ye tooke me not: but these thynges come to passe that the Scriptures shoulde bee fulfylled. And they all forsooke hym and ranne awaye. And there folowed him a certayne young manne clothed in linnen vpon the bare, and the young menne caught him, and he left his linnen garmente and fled from them naked. And they led Iesus awaye to the hygheste Priest of all, and with him came all the hye priestes, and the Elders, and the Scribes. And Peter folowed him a greate waye of (euen till he was come into the palace of the hye Prieste) and he sate with the seruauntes, and warmed himselfe at the fyre. And the hye Priestes and all the counsell sought for witnesse agaynst Iesu to put him to death, and founde none: for many bare false witnes agaynste hym, but theyr witnesses agreed not together. And there arose certayne and broughte false witnesse agaynst him, saying: we heard him saye: I will destroy this temple that is made with handes, and within .iii dayes I will builde an other made without handes. But yet theyr witnesses agreed not together. And the hye priest stode vp among them, and asked Iesus, saying: aunswerest thou nothing? Howe is it that these beare witnes agaynste thee? But he helde hys peace, and aunswered nothyng. Agayne the hye priest asked hym, and sayde vnto him: arte thou Christ the sonne of the blessed? And Iesus said: I am. And ye shall see the sonne of man sitting on the right hand of power, and cumming in the

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and Elders. And he that betrayed hym, had geuen them a general token, saying: whosoeuer I doe kysse, the same is he: take and lede hym awaye warely. And assone as he was come, he goeth strayght way to him, and sayeth vnto hym: Maister, Maister, and kissed hym: and they layed theyr handes on hym, and toke hym. And one of them that stode by, drewe out a sweorde, and smote a seruaunt of the hie priestes, and cutte of his eare. And Iesus aunswered, and sayed vnto them: ye bee come oute as vnto a thefe with sweordes and staues, for to take me: I was dayelly with you in the temple teachinge, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfilled. And they al forsoke hym and ranne away: And there folowed him a certaine younge man clothed in linnen vpon the bare, and the younge men caughte hym, and he lefte his linnen garmente and fled from them naked. And they led Iesus awaye to the hyghe prieste of all, and with him came al the hie priestes, and the Elders, & the Scribes. And Peter folowed him a greate waye of (euē til he was come into the palace of the hie priest) and he sate with the seruauntes, and warmed himself at the fyer. And the hye pryestes and all the counsell soughte for witnesse agaynst Iesu to put him to death, and founde none: for many bare false witnes againste hym, but theyr wytnesses agreed not together. And there arose certaine, and brought false witnesse against hym, saying: we heard hym saye: I wyll destroye thys temple that is made with handes, and within three dayes I wyl build an other made withoute handes. But yet theyr witnesses agreed not together. And the hye pryeste stoode vp amonge them, and asked Iesus, saying: aunswerest thou nothyng? How is it that these beare witnesse agaynste thee? But he helde his peace, and answered nothyng. Agayne the hye prieste asked hym, and sayed vnto hym: art thou Christ the sonne of the blessed? And Iesus sayed: I am. And ye shall see the sonne of man sitting on the ryght hande of power, and coming in the

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and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soone as he was come, he goeth straight way to him, and saith, Master, Master, and kissed him; And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Iesus answered, and said vnto them, Are ye come out as against a thief, with swords, and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him, a certein young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Iesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; And Peter followed him a far off, even into the palace of the high Priest: and he sate with the servants, and warmed himselfe at the fire: And the chief Priests, and all the councel sought for witness against Iesus, to put him to death, and found none. For many bare fals witness against him, but their witness agreed not together. And there arose certein, and bare fals witness against him, saying, We heard him say, I will destroy this temple, that is made with hands, and within three dayes, I will build another made without hands. But neither so did their witness agree together. And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said vnto him, Art thou the Christ, the son of the blessed? And Iesus said, I am; and ye shall see the son of man sitting on the right hand of power, and coming in the

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dos scindens vestimenta sua: ait. Quid adhuc desideramus testes? Audistis blasphemiam. Quid vobis videtur? Qui omnes condemnauerunt eum esse reum mortis. Et ceperunt quidam conspuere in eum, et velare faciem eius: et colaphis eum cedere & dicere ei. Prophetiza. Et ministri alapis eum cedebant. Et cum esset petrus in atrio seorsum: venit vna ex ancillis summi sacerdotis. Et cum vidisset petrum calefacientem se: aspiciens illum ait. Et tu cum iesu nazareno eras. At ille negauit: dicens. Neque scio, neque noui quid dicas. Et exijt foras ante atrium: et gallus cantauit. Rursus autem cum vidisset illum alia ancilla, cepit dicere circunstantibus: quia hic ex illis est. At ille iterum negauit. Et post pusillum rursus qui astabant, dicebant petro. Vere ex illis es: nam et galileus es. Ille autem cepit anathematizare et iurare: quia nescio hominem istum quem dicitis. Et statim gallus iterum cantauit. Et recordatus est petrus verbi quod dixerat ei iesus (priusquam gallus cantet bis, ter me negabis) et cepit flere. (+xv 1-46)]

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cloudes of heauen. Then the hye prieste rente hys clothes, and sayde: what nede we any further of witnesses? ye haue heard blasphemy, what think ye? And they all condemned him to be woorthye of deathe. And some began to spyt at hym, and to couer hys face, and to beate him with fistes, & to say vnto him: Areade, and the seruauntes buffeted him on the face. And as Peter was beneth in the palace, there came one of the wēches of the hiest priest, and whē she saw Peter warming himselfe, she loked on him, and sayde: wast not thou also with Iesus of Nazareth? And he denyed, saying: I know him not, neither wote I what thou sayeste. And he wente out into the porche, and the cocke krewe. And a damosel (when she saw him) began agayn to say to them that stoode by: thys is one of thē. And he denyed it agayne. And anone after they that stoode by, sayde agayne vnto Peter: surelye thou art one of them, for thou art of Galyle, & thy speache agreeth therto. But he began to curse and to sweare, saying: I knowe not thys man of whome ye speake. And agayn the Cocke krewe: and Peter remembred the worde that Iesus had sayde vnto hym: before the cocke crow twise, thou shalt denie me thre times. And
he began to wepe.

¶ Feria tertia post dominicam in ramis palmarum.

[Jer. xi 18-20]

℣ [Feria .ij. Lectio esaie prophete.

In diebus illis. Dixit esaias Dominus deus meus aperuit michi aurem: ego autem non contradico, retrorsum non abij. Corpus meum dedi percutientibus: et genas meas vellentibus. Faciem meam non auerti ab increpantibus et conspuentibus in me. Dominus deus auxiliator meus: ideo non sum confusus. Ideo posui faciem meam vt petram durissimam: et scio quoniam non confundar. Iuxta est qui iustificat me: quis contradicet

¶ TEWESDAY BEFORE EASTER.

The Epistle.

[Esai. l.

THe lorde God hath opened myne eare, therefore can I not say nay, neyther withdrawe my selfe: but I offer my backe vnto the smiters, and my chekes to the nippers.

I turne not my face from shame and spittyng, and the lord god shal helpe me: Therfore shal I not be confounded. I haue hardened my face lyke a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me, who wil then goe to lawe with me? Let vs stande one agaynst an other: if there be any that will reason with me, let hym come here foorth vnto me. Be-

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cloudes of heauen. Then the hye prieste rente his clothes, and sayed: what nede we any further of witnesses? ye haue heard blasphemye, what thinke ye? And they al condemned him to bee worthy of death. And some began to spit at hym, and to couer hys face, and to beate him with fistes, and to say vnto hym: Areade, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest prieste, and when she sawe Peter warming hymselfe, she loked on hym, and said: wast not thou also with Iesus of Nazareth? But he denied, sayinge: I know hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke krewe. And a damosell (when she sawe hym) began againe to saye to them that stode by: this is one of them. And he denied it again. And anone after they that stode by, sayed agayne vnto Peter: surely thou arte one of them, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse and to sweare, saying: I knowe not thys man of whom ye speake. And agayne the cocke krewe: and Peter remẽbred the worde that Iesus had sayed vnto hym: before the cocke crowe twise, thou shalt deny me three tymes. And
he began to wepe.

TUESDAIE BEFORE EASTER.

℄ The Epistle.

[Esai. 1.

THe lord God hath opened myne eare, therfore can I not say nay, neyther withdraw my selfe: but I offer my backe vnto the smiters, and my chekes to the nippers.

I turne not my face from shame & spitting, and the lord god shal helpe me: Therfore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusion. He is at hande that iustifieth me, who wil then goe to lawe with me? Let vs stande oneagaynst another: if there be any that wyll reason with me, let hym come here foorth to me. Be-

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Clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say vnto him, Prophesy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high Priest. And when she saw Peter warming himself, she looked vpon him, and said, And thou also wast with Iesus of Nazareth. But he denyed, saying, I know not, neither vnderstand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curs, and to swear, saying, I know not this man of whom ye speak. And the second time, the cock crew: and Peter called to mind the word that Iesus said vnto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

℣ For the Epistle.

[Esay. 50. 4-5.

The Lord God, hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame, and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint , and I know that I shall not be ashamed. He is neer that iustifieth me, who will contend with me? let vs stand together: Who is mine adversary? let him come neer to me. Be-

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michi? Stemus simul: quis est aduersarius meus? Accedat ad me. Ecce dominus auxiliator meus: quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur tinea comedet eos. Quis ex vobis timens deum: audiens vocem serui sui? Quis ambulauit in tenebris & non est lumen ei? Speret in nomine domini: & innitatur super deum suum.]

℣ ℭ Passio domini nostri Iesu xp̄i secundum Marcum.

[Marc. xiv+] Et confestim mane consilium facientes summi sacerdotes cum senioribus & scribis & vniuerso concilio: vincientes iesum duxerunt, & tradiderunt pilato. Et interrogauit eum pilatus. Tu es rex iudeorum? At ille respondens ait illi. Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogauit eum: dicens. Non respondes quidquam? Vide in quantis te accusant. Iesus autem amplius nichil respondit: ita vt miraretur pilatus. Per diem autem festum solebat dimittere illis vnum ex vinctis: quencunque petissent. Erat autem qui dicebatur barabbas: qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba: cepit rogare sicut semper faciebat illis. Pilatus autem respondit eis: et dixit. Vultis dimittam vobis regem iudeorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitarunt turbam: vt magis barabbam dimitteret eis. Pilatus autem iterum respondens: ait illis. Quid ergo vultis faciam regi iudeorum? At illi iterum clamauerunt. Crucifige eum. Pilatus vero dicebat eis. Quid enim mali fecit? At illi magis clama-

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holde, the Lorde God standeth by me, what is he then that can condemne me? loe, they shall be all lyke as an olde cloth, the moth shall eate them vp. Therefore, whoso feareth the Lorde among you, let him heare the voyce of hys seruaunte. Whoso walketh in darkenes, and no lighte shyneth vpon hym, let hym put his trust in the name of the Lord, and holde him by his God: but take hede, ye al kindle a fyre of the wrath of God, and steare vp the coales: walke on in the glystryng of your owne fyer, and in the coales that ye haue kyndled. Thys cummeth vnto you from my hande, namelye that ye shall slepe in sorowe.

The Gospell.

[Mar. xv.

AND anone in the dawning, the hye priestes held a counsel with the Elders and the Scribes, and the whole congregacion, and bounde Iesus, and led hym away, and deliuered him to Pilate. And Pilate asked hym: art thou the kyng of the Iewes? and he aunswered & sayd vnto him: thou sayst it. And the hye Priestes accused him of many thynges . So Pylate asked hym agayne, saying: aunswereste thou nothyng? Beholde howe many thinges they laye vnto thy charge. Iesus yet aunswered nothing, so that Pilate merueiled. At that feast Pilate did deliuer vnto them a priesoner, whomesoeuer they would desyre. And there was one that was named Barrabas, which lay bound with them that made insurreccion : he had committed murther . And the people called vnto him, and began to desyre him, that he woulde doe according as he had euer done vnto them. Pilate aunswered them, saying: will ye that I lette looce vnto you the king of the Iewes? For he knewe that the hye priestes had delyuered him of enuie. But the hye priestes moued the people, that he should rather deliuer Barrabas vnto them. Pilate aunswered agayne, and sayde vnto them: what will ye that I then doe vnto him, whome ye call the king of the Iewes? And they cryed again, crucifye him. Pilate said vnto

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holde, the lorde God standeth by me, what is he then that can condemne me? loe, they shall be like as an olde cloth, the moth shall eate them vp. Therfore, whoso feareth the Lord among you, let him heare the voyce of his seruaunte. Whoso walketh in darkenes, and no light shineth vpon him, let hym put hys trust in the name of the lord, and holde hym vp by hys god: but take hede, ye al kindle a fyre of the wrath of god, and steare vp the coales: walke on in the glystryng of your owne fyre, and in the coales that ye haue kyendled. Thys cummeth vnto you from my hande, namely that ye shal slepe in sorowe.

℄ The Gospell.

[Mark. xv

ANd anon in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Iesus, and led him awaye, and deliuered him to Pilate. And Pilate asked him: art thou the kyng of the Iewes? and he answered and sayed to him: thou saist it. And the hye priestes accused him of many thynges . So Pilate asked hym agayne, saying: answerest thou nothyng? Behold how many thinges they laye to thy charge. Iesus answered yet nothyng, so that Pilate merueiled. At that feast Pilate dyd deliuer vnto them a priesoner, whomesoeuer they would desyre. And there was one that was named Barrabas, which lay bounde with them that made insurreccion : he had cõmitted murther . And the people called vnto hym, & began to desyre hym, that he woulde dooe accordyng as he had euer done vnto them. Pilate answered them, saying: wyl ye that I let looce vnto you the kyng of the Iewes? for he knew that the hie priestes had deliuered him of enuye. But the hye priestes moued the people that he should rather delyuer Barrabas vnto them. Pilate answered agayne, and sayed vnto thē: what wil ye that I then doe vnto him, whō ye cal the king of the Iewes? And they cryed agayne, crucifie him. Pilate said vnto

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hold, the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old, as a garment: the moth shall eat them vp. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay vpon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks: walke in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

[St: Mark. 15. 41.

And straight way in the morning, the chief Priests held a consultation with the Elders, and Scribes, and the whole councel, and bound Iesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answering, said vnto him, Thou saiest it. And the chief Priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Iesus yet answered nothing; so that Pilate marvelled. Now at that feast he released vnto them one Prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had cõmitted murder in the Insurrection. And the multitude crying aloud, began to desire him to do as he had ever don vnto them. But Pilate answered them, saying, Will ye that I release vnto you the King of the Iews? (For he knew that the chief Priests had delivered him for envy) But the chief Priests moved the people that he should rather release Barabbas vnto them. And Pilate answered, and said again vnto them, What will ye then that I shall do vnto him whom ye call the King of the Iews? And they cried out again, Crucifie him. Then Pilate said vnto

bant. Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis barabbam: et tradidit eis iesum flagellis cesum, vt crucifigeretur. Milites autem duxerunt eum in atrium pretorij: et conuocant totam cohortem, et induunt eum purpura. Et imponunt ei plectentes spineam coronam: et ceperunt salutare eum. Aue rex iudeorum. Et percutiebant caput eius arundine et conspuebant eum: & ponentes genua adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura: & induerunt eum vestimentis suis. Et educunt illum vt crucifigerent eum: et angariauerunt pretereuntem quempiam simonem cyreneum venientem de villa, patrem alexandri et rufi: vt tolleret crucem eius. Et perducunt illum in golgotha locum: quod est interpretatum calvarie locus. Et dabant ei bibere myrrhatum vinum: et non accepit. Et crucifigentes eum, diuiserunt vestimenta eius: mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia: & crucifixerunt eum. Et erat titulus cause eius inscriptus: rex iudeorum. Et cum eo crucifigunt duos latrones: vnum a dextris, et alium a sinistris eius. Et adimpleta est scriptura que dicit: et cum iniquis reputatus est. Et pretereuntes blasphemabant eum: mouentes capita sua et dicentes. Vah qui destruis templum dei: et in tribus diebus reedificas illud. Saluum fac temetipsum: descendens de cruce. Similiter et summi sacerdotes illudentes: ad alterutrum cum scribis dicebant. Alios saluos fecit: seipsum non potest saluum facere. Xp̄s rex israel descendat nunc de cruce: vt videamus et credamus. Et qui cum eo crucifixi erant: conuiciabantur ei. Et facta hora sexta: tenebre facte sunt per totam terram vsque in horam nonam. Et hora nona exclamauit iesus voce magna: dicens. Heloi,

them: what euil hath he done? And they cried the more feruently, crucifye hym. And so Pilate willing to content the people, lette looce Barrabas vnto them, and delyuered vp Iesus (whē he had scourged him) for to be crucified. And the souldiours led hym away into the common hall, and called together the whole multytude, & they clothed hym with purple, and they platted a croune of thornes and crouned hym withall, and began to salute him: Hayle king of the Iewes. And they smote him on the head with a reede, and did spyt vpon hym, and bowed theyr knees and wurshypped hym. And when they had mocked hym, they tooke the purple of him, and put hys owne clothes on hym, and led hym out to crucifye him. And they compelled one that passed by called Simon of Cirene (the father of Alexander and Rufus) whiche came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (whiche, if a man interprete it, is the place of dead mennes sculles) and they gaue him to drinke, wine mingled with mirrhe, but he receiued it not. And when they had crucifyed hym, they parted his garmentes, castyng lottes vpon them what euery man shoulde take. And it was about the thyrde houre, and they crucifyed him. And the tytle of his cause was written: The kyng of the Iewes. And they crucyfyed with hym two theues: the one on hys righte hande, and the other on hys left. And the scripture was fulfiled, whiche sayeth: he was counted among the wicked. And they that wente by, rayled on him, wagging their heades, and saying: A wretch, thou that destroyest the temple and buildest it agayne in three dayes: saue thy selfe and come downe frō the crosse. Lykewyse also mocked him the hye priestes among themselues with the Scribes, and sayed: he saued other men, himselfe he cannot saue. Let Christ the kyng of Israell descend now from the crosse, that we may see and beleue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenes arose ouer all the earth,

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them: what euil hath he done? And they cried the more feruently, crucifye him. And so Pilate willing to content the people, let looce Barrabas vnto them, & deliuered vp Iesus (when he had scourged hym) for to be crucified. And the souldiours led him away into the cōmon hall, and called together the whole multitude, and thei clothed him with purple, and thei platted a croune of thornes and crouned hym withal, and began to salute hym; Haile kyng of the Iewes. And they smote him on the head with a reede, and did spit vpon hym, and bowed their knees & wurshipped hym. And when they had mocked hym, they toke the purple of hym, and put hys own clothes on him, and ledde hym oute to crucifie hym. And they compelled one that passed by called Symon of Syrene (the father of Alexander and Rufus) whiche came oute of the fielde, to beare hys crosse. And they brought hym to a place named Golgotha (whiche if a man interprete, is the place of dead mens sculles:) and they gaue hym to drynke, wyne mingled with mirrhe, but he receiued it not. And whē thei had crucified him: they parted his garmentes, castyng lottes vpon them what euery man should take. And it was aboute the thyrde houre, and they crucified hym. And the title of hys cause was written. The kyng of the Iewes. And they crucified with hym two theues: the one on hys ryght hand, and the other on hys lefte. And the scripture was fulfilled, which saith: he was coūted among the wycked. And they that wente by, rayled on hym, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildeste it agayne in three dayes: saue thy selfe and come down from the crosse. Lykewyse also mocked hym the hye priestes among themselues with the Scribes, and sayed: he saued other men, himselfe he cannot saue. Let Christ the king of Israel descende now from the crosse, that we maye see and beleue. And they that wer crucified with hym, checked hym also. And when the sixt houre was come, darkenes arose ouer al the earth,

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them, Why, what evil hath he don? And they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas vnto them, and delivered Iesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him. Hail King of the Iews. And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the Purple from him, and put his own clothes on him, and led him out to crucifie him. And they compell one Simon a Cirenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him vnto the place Golgotha, which is being interpreted, the place of a scull. And they gave him to drink, wine mingled with mirrh: but he received it not. And when they had crucified him, they parted his garments, casting lots vpon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his Accusation was written over, The King of the Jews. And with him they crucified two theeves, the one on his right hand, the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroiest the temple, and buildest it in three dayes, save thy selfe, and come down from the Cross. Likewise also, the chief Priests mocking, said among themselves with the Scribes. He saved others, himself he cannot save. Let Christ the King of Israel descend now from the Cross, that we may see and believe: And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land,

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heloi, lamazabathani? Quod est interpretatum: Deus meus, deus meus vt quid dereliquisti me? Ei quidam de circumstantibus audientes: dicebant. Ecce heliam vocat. Currens autem vnus et implens spongiam aceto: circumponensque calamo, potum dabat ei dicens. Sinite videamus si veniat helias: ad deponendum eum. Iesus autem emissa voce magna: expirauit. Et velum templi scissum est in duo: a summo vsque deorsum. Videns autem centurio qui ex aduerso stabat: quia sic clamans exspirasset, ait. Vere hic homo filius dei erat. Erant autem et mulieres de longe aspicientes: inter quas erat maria magdalene, et maria iacobi minoris et ioseph mater, et salome. Et cum esset in galilea: sequebantur eum et ministrabant ei: et alie multe que simul cum eo ascenderant hierosolymam. Euangelium.

Et cum iam sero factum esset (quia erat parasceue quod est ante sabbatum) venit ioseph ab arimathia nobilis decurio: qui et ipse erat expectans regnum dei. Et audacter introiuit ad pilatum: et petijt corpus iesu. Pilatus autem mirabatur si iam obijsset. Et accersito centurione: interrogauit eum si iam mortuus esset. Et cum cognouisset a centurione: donauit corpus ioseph. Ioseph autem mercatus sindonem: & deponens eum inuoluit sindone: et posuit eum in monumento quod erat excisum de petra. Et aduoluit lapidem: ad ostium monumenti.

¶ Feria .iiij. post dominicam in ramis palmarum.

[Lectiones. Isa. lxii 11b, lxiii 1-7a; liii 1-10, 12a]

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vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying: Eloy, Eloy, lamasabathany? whiche is (if one interprete it) my God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, sayed: beholde, he calleth for Helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, & gaue hym to drincke, saying: let hym alone, let vs see whether Helias will come and take hym downe. But Iesus cryed with a loude voyce, and gaue vp the gost. And the vayle of the temple rente in .ij. peces, from the top to the bottom. And when the Centurion (which stode before him) sawe that he so cryed, and gaue vp the gost, he sayde: truely this man was the sonne of God. There were also women a good waye of, beholdyng hym: among whom was Mary Magdalene, and Mary the mother of Iames the litle, and of Ioses, & Mary Salome (which also when he was in Galile had folowed hym, and ministred vnto hym) and many other women, whiche came vp with hym to Ierusalē. And nowe when the euen was come (because it was the day of preparyng that goeth before the Sabboth) Ioseph of the citie of Aramathia, a noble counsaylour, whiche also loked for the kingdome of God, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate merueiled that he was already dead, and called vnto hym the Centurion, and asked of hym, whether he had been any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Ioseph And he bought a linnen clothe, and toke hym downe, and wrapped him in the linnen cloth, and layed him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

WEDNESDAY BEFORE EASTER.

¶ At the Communion.
The Epistle.
[Hebre. ix.

WHere as is a testamēt, there must also (of necessitie) be the death of

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vntill the ninth houre. And at the ninth houre Iesus cried with a loud voice, saying: Eloy, Eloy, lama-sabathany? whiche is (yf one interprete it) my god, my god, why hast thou forsakē me? And some of them that stode by, whē thei heard that, sayd: behold, he calleth for Helias. And one ranne and filled a sponge ful of vineger, and put it on a reede, & gaue him to drinke, saying: let him alone, let vs see whether Helias wil come & take him down. But Iesus cried with a loud voice, and gaue vp the gost. And the vaile of the temple rent in .ii. peces, from the top to the bottom. And whē the Centuriō (which stode before him) sawe that he so cried, & gaue vp the gost, he saied: truly this man was the sonne of god. There wer also women a good way of, beholding him: among whom was Mary Magdalene, & Mary the mother of Iames the litle, and of Ioses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other women, whyche came vp with him to Ierusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabboth) Ioseph of the citie of Arimathia a noble counsailour, which also loked for the kingdom of God, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate merueiled that he was already dead, and called vnto him the Centuriō, and asked of him, whether he had been any while dead. And when he knew the trueth of the Centuryon, he gaue the body to Ioseph. And he bought a linnen cloth, and toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was layde.

WEDNESDAIE BEFORE EASTER.

℄ The Epistle.

[Hebr. ix.

WHeras is a testament, there must also (of necessitie) be the death of

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vntil the ninth hour. And at the ninth hour Iesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani! which is, being interpreted, My God, My God, Why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of Vineger, and put it on a reed, and gave him to drink, saying, Let alone, let vs see whether Elias will come to take him down. And Iesus cried with a loud voice, and gave vp the Ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the Centurion which stood over against him, saw that he so cried out, and gave vp the Ghost, he said, Truly, this man was the son of God.

WEDNESDAY BEFORE EASTER.

The Epistle.

[Heb. 9. 4 16.

Where a testament is, there must also of necessity be the death of

him that maketh the testamēt. For the testament taketh authoritie when men are dead: for it is yet of no value, as lōg as he that maketh the testamēt is aliue: for which cause also, neyther the first testament was ordayned without bloud. For when Moyses had declared all the commaūdemente to all the people, according to the lawe, he tooke the bloud of calues, and of Goates, with water and purple wolle, and ysope, and sprinckled both the booke & all the people, saying: this is the bloud of the testamente, whiche God hath appointed vnto you. Moreouer he sprinkled the tabernacle with bloud also, and all the ministring vessels. And almost al thinges are by the lawe, purged with bloud, and without sheding of bloud is no remission. It is nede then, that the similitudes of heauenly thinges be purified with suche thinges: but that the heauenly thinges themselfes, be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the hye priest entreth into the holy place euery yere with straūge bloud: for then must he haue often suffred sence the worlde began. But nowe in the end of the world hath he appeared once, to put sinne to flight by the offering vp of himself. And as it is appointed vnto all men that they shall once dye, and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare agayne without synne vnto saluacion.

℣ Passio domini nostri Iesu xp̄i. Secundum Lucam.

[xxii. A

IN illo tempore. Appropinquabat autem dies festus azymorum: qui dicitur pascha. Et querebant principes sacerdotum et scribe: quomodo iesum interficerent. Timebant vero plebem. Intrauit autem sathanas in iudam (qui cognominabatur scarioth) vnum de

The Gospell.

[Luc. XXii.

THe feast of swete bread drew nye, whiche is called Easter, and the hye priestes & Scribes sought howe they might kill hym, for they feared the people. Then entred Sathā into Iudas, whose sirname was Iscarioth (whiche was of the numbre of the .xii.) and he went his waye and

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him that maketh the testament. For the testament taketh authoritie when mē are dead: for it is yet of no value, as long as he that maketh the testamēt is aliue: for which cause also, neyther the firste testamente was ordayned withoute bloud. For when Moses had declared all the commaundemente to all the people, accordynge to the law, he toke the bloud of calues and, of Goates, with water, and purple wolle, and ysope, and spryncled bothe the booke and all the people, saying: this is the bloud of the testamēt, which God hath appointed vnto you. Moreouer he sprinckled the tabernacle with bloud also, & al the ministring vessels. And almost al thinges are by the law, purged with bloud, and without sheding of bloud is no remission. It is nede then, that the similitudes of heauenly thynges be purified with suche thynges: but that the heauenly thynges themselfes, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hādes (which are similitudes of true thynges) but is entred into verye heauen, for to appeare nowe in the sight of god for vs: not to offer hymselfe often, as the hye priest entreth into the holy place euery yere with straunge bloud: for thē must he haue often suffred sence the world began. But nowe in the ende of the worlde hath he appeared once, to put synne to flighte by the offeryng vp of himself. And as it is appointed vnto al men that they shal once dye, and then cometh the iudgemente: Euen so Chryste was once offered to take awaye the synnes of many, and vnto them that looke for him shall he appeare agayne without synne, vnto saluacion.

℄ The Gospell.

[Luk. xxii

THe feaste of swete bread drewe nie, which is called Easter, and the hye Priestes and Scrybes soughte how they myghte kyl hym, for they feared the people. Thē entred Satā into Iudas, whose sirname was Iscarioth (whiche was of the numbre of the .xii) and he wente his waye and

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the testatour .
For a testament is of force after men are dead: otherwise it is of no strength at all while the testatour liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law; he tooke the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enioyned vnto you. Moreover he sprinckled with blood, both the tabernacle, and all the Vessels of the ministry. And almost all things are by the law Purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it selfe, now to appear in the presence of God for vs. Nor yet that he should offer himself often, as the high Priest entreth into the holy place, every year, with blood of others. For then must he often have suffered since the Foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed vnto men once to die, but after this the Iudgement. So Christ was once offered to bear the sinns of many, and vnto them that looke for him, shall he appeare the second time, without sin vnto salvation.

The Gospel.

[St: Luke. 22. 41.

Now the feast of vnleavened bread drew nigh, which is called the Passover. And the chief Priests, and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelve. And he went his way, and

duodecim : et abijt, & locutus est cum principibus sacerdotum et magistratibus : quemadmodum illum traderet eis. Et gauisi sunt : et pacti sunt pecuniam illi dare, et spopondit. Et querebat opportunitatem vt traderet illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi pascha : et misit petrum & iohannem dicens. Euntes parate nobis pascha vt manducemus. At illi dixerunt. Vbi vis paremus? Et dixit ad eos. Ecce introeuntibus vobis in ciuitatem, occurret vobis homo quidam amphoram aque portans : sequimini eum in domum in quam intrat, & dicetis patrifamilias domus. Dicit tibi magister. Vbi est diuersorium vbi pascha cum discipulis meis manducem? Et ipse vobis ostendet cenaculum magnum stratum : et ibi parate. Euntes autem inuenerunt sicut dixit illis : et parauerunt pascha. Et cum facta esset hora, discubuit : et duodecim apostoli cum eo. Et ait illis. Desiderio desideraui hoc pascha manducare vobiscum : antequam patiar. Dico enim vobis quia ex hoc non manducabo illud : donec inpleatur in regno dei. Et accepto calice : gratias egit et dixit. Accipite & diuidite inter vos. Dico enim vobis quod non bibam de generatione vitis : donec regnum dei veniat. Et accepto pane : gratias egit et fregit : et dedit eis dicens. Hoc est corpus meum quod pro vobis datur : hoc facite in meam commemorationem. Similiter et calicem : postquam cenauit dicens. Hic est calix nouum testamentum in sanguine meo : qui pro vobis fundetur. Veruntamem ecce manus tradentis me : mecum est in mensa. Et quidem filius hominis secundum quod diffinitum est vadit : veruntamen ve homini illi per quem tradetur. Et ipsi ceperunt querere inter se : quis esset ex eis qui hoc facturus esset. Facta est autem contentio inter eos : quis

commoned with the hye priestes and officers, howe he might betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye hym vnto them, whē the people were away. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and Iohn, saying : goe & prepare vs the passeouer, that we may eate. They sayed vnto him : where wylt thou that we prepare? And he sayed vnto them : beholde, when ye entre into the citie, there shall a manne meete you bearing a pitcher of water, hym folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house : the maister sayeth vnto thee : where is the geast chambre where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paued : there make ready. And they wente and founde as he had sayed vnto them, and they made ready the passeouer. And when the houre was come, he sate downe, and the .xii. Apostles with him. And he sayd vnto them : I haue inwardly desyred to eate this passeouer with you, before that I suffre. For I saye vnto you : hencefurth I will not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and sayd : Take this and deuide it among you. For I say vnto you : I will not drinke of the fruite of the vine, vntill the kingdome of God come. And he toke bread, & when he had geuē thankes, he brake it, and gaue vnto them, saying : This is my body, which is geuen for you : This do in the remembraunce of me. Lykewyse also when he had supped, he tooke the cuppe, saying : This cup is the newe testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of manne goeth as it is appointed : but woe vnto that manne, by whom he is betrayed. And they began to enquire among themselues, whiche of them it was that should do it. And there was

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commoned with the hie priestes and officers, how he myght betraye him vnto them. And they wer glad, and promysed to geue hym money. And he consented, and soughte opportunitie to betraye hym vnto them, when the people were away. Then came the daye of swete bread, when of necessitie the passeouer must bee offred. And he sente Peter and Iohn, saying: goe and prepare vs the passeouer, that we may eate. Thei said vnto him: where wilte thou that we prepare? And he saied vnto them: beholde, when ye entre into the citie, there shal a man mete you bearing a pitcher of water: him folow into the same house that he entreth in, and ye shal say vnto the good mā of the house: the maister sayeth vnto thee: where is the geast chambre where I shal eate the passeouer with my disciples? And he shal shewe you a great parlour paued: there make readye. And they went and founde as he had sayd vnto them, & they made ready the passeouer. And when the houre was come, he sate downe, and the .xii. Apostles with him. And he sayed vnto them: I haue inwardly desyred to eate this passeouer with you, before that I suffer. For I saye vnto you: hencefurth will I not eate of it any more, vntil it be fulfilled in the kingdom of god. And he toke the cup, and gaue thankes, & sayd: Take thys, and deuide it among you. For I saye vnto you: I wyll not drynke of the fruite of this vine, vntill the kyngedome of God come. And he toke bread, and whē he had geuen thankes, he brake it, and gaue vnto thē, saying: This is my body, which is geuē for you: This doe in remembraunce of me. Likewyse also when he had supped, he toke the cuppe, saying: This cuppe is the newe testamente in my bloud, whiche is shed for you. Yet beholde, the hande of hym that betraieth me, is wyth me on the table. And trulye the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whom he is betrayed. And they beganne to enquire amonge themselues, whiche of them it was that shoulde dooe it. And there was

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communed with the chief Priests and captains, how he might betray him vnto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him vnto them in the Absence of the multitude. Then came the day of vnleavened bread, when the passover must be killed. And he sent Peter, and Iohn, saying, Go, and prepare vs the passover, that we may eat. And they said vnto him, Where wilt thou that we prepare? And he said vnto them, behold, when ye are entred into the City there shall a man meet you, bearing a pitcher of Water, follow him into the house where he entreth in. And ye shall say vnto the goodman of the house, The Master saieth vnto thee, Where is the Guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large vpper roome furnished, there make ready And they went, and found as he had said vnto them: and they made ready the passover. And when the hour was come, he sate down, and the twelve Apostles with him. And he said vnto them, With desire I have desired to eate this passover with you before I suffer. For I say vnto you, I will not any more eate thereof, vntill it be fulfilled in the kingdom of God. And he took the Cup and gave thanks, and said, Take this, and divide it among your selves. For I say vnto you, I will not drink of the fruit of the Vine, vntill the kingdom of God shall come. And he took bread, and gave thancks, and brake it, and gave vnto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying; This Cup is the new testament in my blood, which is shed for you: But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined, but wo vnto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was, that should do this thing. And there was

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eorum videretur esse maior. Dixit autem eis. Reges gentium dominantur eorum: et qui potestatem habent super eos, benefici vocantur. Vos autem non sic. Sed qui maior est in vobis: fiat sicut minor. Et qui precessor est: sicut ministrator. Nam quis maior est, qui recumbit an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum sicut qui ministrat: vos autem estis qui permansistis mecum in tentationibus meis. Et ego dispono vobis (sicut disposuit michi pater meus) regnum: vt edatis & bibatis super mensam meam in regno meo, et sedeatis super thronos iudicantes duodecim tribus israel. Ait autem dominus simoni. Simon, ecce sathanas expetiuit vos: ut cribraret sicut triticum. Ego autem rogaui pro te: vt non deficiat fides tua. Et tu aliquando conuersus: confirma fratres tuos. Qui dixit ei. Domine, tecum paratus sum: & in carcerem et in mortem ire. At ille dixit. Dico tibi petre, non cantabit hodie gallus donec ter abneges nosse me. Et dixit eis. Quando misi vos sine sacculo et pera & calciamentis: nunquid aliquid defuit vobis? At illi dixerunt. Nichil. Dixit ergo eis. Sed nunc qui habet sacculum: tollat similiter & peram. Et qui non habet vendat tunicam suam: et emat gladium. Dico enim vobis: quoniam adhuc hoc quod scriptum est, oportet impleri in me. Et cum iniquis deputatus est. Etenim ea que sunt de me: finem habent. At illi dixerunt. Domine, ecce gladij duo hic. At ille dixit eis. Satis est. Et egressus ibat secundum consuetudinem in montem oliuarum: secuti sunt autem illum et discipuli. Et cum peruenisset ad locum: dixit illis. Orate, ne intretis in tentationem. Et ipse auulsus est ab eis quantum iactus est lapidis: et positis genibus orabat dicens. Pater, si vis transfer calicem istum a me.

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a striefe among them, whiche of them shoulde seme to be greatest. And he sayde vnto them: the kinges of nacions reigne ouer them, & they that haue authoritie vpon them, are called gracious Lordes: but ye shall not be so. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue bydden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kyngdome, and sit on seates, iudgeyng the .xii. tribes of Israel. And the Lorde sayd: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy faith fayle not. And whē thou art conuerted, strength thy brethren. And he sayd vnto hym: Lorde I am ready to go with thee into prieson, and to death. And he sayd: I tell thee Peter, the Cocke shall not krowe this daye, tyll thou haue thrise denied that thou knowest me. And he sayde vnto them: when I sēt you without wallett, and scrip, and shoes, lacked ye any thing? And they sayd, no. Then sayd he vnto them: but now he that hath a wallet, let hym take it vp, and likewise his scrip. And he that hath no sweord, let hym sell his coate and bye one. For I say vnto you, that yet thesame which is written, must be perfourmed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lord, behold, here are .ii. swordes: and he sayd vnto them: it is ynough. And he came out, and wēt (as he was wont) to Mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: pray, leste ye fall into temptacion. And he gate hymselfe from them about a stones cast, and kneled downe and prayed, saying: Father yf thou wilt, re-

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a strife amonge them, whiche of them shoulde seeme to bee the greatest. And he sayed vnto them: the kynges of nacions reigne ouer them, and they that haue authoritie vpon them, are called gracious : but ye shall not so be. But he that is greateste amonge you, shall bee as the yonger, and he that is chiefe, shalbe as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue bydden with me in my temptacions. And I appoynt vnto you a kyngdom, as my father hath apoynted to me, that ye maye eate and drynke at my table in my kyngdom, and sit on seates, iudgeyng the .xii. trybes of Israel. And the Lord said: Simon, Simon, behold, Sathan hath desired to sifte you, as it were wheate: But I haue prayed for thee, that thy faith fayle not. And whē thou art conuerted, strength thy brethren. And he said vnto hym: Lorde, I am ready to goe with thee into prieson, and to death. And he said: I tel thee Peter, the Cocke shal not crowe thys daye, tyl thou haue denied thrise that thou knoweste me. And he sayed vnto them: when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, no. Then sayed he vnto them: but now he that hath a wallet, let hym take it vp, and lykewyse his scrip. And he that hath no sworde, lette hym sell hys coate and bye one. For I saye vnto you, that yet thesame which is writtē, must be perfourmed in me: euen among the wicked was he reputed: For those thynges which are written of me haue an ende. And they sayed: Lorde, beholde, here are .ii. swordes: and he said vnto them: it is ynough. And he came out, and went (as he was wont) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: praye, leste ye fall into temptacyon. And he gate himselfe frō them about a stones cast, and kneled down and prayed, saying: Father, yf thou wilte, re-

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also a strife among them, which of them should be accompted the greatest. And he said vnto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority vpon them, are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint vnto you a kingdom, as my Father hath appointed vnto me. That ye may eate, and drink at my table in my kingdom, and sitt on thrones, iudging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy brethren. And he said vnto him, Lord I am ready to go with thee, both into Prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said vnto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he vnto them, But now he that hath a purse, let him take it, and likewise his scrip,: and he that hath no sword, let him sell his garment, and buy one. For I say vnto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said vnto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, re-

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Veruntamen non mea voluntas: sed tua fiat. Apparuit autem illi angelus de celo: confortans eum. Et factus in agonia prolixius orabat: et factus est sudor eius sicut gutte sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos: inuenit eos dormientes pre tristitia. Et ait illis. Quid dormitis? Surgite orate, ne intretis in tentationem. Adhuc eo loquente ecce turba: et qui vocabatur iudas, vnus de duodecim, antecedebat eos. Et appropinquauit iesu: vt oscularetur eum. Iesus autem dixit illi. Iuda osculo filium hominis tradis? Videntes autem hi qui circa ipsum erant quod futurum erat: dixerunt ei. Domine si percutimus in gladio? Et percussit vnus ex illis seruum principis sacerdotum: et amputauit auriculam eius dexteram. Respondens autem iesus: ait. Sinite vsque huc. Et cum tetigisset auriculam eius: sanauit eum. Dixit autem iesus ad eos qui venerant ad se: principes sacerdotum et magistratus templi et seniores. Quasi ad latronem existis cum gladijs et fustibus: cum quotidie vobiscum fuerim in templo: & non extendistis manus in me. Sed hec est hora vestra: et potestas tenebrarum. Conprehendentes autem eum duxerunt ad domum principis sacerdotum: petrus vero sequebatur eum a longe. Accenso autem igne in medio atrij, & circumsedentibus illis: erat petrus in medio eorum. Quem cum vidisset ancilla quedam sedentem ad lumen, et eum fuisset intuita: dixit. Et hic cum illo erat. At ille negauit eum: dicens. Mulier, non noui illum. Et post pusillum alius videns eum, dixit. Et tu de illis es. Petrus vero ait. O homo, non sum Et interuallo facto quasi hore vnius: alius quidam affirmabat dicens. Vere et hic cum illo erat: nam & galileus est. Et ait petrus. Homo, nescio quid dicis. Et

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moue this cup from me: Neuerthelesse, not my will, but thyne be fulfilled. And there appeared an Aungel vnto him from heauen, coumfortyng hym. And he was in an agony and prayed the longer: and hys sweate was lyke droppes of bloud, tricklyng downe to the ground. And whē he arose from prayer, and was come to his disciples, he founde them slepyng for heauinesse, and he sayed vnto them: why slepe ye? Ryse and praye, leste ye fall into temptacion. Whyle he yet spake, behold, there came a companye, and he that was called Iudas, one of the .xii. went before thē, and preased nye unto Iesus, to kisse hym. But Iesus sayd vnto him: Iudas, betrayest thou the sonne of man with a kisse? When they whiche were about hym sawe what would folow, they sayde vnto him: Lord, shall we smyte with the sweorde? And one of them smote a seruaunt of the hye priest, and stroke of his ryght eare. Iesus aunswered and sayd: suffre ye thus farre forth. And when he touched his eare, he healed hym. Then Iesus sayd vnto the hye priestes, and rulers of the temple, and the elders, whiche were come to him: Ye be come out as vnto a thefe, with swordes and staues. When I was dayly with you in the temple, ye stretched forth no handes againste me: but this is euen your very houre, and the power of darkenes. Then toke they hym & led hym, & brought hym to the hye priestes house. But Peter folowed a farre of. And when they had kindled a fyer in the middes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyer (and loked vpon hym) she sayed: this same felow was also with him. And he denied him, saying: woman, I knowe hym not. And after a litle whyle, another saw him, and sayd: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, an other affirmed, saying: verely, this felow was with hym also, for he is of Galile. And Peter

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moue this cup frō me: Neuerthelesse, not my wyll, but thyne be fulfylled. And there appeared an Aungel vnto hym from heauen, comfortinge hym. And he was in an agonye and prayed the longer: and his sweat was lyke droppes of bloud, tricklyng down to the ground. And when he arose from prayer, & was come to hys Disciples, he found them slepyng for heuynesse, and he sayde vnto them: why slepe ye? Ryse and praye, leste ye fall into temptacion. Whyle he yet spake, beholde, there came a companye, & he that was called Iudas, one of the twelue, went before them, and preased nye vnto Iesus, to kysse hym. But Iesus sayde vnto hym: Iudas, betrayeste thou the sonne of man wyth a kysse? When they whyche were aboute hym sawe what woulde folowe, they sayd vnto hym: Lorde, shall we smyte with the sweorde? And one of them smote a seruaunte of the hye Priestes, and stroke of hys ryghte eare. Iesus aunswered and sayde: suffre ye thus farre forth. And when he touched his eare, he healed hym. Thē Iesus said vnto the hye priestes, and rulers of the temple, and the elders, whyche were come to hym: Ye be come oute as vnto a thefe, wyth sweordes and staues. When I was dayly wyth you in the Temple, ye stretched forth no handes agaynste me: but thys is euen youre very houre, and the power of darkenesse. Then tooke they hym and led hym, and broughte hym to the hye Priestes house. But Peter folowed a farre of. And when they had kyendled a fyre in the myddes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she sayde: thys same felowe was also wyth hym. And he denyed hym, sayinge: woman, I knowe hym not. And after a lyttle whyle, another sawe hym, and sayde, thou arte also of them. And Peter sayde: man, I am not. And aboute the space of an houre after, another affirmed, sayinge: verely, this felow was with him also, for he is of Galile. And Peter

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move this Cup from me: nevertheless, not my will, but thine be don. And there appeared an Angell vnto him from heaven, strengthening him. And being in an Agony, he prayed more ernestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose vp from prayer, and was come to his disciples, he found them sleeping for sorrow. And said vnto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Iudas, one of the twelve, went before them, and drew neare vnto Iesus to kiss him. But Iesus said vnto him, Iudas, betrayest thou the son of man with a kiss? When they who were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Iesus answered, and said, suffer ye thus farr . And he touched his ear, and healed him. Then Iesus said vnto the chief Priests, and Captains of the temple, and the Elders, who were come to him, Be ye come out as against a thief, with swords, and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then tooke they him, and led him, and brought him into the high Priests house, and Peter followed a far off,. And when they had kindled a fire in the midst of the Hall, and were set down together, Peter sate down among them. But a certain maid beheld him, as he sate by the fire, and ernestly looked vpon him, and said, This man was also with him. And he denyed him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, of a truth, this fellow also was with him; for he is a Galilean. And Peter

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continuo adhuc eo loquente: cantauit gallus. Et conuersus dominus: respexit petrum. Et recordatus est petrus verbi domini sicut dixerat: quia priusquam gallus cantet, ter me negabis. Et egressus foras petrus: fleuit amare. Et viri qui tenebant illum: illudebant ei cedentes. Et velauerunt eum: et percutiebant faciem eius & interrogauerunt eum dicentes. Prophetiza quis est qui te percussit? Et alia multa blasphemantes: dicebant in eum. Et vt factus est dies: conuenerunt seniores plebis et principes sacerdotum & scribe: et duxerunt illum in concilium suum dicentes. Si tu es xp̄s: dic nobis. Et ait illis. Si vobis dixero: non credetis michi. Si autem et interrogauero: non respondebitis michi, neque dimittetis. Ex hoc autem erit filius hominis sedens a dextris virtutis dei. Dixerunt autem omnes. Tu ergo es filius dei. Qui ait. Vos dicitis, quia ego sum. At illi dixerunt. Quid adhuc desideramus testimonium? Ipsi enim audiuimus de ore eius (+xxiii 1-53).

¶ Feria .v. in cena domini.

Ad corinthios.

[xi. E

Fratres.

Conuenientibus vobis in vnum: iam non est dominicam cenam manducare. Vnusquisque enim suam cenam presumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Nunquid domos non habetis ad

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sayed: man, I wot not what thou sayest. And immediatly whyle he yet spake, the Cocke krewe. And the Lorde turned backe and loked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayed vnto him: before the Cocke krowe, thou shalt deny me thryse: and Peter went out and wept bitterly. And the men that tooke Iesus mocked hym, and smote hym: and when they had blindfolded him, they stroke hym on the face, and asked hym, saying: Areade, who is he that smote thee? And many other thynges despitefully sayde they against hym. And assone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christe? tell us. And he sayed vnto them: yf I tell you ye will not beleue me, and yf I aske you, you will not aunswere me, nor let me goe: hereafter shall the sonne of man sit on the right hande of the power of God. Then sayed they all: Art thou then the sonne of God? he sayde : Ye saye that I am. And they sayed: what nede we of any further witnes? for we oure selues haue heard of his owne mouth.

¶ At Euēsong. The first lesson. Lamenta. i. vnto the ende.

¶ THURSDAY BEFORE EASTER.

¶ At Mattins. The first Lesson. Lamenta. ii. vnto the ende.

The Epistle.

[1. Cor. xi.

THis I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of all, whē ye come together in the congregaciō, I heare that there is discension among you, and I partly beleue it. For there must be sectes among you, that they whiche are perfect amōg you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, & another is dronken. Haue ye

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sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke krewe. And the Lord turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayd vnto hym: before the Cocke krowe, thou shalt denye me thryse: and Peter wente oute and wepte bytterly. And the men that toke Iesus mocked hym, and smote hym: and when they had blyndfolded hym, they stroke hym on the face, & asked hym, saying: Areade, who is he that smote thee? And many other thynges despytefully sayde they agaynste hym. And assoone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyl not beleue me: and yf I aske you, you wyl not answere, nor let me goe: hereafter shall the sonne of man syt on the ryght hand of the power of God. Then sayd they all: Art thou then the sonne of God? he sayde: Ye saye that I am. Then they sayde: what nede we of any further wytnesse? For we oure selues haue heard of hys owne mouth.

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said, Man, I know not what thou saiest. And imediatly while he yet spake, the cock crew. And the Lord turned, and looked vpon Peter; And Peter remembred the word of the Lord, how he had said vnto him, Before the Cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Iesus mocked him, and smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee. And many other things blasphemously spake they against him. And as soone as it was day, the elders of the people, and the chief Priests, and the Scribes came together, and led him into their Councel, saying, Art thou the Christ? tell vs. And he said vnto them, If I tell you, you will not believe. And if I also aske you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all, Art thou then the son of God? And he said vnto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

THURSDAIE BEFORE EASTER.

¶ The Epistle.

THys I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For firste of al, when ye come together in the congregatiō; I heare that there is discention amonge you, and I partely beleue it. For there muste bee sectes among you, that they which are perfect among you maye be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euery mā begīneth afore to eate his own supper. And one is hungry, and another is dronken. Haue ye

THURSDAY BEFORE EASTER.

The Epistle.

[1. Cor. ii. 417.

In this that I declare vnto you, I praise you not: that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper. For in eating, every one taketh before other, his own supper: and one is hungry, and another is drunken. What, have ye

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manducandum et bibendum? Aut ecclesiam dei contemnitis: & confunditis eos qui non habent? Quid dicam vobis? Laudo vos: in hoc non laudo. Ego enim accepi a domino quod et tradidi vobis: quoniam dominus iesus in qua nocte tradebatur, accepit panem: et gratias agens fregit et dixit. Accipite & manducate: hoc est corpus meum quod pro vobis tradetur. Hoc facite in meam commemorationem. Similiter & calicem postquam cenauit: dicens. Hic calix nouum testamentum est in meo sanguine. Hoc facite quotienscunque bibetis: in meam commemorationem. Quotienscunque enim manducabitis panem hunc et calicem bibetis: mortem domini annuntiabitis donec veniat. Itaque quicunque manducauerit panem, vel biberit calicem domini indigne: reus erit corporis et sanguinis domini. Probet autem seipsum homo: & sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne: iudicium sibi manducat et bibit: non dijudicans corpus domini. Ideo inter vos multi infirmi & inbecilles: et dormiunt multi. Quod si nosmetipsos dijudicaremus: non vtique iudicaremur. Dum iudicamur autem a domino corripimur: vt non cum hoc mundo damnemur.

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not houses to eate and drynke in? despise ye the congregacion of God, and shame them that haue not? what shall I saye vnto you? shall I prayse you? In this I prayse you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Iesus, thesame night in whiche he was betrayed, tooke bread, and when he had geuen thankes, he brake it, & sayd: Take ye & eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After the same maner also he toke the cup when supper was done, saying: this cup is the newe testament in my bloud. This dooe, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke this cuppe, ye shall shewe the Lordes death tyll he come. Wherfore, whosoeuer shall eate of this bread, or drinke of the cuppe of the Lorde vnworthely, shalbe giltie of the bodye and bloud of the Lorde. But let a man examin himselfe, and so let hym eate of the bread, and drinke of the cup. For he that eateth and drynketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selfes: we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for an other. If any man hongre, let him eate at home, that ye come not together vnto condemnacion. Other thinges will I set in ordre when I come.

Euangelium [Jo. xiii. 1-15]

℣ [Feria .iiij. post dominicam in ramis palmarum.

[Luce. xxiij. A

Et surgens omnis multitudo eorum: duxerunt illum ad pilatum. Ceperunt autem illum accusare: dicentes. Hunc inuenimus subuertentem gentem nostram: & prohibentem tributa dari

The Gospell.

[Luc. XXiii.

THe whole multitude of them arose, and led hym vnto Pylate. And they began to accuse hym, saying: we found this felowe peruertyng the people, and forbyddyng to paye tribute to Cesar: saying that he is Christ a kyng. And Pilate apposed

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not houses to eate and drinke in? despyse ye the congregation of God, and shame them that haue not? what shal I saye vnto you? shall I prayse you? In thys I prayse you not. That whych I delyuered vnto you, I receyued of the Lorde. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and sayde: Take ye and eate, thys is my bodye, whiche is broken for you. Thys doe ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: thys cup is the newe Testament in my bloud. Thys doe , as ofte as ye drinke it, in remẽbraũce of me. For as often as ye shall eate thys bread, and drynke of thys cuppe, ye shal shewe the Lordes death tyll he come. Wherefore,whosoeuer shall eate of thys bread, and drynke of thys cuppe of the Lorde vnworthely, shalbe giltie of the body and bloud of the Lord. But lette a man examine hym self, and so let him eate of the bread, and drynke of the cup. For he that eateth and drynketh vnworthelye, eateth and drinketh hys owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake, and sycke among you, and many slepe. For yf we had iudged oure selfes: we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eate, tarye one for another. Yf any man hongre, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in ordre when I come.

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not houses to eate, and to drinke in? or, despise ye the churche of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered vnto you, that the Lord Iesus, the same night in which he was betrayed, tooke bread: And when he had given thanks, he brake it, and said, Take eat, this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This Cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come. Wherefore whosoever shall eat this bread, and drink this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of that bread, and drink of that Cup. For he that eateth, and drinketh vnworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. For this cause many are weake, and sickly among you, and many sleepe. For if we would iudge our selves we should not be iudged. But when we are iudged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore my bretheren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together vnto condemnation. And the rest will I set in order when I come.

℄ The Gospell.

[Lu. xxiii

THe whole multytude of them arose, and led him vnto Pilate. And they began to accuse hym, sayinge: we founde this felowe peruertyng the people, and forbiddyng to paye tribute to Cesar: saying, that he is Christe a Kynge. And Pylate apposed

The Gospel.

[St. Luke. 23. 1.

The whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, Saying that he himselfe is Christ a King. And Pilate asked

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cesari : et dicentem se xp̄m regem esse. Pilatus autem interrogauit eum : dicens. Tu es rex iudeorum? At ille respondens : ait. Tu dicis. Ait autem pilatus ad principes sacerdotum: et turbas. Nichil inuenio cause in hoc: homine. At illi inualescebant : dicentes. Commouit populum per vniuersam iudeam : incipiens a galilea vsque huc. Pilatus autem audiens galileam : interrogauit si homo galileus esset. Et vt cognouit quod de herodis potestate esset : remisit eum ad herodem qui & ipse erat hierosolymis illis diebus. Herodes autem viso iesu : gauisus est valde. Erat enim cupiens ex multo tempore videre eum : eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. Interrogabat autem illum multis sermonibus. At ipse nichil illi respondebat. Stabant autem principes sacerdotum et scribe : constanter accusantes eum. Spreuit autem illum herodes cum exercitu suo : et illusit indutum veste alba, et remisit ad pilatum. Et facti sunt amici herodes et pilatus in ipsa die : nam antea inimici erant adinuicem. Pilatus autem conuocatis principibus sacerdotum & magistratibus et plebe : dixit ad illos. Obtulistis mihi hunc hominem quasi auertentem populum : et ecce ego coram vobis interrogans nullam causam inuenio in homine isto, ex his in quibus eum accusatis. Sed neque herodes. Nam remisi vos ad illum : et ecce nichil dignum morte est actum ei. Emendatum ergo illum dimittam. Necesse autem habebat dimittere eis per diem festum : vnum. Exclamauit autem simul vniuersa turba : dicens. Tolle hunc, & dimitte nobis barabbam. Qui erat propter seditionem quandam factam in ciuitate et homicidium : missus in carcerem. Iterum autem pilatus locutus est ad eos : volens dimittere iesum. At illi succlama-

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him, saying : art thou the king of the Iewes? he answered hym and sayed : thou sayest it. Then sayed Pilate to the hye priestes and to the people : I fynd no faut in this mā. And they were the more fierce, saying : he moueth the people, teaching throughout all Iury, and began at Galile, euen to this place. When Pilate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiccion, he sente hym to Herode, which was also at Ierusalē at that time. And when Herode saw Iesus, he was exceding glad, for he was desyrous to see hym of a long season, because he had heard many thinges of him, & he trusted to haue seen some miracle done by him. Then he questioned with hym many wordes. But he answered him nothing. The hye priestes and Scribes stode furth & accused hym straightly. And Herode with his men of warre, despised him. And when he had mocked hym, he arayed hym in whyte clothyng, and sent hym again to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at variaunce.

And Pylate called together the hye priestes, and the rulers, and the people, and sayd vnto them : ye haue brought this man vnto me, as one that peruerteth the people : and, behold, I examine him before you, and finde no faute in this man of those thynges wherof ye accuse hym, no nor yet Herode : For I sent you vnto him, and loe, nothing worthy of death is done vnto him : I will therfore chasten hym, and let hym looce. For of necessitie he must haue let one looce vnto them at that feast. And all the people cryed atonce, saying : awaye with hym, and deliuer vs Barrabas : (whiche for a certaine insurreccion made in the citie, and for a murther, was cast in prieson.) Pilate spake agayne vnto thē, willing to let Iesus looce. But they cryed, saying : crucifye him, crucifye hym. He sayed vnto them the thirde time : what euill hath he

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him, sayinge: art thou the king of the Iewes? he answered hym and sayd: thou sayest it. Thē sayd Pilate to the hye priestes and to the people: I fynde no faulte in thys man. And they were the more fierce, sayinge: he moueth the people, teachinge throughout al Iury, and began at Galile, euen to thys place. Whē Pilate hearde mencion of Galile, he asked whether the man were of Galile. And assoone as he knew that he belōged vnto Herodes iurisdictiō, he sent hym to Herode, which was also at Ierusalem at that tyme. And when Herode saw Iesus, he was exceding glad, for he was desyrous to see hym of a longe season, because he had hearde manye thynges of hym, and he trusted to haue sene some myracles done by hym. Thē he questioned wyth hym many wordes. But he aunswered hym nothyng. The hye Priestes and Scribes stoode forth and accused him strayghtly. And Herode wyth hys men of warre, despysed hym. And when he had mocked hym, he arayed hym in whyte clothing, & sente hym agayne to Pylate. And the same daye Pylate and Herode were made frendes together. For before they were at variaunce.

And Pylate called together the hye Priestes, and the rulers, and the people, & sayed vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynde no faute in thys mā of those thinges whereof ye accuse him, no nor yet Herode: For I sent you vnto him, & loe, nothinge worthy of death is done vnto him: I wyl therfore chastē him, and let him looce. For of necessitie he must haue let one looce vnto them at that feast. And all the people cried at once, saying: away with him, & deliuer vs Barrabas: (which for a certayne insurrection made in the cite, & for a murther, was cast in prieson.) Pylate spake agayne vnto them, willing to let Iesus looce. But they cryed, sayinge: crucifie him, crucifie him. He sayde vnto them the thyrde tyme: what euyl hath he

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him, saying, Art thou the King of the Iews? And he answered him, and said, Thou saist it. Then said Pilate to the chief Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, he stirreth vp the people, teaching throughout all Iury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged vnto Herods Iurisdiction, he sent him to Herod, who himselfe was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle don by him. Then he questioned with him in many words, but he answered him nothing. And the chief Priests, and Scribes stood, and vehemently accused him. And Herod with his men of Warr, set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made freinds together; for before they were at enmity between themselves. And Pilate when he had called together the chief Priests, and the Rulers, and the people, said vnto them, Ye have brought this man vnto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is don vnto him. I will therefore chastise him, and release him. For of necessity he must release one vnto them at the Feast. And they cried out all at once, saying, Away with this man, and release vnto vs Barabbas (Who for a certein sedition made in the City, and for murder was cast in Prison) Pilate therefore willing to release Iesus, spake again to them. But they cried, saying, Crucifie him, Crucifie him; And he said vnto them the third time, Why, what evil hath he

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bant: dicentes. Crucifige crucifige eum. Ille autem tertio dixit ad illos. Quid enim mali fecit iste? Nullam causam mortis inuenio in eo. Corripiam ergo illum: et dimittam. At illi instabant vocibus magnis postulantes vt crucifigeretur: et inualescebant voces eorum. Et pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum qui propter homicidium et seditionem missus fuerat in carcerem quem petebant: iesum vero tradidit voluntati eorum. Et cum ducerent eum apprehenderunt simonem quendam cyrenensem venientem de villa, & imposuerunt illi crucem portare post iesum. Sequebatur autem illum multa turba populi & mulierum: que plangebant et lamentabantur eum. Conuersus autem ad illas iesus: dixit. Filie hierusalem nolite flere super me: sed super vosmetipsas flete: et super filios vestros. Quoniam ecce venient dies in quibus dicent. Beate steriles et ventres qui non genuerunt: & vbera que non lactauerunt. Tunc incipient dicere montibus cadite super nos: et collibus operite nos. Quia si in viridi ligno hec faciunt: in arido quid fiet? Ducebantur autem et alij duo nequam cum eo: vt interficerentur. Et postquam venerunt in locum qui vocatur caluarie, ibi crucifixerunt eum & latrones: vnum a dextris et alterum a sinistris. Iesus autem dicebat. Pater, dimitte illis non enim sciunt quid faciunt. Diuidentes vero vestimenta eius: miserunt sortes. Et stabat populus expectans: & deridebant eum principes cum eis dicentes. Alios saluos fecit: se saluum faciat si hic est xp̄s dei electus. Illudebant autem ei & milites accedentes et acetum offerentes ei: et dicentes. Si tu es rex iudeorum: saluum te fac. Erat autem et superscriptio scripta super eum: literis grecis et latinis & hebraicis. Hic est rex iudeorum. Vnus autem de his qui pendebant

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done? I finde no cause of death in him: I wyl therfore chasten him, and let hym go. And they cryed with loude voyces, requiring that he myght be crucified. And the voyces of them and of the hye priestes preuayled. And Pilate gaue sentence that it should be as they required, and he let looce vnto them him, that (for insurreccion and murther) was cast into prison, whom they had desired: & he deliuered to them Iesus, to do with hym what they would. And as they led hym awaye, they caught one Symon of Ciren comming out of the field: and on hym layde they the crosse, that he myght beare it after Iesus. And there folowed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and sayed: ye daughters of Ierusalem, wepe not for me: but wepe for your selfes and for your children. For behold, the dayes will come, in the whiche they shall saye: Happy are the baren, & the woumbes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this in a grene tree, what shall be done in the dry? And there were two euill doers led with him to be slaine. And after that thei were come to the place (whiche is called Caluarie) there they crucyfied hym and the euill doers, one on the right hand, and the other on the left. Then sayd Iesus: father forgeue them, for they wote not what they do. And they parted his rayment and cast lottes. And the people stoode and behelde. And the rulers mocked hym with them, saiyng: he saued other men, lette hym saue himselfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offred hym vinegre, and sayd: if thou be the kyng of the Iewes, saue thy selfe. And a superscripcion was writtē ouer hym, with letters of Greke, and Latin, and Hebrue: This is the kyng of the Iewes. And one of the euil doers, whiche were hanged, railed on him, saying: If thou be Christe saue

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done? I fynd no cause of death in hym: I wyll therfore chastē hym, and let him goe. And they cried with loude voyces, requyring that he myght be crucifyed. And the voyces of them and of the hye priestes preuayled. And Pilate gaue sentence that it shoulde be as they requyred, & he let looce vnto them him, that (for insurrection & murther) was cast into prieson, whom they had desyred: & he delyuered to thē Iesus, to doe wyth hym what they would. And as they led hym awaye, they caughte one Symon of Cyren coming out of the fielde: and on him layde they the crosse, that he myght beare it after Iesus. And there folowed him a greate company of people, and of women, whyche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde: ye daughters of Ierusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyll come, in the whiche they shall saye: Happye are the baren, and the woumbes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the Mountaynes, fall on vs: and to the hylles, couer vs. For yf they dooe thys in a greene tree, what shall be done in the drye? And there were twoo euyll doers ledde wyth hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified hym, & the euyll doers, one on the ryght hande, and the other on the lefte. Then sayde Iesus: father forgeue them, for they wote not what they doe. And they parted hys raymente, and caste lottes. And the people stoode and behelde. And the rulers mocked hym wyth them, sayinge: he saued other menne, lette hym saue hym selfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offred hym vynegre, and sayde: yf thou bee the Kynge of Iewes, saue thy selfe. And a superscripcion was writtē ouer him, with letters of Greke, and Latin, and Hebrue: Thys is the Kyng of the Iewes. And one of the euyl doers, which were hanged, rayled on him, saying: Yf thou be Christ, saue

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don? I have found no cause of death in him, I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief Priests prevailed. And Pilate gave sentence that it should be as they required. And he released vnto them him that for sedition, and murder was cast into Prison, whom they had desired; but he delivered Iesus to their Will. And as they led him away, they laid hold vpon one Simon, a Cyrenian, coming out of the country, and on him they laid the Cross, that he might bear it after Iesus. And there followed him a great company of people, and of women, who also bewailed, and lamented him. But Iesus turning vnto them, said, Daughters of Ierusalem, weep not for me, but weep for your selves, and for your children. For behold, the dayes are coming, in which they shall say, Blessed are the barren, and the Wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on vs; and to the hills, Cover vs. For if they do these things in a green tree, what shall be don in the dry? And there were also two other Malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the Malefactours one on the right hand, and the other on the left. Then said Iesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himselfe if he be Christ, the chosen of God. And the souldiers also mocked him, comming to him, and offering him vinegar, and sayeing, If thou be the King of the Iews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the Malefactours which were hanged, railed on him, saying, If thou be Christ, save

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latronibus: blasphemabat eum dicens. Si tu es xp̄s: saluum fac teipsum, & nos. Respondens autem alter: increpabat eum dicens. Neque tu times deum: qui in eadem damnatione es. Et nos quidem iuste: nam digna factis recipimus, hic vero nichil mali gessit. Et dicebat ad iesum. Domine memento mei: cum veneris in regnum tuum. Et dixit illi iesus. Amen dico tibi: hodie mecum eris in paradiso. Erat autem fere hora sexta: et tenebre facte sunt in vniuersam terram, vsque in horam nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna iesus: ait. Pater, in manus tuas commendo spiritum meum. Et hec dicens exspirauit. Videns autem centurio quod factum fuerat: glorificauit deum dicens. Vere hic homo iustus erat. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant que fiebant: percutientes pectora sua reuertebantur. Stabant autem omnes noti eius a longe: & mulieres que secute erant eum a galilea, hec videntes. Euangelium.

Et ecce vir nomine ioseph qui erat decurio vir bonus et iustus (hic non consenserat consilio et actibus eorum) ab arimathia ciuitate iudee: qui expectabat et ipsi regnum dei. Hic accessit ad pilatum: & petijt corpus iesu. Et depositum inuoluit sindone, et posuit eum in monumento exciso: in quo nondum quisquam positus fuerat.]

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thy selfe and vs: But the other answered and rebuked hym, saying: fearest thou not God, seyng thou art in thesame damnacion? we are righteously punished, for we receyue accordyng to our dedes: but this man hath done nothing amisse. And he sayde vnto Iesus: Lorde, remembre me when thou comest into thy kyngdome. And Iesus sayd vnto hym: verely I say vnto thee: to day shalt thou be with me in Paradise. And it was about the .vi. houre: and there was darknesse ouer all the earth, vntill the .ix. houre, and the Sonne was darkened. And the vayle of the temple did rente, euen through the middes. And when Iesus had cryed with a loude voyce, he sayed: Father, into thy handes I commend my spirite. And when he thus had sayed, he gaue vp the goste. When the Centurion sawe what had happened, he glorified God, saying: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thinges whiche had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stode a farre of, beholdynge these thynges. And beholde, there was a man named Ioseph a consaylor, and he was a good man and a iust: thesame had not consented to the counsayle and dede of them, whiche was of Aramathia, a citie of the Iewes, whiche same also waited for the kingdome of God: he wente vnto Pylate and begged the body of Iesus, and tooke it downe, and wrapped it in a lynnen clothe, and layed it in a sepulchre that was hewen in stone, wherein neuer man before had beene layde. And that daye was the preparyng of the Sabboth, and the Sabboth drue on. The women that followed after, whiche had come with hym from Galilee, behelde the sepulchre, and howe his bodye was layde. And they returned, and prepared swete Odours & oyntmentes: But rested on the Sabboth daye, accordyng to the commaundemente.

At Euensong.

he first lesson. Lamenta .iii. vnto the ende.

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thy selfe and vs. But the other answered and rebuked hym, saying: fearest thou not God, seynge thou arte in the same damnation?
we are righteouslye punyshed, for we receyue accordynge to oure dedes: but thys man hath done nothynge amysse. And he sayde vnto Iesus: Lorde, remembre me when thou commest into thy Kyngdome. And Iesus sayde vnto hym: verely I saye vnto thee: to daye shalte thou be wyth me in Paradyse. And it was aboute the syxte houre: and there was a darkenesse ouer all the earth, vntyll the nynthe houre, and the Sunne was darkened. And the vayle of the Temple dyd rente, euen throughe the myddes. And when Iesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commende my spyryte. And when he thus had sayde, he gaue vp the ghoste. When the Centurion sawe what hadde happened, he glory-fyed God, sayinge: verely thys was a ryghteous man. And all the people that came together to that syghte, and sawe the thynges whych had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stode a farre of beholding these thinges. And beholde, there was a manne named Ioseph, a counsaylor, and he was a good man & a iust, the same had not consented to the counsayle and dede of them, which was of Arimathia, a citie of the Iewes, which same also wayteth for the kyngdom of God: he wente vnto Pilate and begged the body of Iesus, and toke it downe, and wrapped it in a lynnen cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer mā before had bene layde. And that daye was the preparing of the Sabboth, and the Sabboth drew on. The women that folowed after, which had come with him from Galile, beheld the Sepulchre, and how his body was layde. And they returned, and prepared swete Odours and oyntmentes: But rested on the Sabbothe daye, according to the commaundemente.

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thy selfe, and vs; But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed iustly, for we receive the due reward of our deeds, but this man hath don nothing amiss. And he said vnto Iesus, Lord, remember me when thou comest into thy Kingdom. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the Earth, vntill the ninth hour; And the sun was darkened, and the vail of the Temple was rent in the mids; And when Iesus had cryed with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave vp the Ghost. Now when the Centurion saw what was don, he glorified God, saying, certeinly, this was a righteous man. And all the people that came together to that sight, beholding the things that were don, smote their breasts, and returned. And all his Acquaintance, and the women that followed him from Galilee, stood a farr off, beholding these things.

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¶ Feria .vi. in die parasceues.
Ad laudes.

Oratio.

RESPICE quesumus domine super hanc familiam tuam, pro qua dominus noster iesus xp̄s non dubitauit manibus tradi nocentium : et crucis subire tormentum. (*Greg.* 54)

[Lectio Hos. vi 1-6 : Tractus Hab. iii 2, 3]

ON GOOD FRYDAY.

At Mattins.

The first lesson. Gen. xxii. Vnto the ende.

The Collect.

ALmightie God, we beseche thee graciously to beholde this thy famely : for the whiche our Lorde Iesus Christe was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the crosse : who liueth and reigneth. &c.

At the Communion.

[Deus deus meus. psalm XXii.

MY God, my God (loke vpon me :) why hast thou forsaken me, and art so farre from my health, and from the wordes of my complainte?

O my God, I cry in the day tyme, but thou hearest not : and in the night season also I take no rest.

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee : and thou diddest deliuer them.

They called vpon thee, and were helped : they put theyr trust in thee, and were not confounded.

But as for me, I am a worme and no manne : a verye skorne of men, and the out cast of the people.

All they that see me, laugh me to skorne : they shote out their lippes, and shake the head, saying.

He trusted in God that he woulde deliuer hym : let hym deliuer him if he will haue him.

But thou arte he that tooke me out of my mothers wombe : thou waste my hope when I hanged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne : thou art my God euen from my mothers woumbe.

O goe not from me, for trouble is here at hande : and there is none to helpe me.

Many Oxen are come about me : fatte Bulles of Basan close me in on euery syde.

They gape vpon me with their mouthes : as it were a rampyng and roaryng Lyon.

I am powred out like water, and all

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ON GOOD FRIDAIE.

¶ The Collecte.

ALmyghtye God, we beseche thee graciouslye to beholde thys thy famely: for the which our Lorde Iesus Christe was contented to bee betrayed, & geuen vp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.

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GOOD FRIDAY.

The Collect.

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Iesus Christ was contented to be betrayed, and given vp into the hands of wicked men, and to suffer death vpon the cross, who **now** liveth and reigneth, [6]**with thee and the holy Ghost, ever* one God, world without end.** [6]**Amen.**

my bones are out of ioynte : my hearte also in the middest of my body, is euen lyke melting waxe.

My strength is dried vp like a potsherd, & my tongue cleaueth to my gummes : and thou shalte bring me into the dust of death.

For (many) dogges are come about me : and the coũsaile of the wicked lay siege against me.

They pearced my hãdes and my fete : I may tell all my bones, they stande staring and loking vpon me.

They parte my garmẽtes among them : and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde : thou arte my succour, haste thee to helpe me.

Deliuer my soule from the sworde : my derling from the power of the dogge.

Saue me from the Lyons mouth : thou haste hearde me also from among the hornes of the Vnicornes.

I wil declare thy name vnto my brethren : in the middes of the congregacion wil I prayse thee.

O praise the Lorde, ye that feare him : magnifie him all ye of the sede of Iacob, and feare ye him all ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore : he hath not hid his face from hym, but when he called vnto him, he heard him.

My praise is of thee in the greate congregaciõ : my vowes will I performe in the sight of them that feare hym.

The poore shall eate & be satisfied : they that seke after the Lorde shall praise hym, your hearte shall liue for euer.

All the endes of the world shall remembre themselues and be turned vnto the Lorde : and all the kynreds of the nacions shall worship before him.

For the kingdome is the Lordes : and he is the gouernour among the people.

All suche as be fatte vpon earth : haue eaten and worshipped.

All they that go downe into the dust, shall kneele before him : and no man hath quickened his owne soule.

My seede shal serue hym : they

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Oratio [Deus a quo et iudas].

℣ Orationes solennes.

OMnipotens sempiterne deus: cuius spiritu totum corpus ecclesie sanctificatur et regitur: exaudi nos pro vniuersis ordinibus supplicantes: vt gratie tue munere ab omnibus tibi gradibus fideliter seruiatur. Per dominum. in vnitate eiusdem. (*Gel.* i 41)

qui non mortem peccatorum sed vitam semper inquiris . .

pro hereticis . . et pro perfidis iudeis . . et pro paganis . .

et aggrega ecclesie tue sancte.

℣ Lectio [Exod. xii 1-11]

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shalbe counted vnto the Lorde for a generacion.

They shall come, and the heauens shall declare hys righteousnes: vnto a people that shalbe borne, whome the Lorde hath made.

Glory be to the father. &c.

As it was in the beginning. &c.

℄ After the .ii. Collectes at the Communion, shalbe sayed these .ii. Collectes folowyng.

The Collect.

ALmyghty and euerlastynge God, by whose spirite the whole body of the Churche is gouerned and sanctified: receiue our supplicacions and prayers, whiche we offre before thee for all estates of men in thy holye congregacion, that euery membre of thesame, in his vocacion and ministerye, maye truly and godly serue thee: thorough our Lorde Iesus Christe.

MErcifull God, who haste made all men, and hatest nothyng that thou haste made, nor wouldest the deathe of a synner, but rather that he should be cōuerted and liue: haue mercy vpon all Iewes, Turkes, Infidels, and Heretikes, and take from thē all ignoraunce, hardnes of hearte, and contempt of thy worde: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde, vnder one shepeherde, Iesus Christ our Lord: who lyuethe and reigneth.&c.

The Epistle.

[Heb. X.

THe lawe (whiche hath but a shadowe of good thynges to come, and not the very fashion of thinges themselues) can neuer with those sacrifices, whiche they offre yere by yere continually, make the commers therunto perfite. For woulde not then those sacrifices haue ceased to haue been offred, because that the offerers once purged, shoulde haue had nomore conscience of synnes? Neuerthelesse, in those sacrifices is there mencion made of synnes euerye yeare. For the bloud

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ALmighty & euerlasting God, by whose spirite the whole body of the church is gouerned & sanctifyed: receyue our supplications and prayers, which we offre before thee for all estates of men in thy holy congregatiō, that euery membre of the same, in hys vocation & ministerie, may truely and godly serue thee: thorough our Lorde Iesus Christe.

MErciful God, who haste made al men, & hatest nothing that thou hast made, nor wouldeste the death of a synner, but rather that he should be conuerted & lyue: haue mercy vpō al Iewes, Turkes, Infidels, & Heretikes, & take from them al ignoraunce, hardnes of heart, & contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued amōg the remnaūt of the trew Israelites, & be made one folde, vnder one shepeheard, Iesus Christ our Lord: who lyueth and reygneth. &c.

¶ The Epistle.

[Hebre. x

THe law (which hath but a shadowe of good thinges to come, & not the very fashiō of thinges them selues) canne neuer wyth those sacrifices which they offre yeare by yeare cōtinualli, make the commers therunto perfite. For woulde not then those sacryfyces haue ceased to haue bene offered, because that the offerers once purged, should haue had nomore conscience of synnes? Neuerthelesse, in those sacrifices is there mencion made of synnes euery yeare. For the bloud

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Almighty, and everlasting God, by whose spirit the whole body of the Church is governed, and sanctified: Receive our supplications, and prayers which we offer before thee for all estates of men in thy holy [5]**Church**, that every member of the same in his vocation, and ministery, may truly, and godly serve thee, through our Lord **and Saviour** Iesus Christ. [6]**Amen.**

O mercifull God who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a Sinner, but rather that he should be converted, and live: Have mercy vpon all Iews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one Fold vnder one Shepherd Jesus Christ our Lord, who liveth and reigneth **with thee, and the holy Spirit, one God, world without end. Amen.**

The Epistle.

[Heb: 10. [4]1.

The law having a shadow of good things to come, and not the very image of the things , can never with those sacrifices which they offered year by year continually, make the comers therevnto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible

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of Oxen and of Goates cannot take awaye sinnes. Wherfore, whē he commeth into the worlde, he sayeth: Sacrifice & offeryng thou wouldest not haue, but a body hast thou ordayned me. Burnt offeringes also for sinne haste thou not allowed. Then sayd I: loe, I am here. In the beginnyng of the booke it is written of me, that I should do thy wil, O God. Aboue, when he sayth, Sacrifice and offeryng, & burnt sacrifices, and synne offeringes, thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayed he: loe, I am here to do thy will, O God: he taketh away the first to establishe the later, by the whiche will, we are made holy, euen by the offeryng of the body of Iesu Christ once for all. And euery priest is ready dayly ministryng and offerynge often tymes one maner of Oblacion, which can neuer take away synnes. But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the ryghte hande of God, and from henceforth tarieth tyll his foes be made his foote stoole. For with one offeryng hath he made perfect for euer, them that are sanctified. The holy goste himself also beareth vs record, euen when he told before: This is the testament that I will make vnto them: After those dayes (sayeth the Lord) I wil put my lawes in theyr heartes, and in their myndes will I write them, & theyr synnes and iniquities will I remembre nomore. And where remission of these thynges is, there is nomore offeryng for sinne. Seeyng therefore brethren, that by the meanes of the bloud of Iesu, we haue libertie to enter into the holye place, by the newe and lyuing waie, whiche he hath prepared for vs, through the vayle (that is to say, by his fleshe:) And seing also that we haue an hye priest whiche is ruler ouer the house of God, let vs drawe nye with a true hearte in a sure fayth, sprinkeled in our heartes from an euill conscience, and washed in our bodyes with pure water: Let vs kepe the profession of our hope, without waueringe (for he is faythfull that

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of Oxen & Goates cannot take away sinnes. Wherefore, when he cometh into the worlde, he sayeth: Sacrifice & offeringe thou wouldest not haue, but a body hast thou ordained me. Burntofferinges also for sinne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the booke it is wrytten of me, that I should doe thy wyll, O God. Aboue, when he sayeth: Sacrifice & offering, and burnte Sacrifices, & synne offeringes thou wouldest not haue, nether haste thou allowed them (which yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh awaye the first to establishe the latter, by the which wyl, we are made holy: euen by the offeringe of the body of Iesu Christe once for all. And euerye Priest is ready dayely mynistringe and offeringe often tymes one maner of Oblacion, whiche can neuer take away synnes. But thys man, after he hathe offered one Sacryfyce for synnes, is set downe for euer on the ryghte hande of God, and from hencefoorth taryeth tyll hys foes be made hys footestoole. For wyth one offeryng hath he made perfecte for euer, them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he tolde before: This is the testamente that I wyl make vnto them: After those dayes (sayeth the Lorde) I wyl put my lawes in theyr heartes, and in theyr myndes wyll I wryte them, and theyr synnes and iniquities wyll I remembre no more. And where remyssyon of these thinges is, there is nomore offering for synnes. Seing therefore brethren, that by the meanes of the bloud of Iesu, we haue libertie to entre into the holye place, by the newe and lyuinge waye, whych he hath prepared for vs, through the vayle (that is to say, by his fleshe:) And seyng also that we haue an hye Priest whyche is ruler ouer the house of God, let vs drawe nye wyth a true hearte in a sure fayth, sprinkeled in oure heartes from an euyll conscience, and wasshed in oure bodyes wyth pure water: Let vs kepe the profession of oure hope, wythout waueringe (for he is faythful that

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that the blood of bulls and of goats should take away Sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not , but a body hast thou prepared me: In burnt offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the booke it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldest not , neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy Will, (O God) He taketh away the first, that he may establish the second. By the which will, we are sanctified, through the offering of the body of Iesus Christ once for all. And every Priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the holy Ghost also is a Witness to vs: for after that he had said before, This is the covenant that I will make with them after those dayes, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their sins, and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, Brethren, boldness to enter into the holiest by the blood of Iesus, by a new, and living way, which he hath consecrated for vs, through the vail; that is to say, his flesh: And having an high Priest over the house of God: Let vs draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Let vs hold fast the profession of our faith without wavering; (for he is faithfull that

promised) and let vs considre one another, to the intent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the daye draweth nye.

¶ Sequatur passio sine Dominus vobiscum et sine titulo hoc modo.

EGressus est Iesus cum discipulis suis trans torrentem cedron, vbi erat ortus: in quem introiuit ipse & discipuli eius. Sciebat autem & iudas qui tradebat eum locum: quia frequenter iesus conuenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, et a pontificibus et phariseis ministros: venit illuc cum laternis, et fascibus, et armis. Iesus itaque sciens omnia que ventura erant super eum: processit et dixit eis. Quem queritis? Responderunt ei. Iesum nazarenum. Dixit eis iesus. Ego sum. Stabat autem et iudas qui tradebat eum: cum ipsis. Vt ergo dixit eis iesus ego sum: abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogauit eos. Quem queritis? Illi autem dixerunt. Iesum nazarenum. Respondit iesus. Dixi vobis quia ego sum. Si ergo me queritis: sinite hos abire. Vt impleretur sermo quem dixit: quia quos dedisti michi non perdidi ex eis quenquam. Simon ergo petrus habens gladium eduxit eum: et percussit pontificis seruum: et abscidit auriculam eius dextram. Erat autem nomen seruo malchus. Dixit ergo iesus petro. Mitte gladium tuum in vaginam. Calicem quem dedit michi pater: non vis ut bibam illum? Cohors ergo & tribunus & ministri iudeorum comprehenderunt iesum et ligauerunt eum: et adduxerunt eum ad annam primum. Erat enim socer caiphe: qui erat pontifex anni illius. Erat autem caiphas qui consilium dederat iudeis: quia expedit vnum hominem mori pro populo. Sequebatur autem iesum simon petrus: et alius discipulus. Discipulus autem ille erat notus pontifici: et introiuit cum iesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiuit ergo discipulus alius qui erat notus

The Gospell.

[Iohn. Xviii.

WHen Iesus had spoken these wordes, he wēt furthe with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred with his disciples. Iudas also whiche betrayed hym, knewe the place: for Iesus oft times resorted thither with his disciples. Iudas then after he had receyued a bende of men (and ministers of the hye priestes and Phariseis) came thyther with Lanterns, and fyerbrandes, and weapons. And Iesus knowinge all thinges that should come on hym, went furth, and saied vnto them: whom seke ye? They answered hym: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Iudas also which betrayed him, stode with thē. Assone then as he had saied vnto them, I am he, they went backewarde, & fell to the grounde. Then asked he them agayne: whom seke ye? They sayed: Iesus of Nazareth. Iesus aunswered: I haue tolde you that I am he. If ye seke me therfore, let these goe theyr waye: that the saying might be fulfilled, whiche he spake: Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore sayeth Iesus vnto Peter, put vp thy sweord into the sheath: shall I not drinke of the cuppe which my father hathe geuen me? Then the cumpanye and the captayne, and the ministers of the Iewes, tooke Iesus and bound hym, and led hym awaie to Anna firste: for he was father in lawe to Cayphas, whiche was the hye prieste thesame yere. Cayphas was he that gaue counsell to the Iewes, that it was expediente that one man shoulde dye for the people. And Simon Peter

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promysed) and let vs consydre one another, to the intente that we may prouoke vnto loue, and to good workes, not forsakynge the felowshyp that we haue amonge oure selues, as the maner of some is: but let vs exhorte one another, and that so much the more, because ye see that the daye draweth nye.

℄ The Gospell.

[Ioh. xviii

WHen Iesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he then entred wyth hys disciples. Iudas whiche also betrayed hym, knewe the place: for Iesus oftymes resorted thyther wyth his disciples. Iudas then after he had receyued a bonde of men (& ministers of the hye priestes & Phariseis) came thyther with Lanternes, and fyrebrandes, & weapōs. And Iesus knowing al thinges that should come on him, went forth, and sayde vnto them: whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. Iudas also whiche betrayed him, stode with thē. Assone then as he had said vnto them: I am he, they went backewarde, and fel to the ground. Then asked he them againe: whō seke ye? They sayde: Iesus of Nazareth. Iesus aunswered: I haue tolde you that I am he. Yf ye seke me therfore, let these goe theyr waye, that the sayinge myght be fulfylled whych he spake. Of thē which thou gauest me, haue I not loste one. Then Simon Peter hauinge a swoerd, drewe it, and smote the hye priestes seruaunt, and cut of hys right eare. The seruauntes name was Malchus. Therfore sayeth Iesus vnto Peter, put vp thy swoerd into the sheath: shall I not drynke of the cuppe whych my father hath geuen me? Then the cōpany and the captayne, & the mynisters of the Iewes tooke Iesus and bounde hym, and ledde hym awaye to Annas fyrst: for he was father in law to Cayphas, which was the hye Prieste the same yeare. Cayphas was he that gaue counsell to the Iewes, that it was expediente that one man shoulde dye for the people. And Symon Peter

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promised) And let vs consider one another, to provoke vnto love, and to good Works. Not forsaking the assembling of our selves together, as the mañer of some is, but exhorting one another: and so much the more, as ye see the day approching.

The Gospel.

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pontifici, et dixit ostiarie: et introduxit petrum. Dixit ergo petro ancilla ostiaria. Nunquid et tu ex discipulis es hominis istius? Dixit ille. Non sum. Stabant autem serui et ministri ad prunas, quia frigus erat: et calefaciebant se. Erat autem cum eis et petrus stans: et calefaciens se. Pontifex ergo interrogauit iesum de discipulis suis: & de doctrina eius. Respondit ei Iesus. Ego palam locutus sum mundo. Ego semper docui in synagoga, et in templo quo omnes iudei conueniunt: et in occulto locutos sum nichil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis. Ecce hi sciunt que dixerim ego. Hec autem cum dixisset: vnus assistens ministrorum dedit alapam iesu dicens. Sic respondes pontifici? Respondit ei iesus. Si male locutus sum: testimonium perhibe de malo. Si autem bene: quid me cedis? Et misit eum annas ligatum ad caipham pontificem. Erat autem simon petrus stans: et calefaciens se. Dixerunt ergo ei. Nunquid et tu ex discipulis eius es? Negauit ille: et dixit. Non sum. Dixit ei vnus ex seruis pontificis cognatus eius cuius abscidit petrus auriculam. Nonne ego te vidi in orto cum illo? Iterum ergo negauit petrus: & statim gallus cantauit. Adducunt ergo iesum a caipha in pretorium. Erat autem mane. Et ipsi non introierunt in pretorium, vt non contaminarentur: sed manducarent pascha. Exiuit ergo pilatus ad eos foras: et dixit. Quam accusationem affertis aduersus hominem hunc? Responderunt & dixerunt ei. Si non esset hic malefactor: non tibi tradidissemus eum. Dixit ergo ei pilatus. Accipite eum vos: et secundum legem vestram iudicate eum. Dixerunt ergo ei iudei. Nobis non licet interficere quemquam. Vt sermo iesu impleretur quem dixit: significans qua morte esset moriturus. Introiuit

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folowed Iesus, and so dyd an other disciple: that disciple was knowen to the hye priest, and wente in with Iesus into the palace of the hye prieste. But Peter stode at the doore without. Then wente out that other disciple (whiche was knowen to the hye prieste) and spake to the damosell that kept the doore, and brought in Peter. Then sayde the damosell that kept the doore vnto Peter: Art not thou also one of this mannes disciples? he sayd: I am not. The seruauntes and ministers stode there, which had made a fier of coales: for it was colde, and they warmed themselues. Peter also stode among them & warmed himselfe. The hye priest then asked Iesus of his disciples, and of his doctrine. Iesus aunswered him: I spake openly in the worlde: I euer taught in the Sinagoge, and in the tēple, whither all the Iewes haue resorted, and in secrete haue I sayed nothing. Why askest thou me? Aske thē which heard me, what I saied vnto them. Beholde, they cā tell what I sayed. When he had thus spoken, one of the ministers, which stode by, smote Iesus on the face, saying: Aunswerest thou the hye priest so? Iesus aunswered hym: If I haue euill spoken, beare witnesse of the euill: But if I haue well spoken, why smitest thou me? And Annas sente hym bounde vnto Cayphas the hye priest. Symon Peter stode and warmed himself. Then sayd they vnto him: Art not thou also one of his disciples? He denyed it, & sayde: I am not. One of the seruaūtes of the hye priestes (his cosin whose eare Peter smote of) sayed vnto him: did not I see thee in the garden with hym?. Peter therfore denied again: and immediatly the Cocke crewe. Then ledde they Iesus from Cayphas into the hall of iudgemente. It was in the morninge, & they themselfes went not into the iudgemente hall, leste they shoulde be defiled, but that they mighte eate the Passeouer. Pilate then went out to them, & sayd: what accusacion bringe you against this man? They answered and sayd vnto hym: If he were not an euil doer, we would not haue de-

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folowed Iesus, and so dyd another Dysciple: that Dysciple was knowen to the hye Prieste, and wente in wyth Iesus vnto the palace of the hye Prieste. But Peter stoode at the doore wythoute. Then wente oute that other Disciple (whiche was knowen to the hye Prieste) and spake to the damosell that kepte the doore, and broughte in Peter. Then sayde the damosell that kepte the doore vnto Peter: Arte not thou also one of thys mannes Disciples? he sayde: I am not. The seruauntes and ministers stoode there, whiche had made a fyre of coales: for it was colde, and they warmed them selues. Peter also stoode among them & warmed hym self. The hye Pryeste then asked Iesus of hys Disciples, and of his doctryne. Iesus aunswered hym: I spake openlye in the worlde: I euer taughte in the Synagoge, and in the Temple whyther al the Iewes haue resorted, and in secrete haue I sayde nothynge. Why askeste thou me? Aske them whiche heard me, what I sayde vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers, which stode by, smote Iesus on the face, sayinge: Aunswerest thou the hye Prieste so? Iesus aunswered hym: Yf I haue euyl spoken, beare wytnesse of the euyll: But yf I haue wel spoken, why smytest thou me? And Annas sente hym bounde vnto Cayphas the hye Prieste. Symon Peter stode and warmed him selfe. Thē said they vnto him: Art not thou also one of his disciples? He denyed it, & sayde: I am not. One of the seruauntes of the hye priestes (his cosin, whose eare Peter smote of) said vnto him: dyd not I see thee in the gardē wyth him? Peter therfore denied agayn: and immediatly the Cocke krewe. Then ledde they Iesus from Caiphas into the hall of iudgement. It was in the morning, & they them selfes wente not into the Iudgemente hall, leste they should be defyled, but that they myght eate the Passeouer. Pylate then wente out to them and sayde: what accusation brynge you agaynste thys man? They answered and sayde vnto hym: Yf he were not an euyll doer, we woulde not haue de-

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ergo iterum in pretorium pilatus: et vocauit iesum, et dixit ei. Tu es rex iudeorum? Respondit iesus. A temetipso hoc dicis: an alij tibi dixerunt de me? Respondit pilatus. Nunquid ego iudeus sum? Gens tua et pontifices tui tradiderunt te michi. Quid fecisti? Respondit iesus. Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum: ministri mei vtique decertarent vt non traderer iudeis. Nunc autem regnum meum non est hinc. Dixit itaque ei pilatus. Ergo rex es tu. Respondit iesus. Tu dicis, quia rex sum ego Ego in hoc natus sum, et ad hoc veni in mundum: vt testimonium perhibeam veritati. Omnis qui est ex veritate: audit vocem meam. Dixit ei pilatus. Quid est veritas. Et cum hoc dixisset, iterum exiuit ad iudeos: et dixit eis. Ego nullam inuenio in eo causam. Est autem consuetudo vobis: vt vnum dimittam vobis in pascha. Vultis ergo dimittam vobis regem iudeorum? Clamauerunt rursum omnes dicentes. Non hunc, sed barabbam. Erat autem barabbas latro. Tunc ergo apprehendit pilatus iesum: et flagellauit. Et milites plectentes coronam de spinis imposuerunt capiti eius: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant. Aue rex iudeorum. Et dabant ei alapas. Exiuit iterum pilatus foras: & dixit eis. Ecce adduco eum vobis foras: vt cognoscatis quia nullam inuenio in eo causam. Exiuit ergo iesus portans spineam coronam: et purpureum vestimentum. Et dixit eis pilatus. Ecce homo. Cum ergo vidissent eum pontifices et

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liuered him vnto thee. Then sayd Pylate vnto them: take ye him and iudge him after your owne lawe. The Iewes therfore sayed vnto him: It is not lawfull for vs to put any manne to death: that the woordes of Iesus myght be fulfilled, which he spake signifying what deathe he shoulde dye. Then Pylate entred into the iudgemente hall againe, & called Iesus, and sayed vnto him: Art thou the king of the Iewes? Iesus answered: sayeste thou that of thy selfe, or did other tel it thee of me? Pilate answered: am I a Iewe? Thine owne nacion, & hye priestes haue deliuered thee vnto me: what haste thou done? Iesus answered: my kyngdome is not of this worlde: if my kyngdome were of this worlde, then would my ministers surely fight, that I shoulde not be deliuered to the Iewes: but nowe is my kyngdome not from hence. Pylate therefore sayed vnto hym: Art thou a kynge then? Iesus answered: thou sayest that I am a kinge. For this cause was I borne, & for this cause came I into the world, that I should beare witnes vnto the trueth. And all that are of the truethe, heare my voyce. Pylate sayed vnto hym: what thyng is truethe? And when he had saied this, he wente out againe vnto the Iewes, & sayeth vnto them: I finde in him no cause at all. Ye haue a custome that I shoulde deliuer you one loce at Easter: wil ye that I loce vnto you the king of the Iewes? Thē cried they al again, saying: Not hym, but Barrabas: thesame Barrabas was a murtherer. [Iohn. xiX Then Pylate toke Iesus therfore, & scourged him. And the souldiers wounde a croune of thornes, & put it on his heade. And they dyd on him a purple garmente, & came vnto him and sayed: hayle king of the Iewes: and they smote hym on the face. Pylate went furth againe, and saied vnto them: beholde, I brynge him furth to you, that ye may know that I finde no faulte in him. Thē came Iesus furth, wearing a croune of thorne, and a robe of purple. And he saieth vnto them: beholde the man. When

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lyuered hym vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Iewes therefore sayde vnto hym: It is not lawefull for vs to put anye manne to death: that the woordes of Iesus myght be fulfylled, whyche he spake, sygnifying what death he shoulde dye. Then Pilate entred into the Iudgement hall agayne, and called Iesus, and sayde vnto hym: Arte thou the Kynge of the Iewes? Iesus answered: sayeste thou that of thy selfe, or dyd other tell it thee of me? Pylate aunswered: Am I a Iewe? Thyne owne nacion, and hye Priestes haue deliuered thee vnto me: what haste thou done? Iesus aunswered: my kyngdome is not of thys worlde: yf my Kyngdome were of this worlde, then woulde my ministers surely fight, that I shoulde not be delyuered to the Iewes: but nowe is my Kyngdome not from hence. Pylate therefore sayde vnto hym: Arte thou a kynge then? Iesus aunswered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: what thinge is trueth? And when he had sayd this, he wente out agayne vnto the Iewes, and sayth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde delyuer you one looce at Easter: wyll ye that I looce vnto you the kynge of the Iewes? Then cryed they all agayne, saying: Not him, but Barrabas: the same Barrabas was a murtherer. [Ioh. xix. Then Pylate toke Iesus therfore, & scourged him. And the souldiers wounde a crowne of thornes, & put it on hys head. And they dyd on hym a purple garmente, & came vnto him & sayd: hayle kyng of the Iewes: and they smote hym on the face. Pylate wente foorth agayne, and sayde vnto them: beholde, I brynge hym foorth to you, that ye may knowe that I fynde no faulte in hym. Then came Iesus foorth, wearinge a crowne of thorne, and a robe of purple. And he sayth vnto them: behold the man. When

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[St: Iohn. 19. 1.

Pilate therefore took Iesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And

said, Hail King of the Iewes: and they smote him with their hands. Pilate therefore went forth again, and saith vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith vnto them, Behold the man. When

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ministri: clamabant dicentes. Crucifige crucifige eum. Dixit eis pilatus. Accipite eum vos & crucifigite: ego enim non inuenio in eo causam. Responderunt ei iudei. Nos legem habemus, et secundum legem debet mori: quia filium dei se fecit. Cum ergo audisset pilatus hunc sermonem: magis timuit. Et ingressus est pretorium iterum; et dixit ad iesum. Vnde es tu? Iesus autem responsum non dedit ei. Dixit ergo ei pilatus. Michi non loqueris? Nescis quia potestatem habeo crucifigere te: et potestatem habeo dimittere te? Respondit iesus. Non haberes potestatem aduersum me vllam: nisi tibi datum esset desuper. Propterea qui tradidit me tibi: maius peccatum habet. Et exinde querebat pilatus dimittere eum. Iudei autem clamabant: dicentes. Si hunc dimittis: non es amicus cesaris. Omnis enim qui se regem facit: contradicit cesari. Pilatus ergo cum audisset hos sermones, adduxit foras iesum: et sedit pro tribunali in loco qui dicitur lithostratos, hebraice autem gabatha Erat autem parasceue pasche hora quasi sexta: et dixit eis. Ecce rex vester. Illi autem clamabant. Tolle tolle: crucifige eum Dixit eis pilatus. Regem vestrum crucifigam? Responderunt pontifices. Non habemus regem nisi cesarem. Tunc ergo tradidit eis illum: vt crucifigeretur. Susceperunt autem iesum: et eduxerunt. Et baiulans sibi crucem exiuit in eum qui dicitur calvarie locum, hebraice autem golgotha: vbi crucifixerunt eum. Et cum eo alios duos hinc et hinc: medium autem iesum. Scripsit autem et titulum pilatus: & posuit super crucem. Erat

the hye priestes therfore and ministers sawe hym, they cryed , saying: crucifie hym, crucifie hym. Pylate sayth vnto them: take ye hym & crucifie him, for I finde no cause in him. The Iewes aunswered him: we haue a lawe, and by our lawe he ought to die, because he made himselfe the sonne of God. When Pilate heard that saying, he was the more afraied, & went againe into the iudgemēt hall, and sayeth vnto Iesus: whence art thou? But Iesus gaue him none answere. Thē sayd Pilate vnto him: Speakeste thou not vnto me? knoweste thou not that I haue power to crucifie thee, and haue power to looce thee? Iesus answered: Thou couldest haue no power at all agaynste me, excepte it were geuē thee frō aboue: Therfore he that deliuered me vnto thee, hath the more sinne: And from thencefurth soughte Pilate meanes to looce hym: but the Iewes cryed , sayinge: yf thou let hym goe, thou art not Cesars frende: for whosoeuer maketh himselfe a kynge, is againste Cesar. When Pilate heard that saying, he broughte Iesus furth, and sate downe to geue sentence in a place that is called the Pauement, but in the Hebrue tong Gabbatha. It was the preparinge day of Easter, aboute the .vi. houre. And he sayeth vnto the Iewes: beholde your kyng. They cryed, saying: awaye with hym, awaye with hym: crucify hym. Pylate sayeth vnto them: shall I crucyfy your kyng? The hye priestes aunswered: we haue no king but Cesar. Then deliuered he him vnto thē to be crucified. And they toke Iesus and ledde hym awaye. And he beare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles; but in Hebrue, golgotha: where they crucyfyed hym, and two other with hym: on either side one, and Iesus in the middest. And Pilate wrot a title and put it on the crosse. The writyng was, Iesus of Nazareth kyng of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was nie to the

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the Priestes therefore sawe hym, they cryed , Crucifie him, Crucyfye hym. Pylate sayeth vnto them: take ye hym and crucyfye hym, for I fynde no cause in hym. The Iewes aunswered hym: we haue a lawe, and by oure lawe he oughte to dye, because he made hym selfe the sonne of God. When Pylate hearde that sayinge: he was the more afrayde, and wente agayne into the Iudgement hall, and sayeth vnto Iesus: whence arte thou? But Iesus gaue hym none aunswere. Then sayde Pylate vnto hym: Speakest thou not vnto me? knoweste thou not that I haue power to crucify thee, and have power to looce thee? Iesus aunswered: Thou couldeste haue no power at all agaynste me, excepte it were geuen thee from aboue: Therefore he that delyuered me vnto thee, hathe the more synne: And from thencefoorth soughte Pylate meanes to looce hym: but the Iewes cryed , sayinge: yf thou lette hym goe, thou arte not Cesars frende: for whosoeuer maketh hymselfe a Kynge, is agaynste Cesar. When Pilate hearde that sayinge, he broughte Iesus foorth, and sate downe to geue sentence in a place, that is called the Pauemente, but in the Hebrue tonge, Gabbatha. It was the preparynge daye of Easter, about the syxte houre. And he sayeth vnto the Iewes: beholde youre Kynge. They cryed, sayinge: awaye wyth hym, awaye wyth hym: crucyfye hym. Pylate sayeth vnto them: shall I crucifye your Kynge? The hye Priestes answered: we haue no Kynge but Cesar. Then deliuered he him to thē to be crucified. And they toke Iesus and ledde hym awaye. And he bare hys crosse, and wente foorth into a place whych is called the place of dead mennes sculles: but in Hebrue, Golgotha: where they crucified hym, and two other wyth him: on eyther syde one, and Iesus in the middest. And Pylate wrote a tytle & putte it vpon the crosse. The wrytyng was, Iesus of Nazareth king of the Iewes. Thys tytle read manye of the Iewes: for the place where Iesus was crucifyed, was nere to the

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the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him; for I finde no fault in him. The Iewes answered him, We have a law, and by our law, he ought to die, because he made himselfe the son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the Iudgement hall, and saith vnto Iesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate vnto him, Speakest thou not vnto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Iesus answered. Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me vnto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Iewes cried out, saying, if thou let this man go, thou art not Cesars freind: Whosoever maketh himselfe a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Iesus forth, and sate down in the Iudgement seat, in a place that is called the Pavement, but in the Hebrew , Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith vnto the Iewes, Behold your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith vnto them, shall I crucifie your King? The chief Priests answered, We have no King, but Cesar. Then delivered he him therefore vnto them to be crucified: and they took Iesus, and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew Golgotha. Where they crucified him, and two other with him, on eyther side one, and Iesus in the midst. And Pilate wrote a title, and put it on the cross, and the writing was, Iesus of Nazareth, the King of the Jewes. This title then read many of the Iewes: for the place where Iesus was crucified, was nigh to the

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autem scriptum. Iesus nazarenus rex iudeorum. Hunc ergo titulum multi legerunt iudeorum: quia prope ciuitatem erat locus vbi crucifixus est iesus. Et erat scriptum: hebraice, grece, & latine. Dicebant ergo pilato pontifices iudeorum. Noli scribere rex iudeorum: sed quia ipse dixit, rex sum iudeorum. Respondit pilatus. Quod scripsi scripsi. Milites ergo cum crucifixissent eum: acceperunt vestimenta eius, et fecerunt quatuor partes, vnicuique militi partem. Et tunicam. Erat autem tunica inconsutilis: desuper contexta per totum. Dixerunt ergo adinuicem. Non scindamus eam: sed sortiamur de illa cuius sit. Vt scriptura impleretur: dicens. Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem hec fecerunt. Stabant autem iuxta crucem iesu mater eius, et soror matris eius maria cleophe: et maria magdalene. Cum vidisset ergo iesus matrem et discipulum stantem quem diligebat: dixit matri sue. Mulier ecce filius tuus. Deinde dixit discipulo. Ecce mater tua. Et ex illa hora accepit eam discipulus in suam. Postea sciens iesus quia iam omnia consummata sunt: vt consummaretur scriptura, dixit. Sitio. Vas ergo positum erat: aceto plenum. Illi autem spongiam plenam aceto hysopo circumponentes: obtulerunt ori eius. Cum ergo accepisset iesus acetum: dixit. Consummatum est. Et inclinato capite: tradidit spiritum. Iudei ergo quoniam parasceue erat, vt non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogauerunt pilatum ut frangerentur eorum crura: et tollerentur. Venerunt ergo milites: & primi quidem fregerunt crura: & alterius qui crucifixus est cum eo. Ad iesum autem cum venissent vt viderunt eum

citie. And it was writen in Hebrue, Greke, and Latin. Then saied the hye priestes of the Iewes to Pilate: wryte not kyng of the Iewes, but that he sayed I am kyng of the Iewes. Pylate aunswered: what I haue wrytten, that haue I written. Thē the souldiers, when thei had crucified Iesus, toke hys garmentes and made .iiii. partes, to euery souldier a parte, and also his coate. The coate was without seme, wrought vpon throughout. They sayed therfore among themselues: let us not deuide it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled saying: They haue parted my rayment among them, and for my coate dyd they cast lottes. And the souldiours dyd suche thynges in dede.

There stode by the crosse of Iesus hys mother and hys mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. When Iesus therfore sawe hys mother, and the disciple standynge , whome he loued, he saieth vnto his mother: woman, behold thy sōne. Then sayd he to the disciple: beholde thy mother. And frō that houre the disciple toke her for his owne.

After these thynges, Iesus knowing that all thynges were now performed, that the scripture might be fulfilled, he saieth: I thrist. So there stode a vessel by full of vineger: therefore they filled a sponge with vineger, and wounde it about with Isope, and putte it to his mouthe. Assone as Iesus then receyued of the vineger, he sayed: It is finished, and bowed his head and gaue up the goste. The Iewes therefore, because it was the preparing of the Sabbothe, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day, was an hie day) besought Pilate, that their legges myght be broken, and that they myght be taken downe. Thē came the souldiers and brake the legges of the firste, and of the other whiche was crucified with hym. But when they came to Iesus, and sawe that he was deade already, they brake not hys legges: but one of the souldiours with a speare thrust him into the side, &

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citie. And it was written in Hebrue, Greke, & Latyn. Thē sayde the hye priestes of the Iewes to Pilate: write not king of the Iewes, but that he sayde: I am Kynge of the Iewes. Pylate answered: what I haue wrytten, that I haue wrytten. Then the souldiers, whan they had crucified Iesus, toke hys garmentes and made foure partes, to euery souldier a parte, and also hys coate. The coate was without seme, wrought vpō throughout. They sayde therefore amonge themselues: let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfylled, sayinge: They haue parted my raymente amonge them, and for my coate dyd they caste lottes. And the souldiers dyd such thinges in dede.

There stode by the crosse of Iesus, his mother, and hys mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. When Iesus therefore sawe hys mother, and the Disciple, whom he loued, standynge, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for hys owne.

After these thinges, Iesus knowing that al thinges were nowe performed, that the scripture myghte be fulfylled, he sayth: I thyrst. So there stode a vessell by, full of vynegre: therfore they fylled a sponge with vynegre, and wounde it aboute wyth Isope, and putte it to hys mouth. Assoone as Iesus then receaued of the vynegre, he sayde: It is fynished, and bowed his head and gaue vp the ghost. The Iewes therfore, because it was the preparing of the Sabboth, that the bodies should not remayne vpon the Crosse on the Sabboth daye (for that Sabbothe daye, was an hye daye) besought Pylate that theyr legges myghte be brokē, and that they myght be takē downe. Then came the souldiers and brake the legges of the fyrst, and of the other whych was crucified with him. But when they came to Iesus, and sawe that he was dead alreadye, they brake not hys legges: but one of the souldiours with a speare thrust hym into the syde, and

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City, and it was written in Hebrew, and Greek, and Latine Then said the chief Priests of the Jewes to Pilate, write not, The King of the Iews, but that he said, I am the King of the Iews. Pilate answered, What I have written, J have written. Then the souldjers, when they had crucified Iesus, tooke his Garments (and made four parts, to every souldier a part) and also his Coat: now the coat was without seam, Woven from the top throughout. They said therefore among themselves, Let vs not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

Now there stood by the cross of Iesus, his mother, and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whome he loved, he saieth vnto his mother, Woman, behold thy son. Then saieth he to the disciple, Behould thy mother. And from that hour, that disciple took her vnto his own home.-

-After this, Iesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of Vineger: and they filled a spunge with vineger, and put it vpon Hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, it is finished: and he bowed his head, and gave vp the Ghost. The Iews therefore, because it was the preparation, that the bodies should not remain vpon the Cross on the Sabbath-day (for that Sabbath-day was an high-day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldjers, and brake the legs of the first, and of the other, which was crucified with him. but when they came to Iesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his syde, and

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iam mortuum, non fregerunt eius crura: sed vnus militum lancea latus eius aperuit, et continuo exiuit sanguis & aqua. Et qui vidit testimonium perhibuit: et verum est testimonium eius. Et ille scit quia vera dicit: vt et vos credatis. Facta sunt enim hec: vt scriptura impleretur. Os non comminuetis ex eo. Et iterum alia scriptura dicit. Videbunt in quem transfixerunt. Euangelium.

Post hec autem rogauit pilatum ioseph ab arimathia eo quod esset discipulus iesu (occultus autem propter metum iudeorum) vt tolleret corpus iesu. Et permisit pilatus. Venit ergo, et tulit corpus iesu Venit autem & nicodemus, qui venerat ad iesum nocte primum: ferens mixturam myrrhe et aloes, quasi libras centum. Acceperunt autem corpus iesu, & ligauerunt eum linteis cum aromatibus: sicut mos iudeis est sepelire. Erat autem in loco vbi crucifixus est ortus: & in orto monumentum nouum: in quo nondum quisquam positus erat. Ibi ergo propter parasceuen iudeorum: quia iuxta erat monumentum: posuerunt iesum.

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forthwith came there out bloud and water. And he that sawe it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thinges were done that the scripture should be fulfilled: ye shall not breake a bone of hym.

And agayne an other scripture saieth; they shal loke vpon him whom they haue pearced. After this, Ioseph of Aramathia (whiche was a disciple of Iesus, but secretly for feare of the Iewes) besoughte Pilate that he myght take downe the bodye of Iesus. And Pylate gaue him lycence: He came therfore and tooke the bodye of Iesus. And there came also Nicodemus (whiche at the beginning came to Iesus by nyght) and brought of myrre and Aloes mingled together, aboute an hundreth pounde weyght. Then tooke they the body of Iesu, and wounde it in lynnen clothes with the odours, as the maner of the Iewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layd: There layed they Iesus therfore, because of the preparynge of the Sabbothe of the Iewes, for the Sepulchre was nye at hande.

At Euensong.

The first lesson. Esai. Liii. Vnto the ende.

℣ EASTER EUEN.

At Mattyns.

The first lesson. Lamenta. iiii. v. Vnto the ende.

At the Communion.

[Domine deus salutis. psal. lxxxViii.

O Lorde God of my saluacion, I haue cryed daye and nyght before thee: O let my prayer enter into thy presence, incline thyne eare vnto my callyng.

For my soule is full of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that goe downe vnto the pytte: and I haue bene euen as a manne that hathe no strengthe.

Free among the dead, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembraunce: and are cut awaye from thy hande.

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rorthwyth there came out bloud and water. And he that sawe it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thynges were done that the scripture shoulde be fulfylled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shall loke vpon hym whom they haue pearsed. After thys, Ioseph of Arimathia (whyche was a Disciple of Iesus, but secretely for feare of the Iewes) besought Pilate that he myghte take downe the bodye of Iesus. And Pylate gaue hym lycence: He came therfore and toke the body of Iesus. And there came also Nichodemus (which at the beginning came to Iesus by night) and broughte of myrre and Aloes myngled together, about an hundreth pound weyghte. Then tooke they the bodye of Iesus, and wounde it in lynnen clothes wyth the odours, as the maner of the Iewes is to burye. And in the place where he was crucifyed, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Iesus therefore because of the preparynge of the Sabbothe of the Iewes, for the Sepulchre was nye at hande.

EASTER EUEN.

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forthwith came there out, blood and Water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were don, that the scripture should be fulfilled. A bone of him shall not be broken.-

-And again, another Scripture sayeth, they shall look on him whom they peirced.

EASTER EVEN.

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Thou haste layed me in the lowest pytte, in a place of darckenes : and in the depe.

Thyne indignacion lyeth harde vpon me : and thou hast vexed me with all thy stormes.

Thou hast put awaye myne acquayntaunce far from me : and made me to be abhorred of them.

I am so faste in prison : that I cannot gette forth.

My syght fayleth for very trouble : lord I haue called daylye vpon thee, I haue stretched out my handes vnto thee.

Doeste thou shewe wonders among the dead? or shall the dead rise vp agayne and prayse thee?

Shall thy louing kindnes be shewed in the graue? or thy faythfulnesse in destruccion?

Shall thy wonderous workes be knowen in the darke? and thy righteousnes in the lande where all thynges are forgotten?

Vnto thee haue I cryed, O Lorde : and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule? and hidest thou thy face from me?

I am in misery, and like vnto hym that is at the poynte to dye : (euen from my youth vppe) thy terrours haue I suffred with a troubled mynde.

Thy wrathfull displeasure goeth ouer me : and the feare of thee, hath vndone me.

They came rounde aboute me dayelye lyke water : and compassed me together on euery syde.

My louers and frendes hast thou put awaye from me : and hyd myne acquayntaunce out of my syght.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe : worlde without ende. Amen.

1637 O most gracious God, look upon us in mercy, and grant that as we are baptised into the death of thy Sonne our Saviour Iesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was

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The Collect.

Grant O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Iesus Christ: so by continuall mortifieing our corrupt affections, we may be buried with him, and that through

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raised up from the dead by the glory of thee, O Father, so wee also may walk in newnesse of life, but our sins may never bee able to rise in judgement against us, and that for the merit of Iesus Christ that died, was buried and rose again for us. Amen.

℣ [Feria vi post Pascha: Epistola, 1 Pet. iii 18-22.]

The Epistle.

[1. Pet iii.

IT is better (if the will of God be so) that ye suffre for well doing then for euil doing. For asmuche as Christ hath once suffered for sinnes, the iust for the vniust, to bryng vs to God: and was kylled as partayning to the flesh, but was quickened in the spirite. In which spirite he also went and preached to the spirites that were in prison, whiche some tyme had been disobedient, when the long suffring of God was once looked for in the dayes of Noe, whyle the arke was a preparing: wherin a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttyng awaye of the fylthe of the fleshe, but in that a good conscience consenteth to God by the resurreccion of Iesus Christ, whiche is on the right hande of God: and is gone into heauen: Angels, powers, and might, subdued vnto him.

℣ [Dom. in ramis palmarum; Passio, S. Mat. xxvi i-xxvii 61: Euangelium *ib.* xxvii 62-66.]

The Gospell.

[Mat. xxVii.

WHen the euē was come, there came a riche mā of Aramathia named Ioseph, whiche also was Iesus disciple. He wente vnto Pilate & begged the body of Iesus. Then Pilate cōmaūded the body to be deliuered. And whē Ioseph had taken the bodye, he wrapped it in a cleane linnen clothe, & layed it in his newe Tōbe, whiche he had hewen out euen in the rocke, & rolled a greate stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sytting ouer agaynst the Sepulchre. The nexte day that folowed the daye of preparing, the high priestes and Phariseis came

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¶ The Epistle.

[1. Pete. iii

IT is better (yf the wyll of God bee so) that ye suffre for well doynge then for euyll doynge. For asmuche as Christe hath once suffered for synnes, the iuste, for the vniuste, to bring vs to God: and was kylled as pertayning to the fleshe, but was quickened in the spyrite. In which spyryte he also went & preached to the spirites that were in prieson, whych sometyme had bene disobedient, when the long suffering of God was once loked for, in the dayes of Noe, whyle the Arke was a preparinge: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttinge awaye of the filthe of the fleshe, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whych is on the ryghte hande of God, and is gone into heauen: Angels, powers, and might, subdued vnto hym.

¶ The Gospell.

[Mathew. xxvii.

WHen the euen was come, there came a ryche man of Arimathia, named Ioseph, whych also was Iesus Disciple. He went vnto Pilate and begged the body of Iesus. Then Pilate cōmaunded the body to be deliuered. And when Ioseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layed it in hys newe tombe, which he hadde hewen oute, euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, & departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next daye that foloweth the day of preparing, the high Priestes & Phariseis came

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the grave, and gate of death, we may pass to our ioyfull resurrection, for his merits, who died, and was buried, and rose again for vs, thy son Iesus Christ our Lord. Amen.

The Epistle.

[i. St: Pet. 3. 417.

It is better, if the will of God be so, that ye suffer for well doing, then for evil doing. For Christ also hath once suffered for Sins, the iust for the vniust. (that he might bring vs to God) being put to death in the flesh, but quickned by the spirit: By which also he went and preached vnto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the daies of Noah, while the Arke was a preparing; wherein few, that is eight Soules, were saved by water. The like figure wherevnto, even Baptism, doth also now save vs, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ. Who is gon into heaven, and is on the right hand of God, Angels and authorities and powers being made subject vnto him.

The Gospel.

[St: Mat. 27. 457.

When the Even was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple. He went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be delivered. And when Ioseph had taken the body, he wrapped it in a clean linen cloth, and layed it in his own new Tombe, which he had hewen out in the Rock, and he rolled a great Stone to the doore of the sepulchre, and departed. And there was Mary Magdalen, and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came

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together vnto Pilate, saying: Sir, we remembre that this deceyuer sayed while he was yet aliue: After iii. dayes I will rise againe: Commaunde therfore that the Sepulchre bee made sure vntyll the thirde daye, leste hys disciples come and steale him awaye, and saye vnto the people, he is risen from the dead: and the last erroure shall be worse then the first. Pylate sayed vnto them: ye haue the watche, goe your waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

℔ In die sancto pasche, qui est resurrectionis dominice.

℟ Statio & ordo processionis in die pasche ante matutinas cum cruce. Pulsatis omnibus campanis cantetur antiphona.

℔ EASTER DAYE.

In the mornyng afore mattyns, the people being assembled in the church: these Anthems shalbe fyrst solemnely song, or, sayed.

[Communio Pascha nostrum immolatus est christus alleluia: itaque epulemur in azymis sinceritatis et veritatis alleluia alleluia alleluia.]

CHristus resurgens ex mortuis iam non moritur mors illi vltra non dominabitur quod enim viuit viuit deo alleluya alleluya.

℣. Dicant nunc iudei [etc.]

Chorus respondet vt sequitur Alleluya alleluya.

CHrist rising agayne from the dead, nowe dieth not. Deathe from hence furth hath no power vpon hym. For in that he dyed, he dyed but once to put awaye sinne: but in that he liueth he liueth vnto God. And so lykewyse, counte youre selues dead vnto synne, but lyuyng vnto God in Christe Iesus our Lord. Alleluya Alleluya.

CHriste is risen agayne, the fyrste fruytes of them that slepe: for seyng that by man came deathe, by manne also commeth the resurreccion of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

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together vnto Pilate, saying: Sir, we remembre that this deceiuer sayed whyle he was yet alyue: After three dayes I wyl ryse agayne: Commaunde therfore that the Sepulchre be made sure vntil the thyrde daye, leste hys disciples come and steale hym awaye, and saye vnto the people, he is risen from the dead: and the last errour shalbe worse thē the first. Pylate sayde vnto them: ye haue a watche, goe youre waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

EASTER DAIE.

¶ *At morning prayer, in stede, of the Psalme. O come let vs. &c.* These Anthemes shalbe song, or sayde.

CHrist rysing agayne from the dead, now dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto god. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christe Iesus oure Lorde.

CHriste is risen agayne the fyrst fruites of them that slepe: for seeing that by man came deathe, by man also cummeth the resurreccion of the dead. For as by Adam all men doe dye, so by Christ al men shalbe restored to life.

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together vnto Pilate, saying, Sir, We remember that that deceiver said, while he was yet alive, After three dayes, I will rise again. Command therefore that the sepulchre be made sure vntill the third day; lest his disciples come by night, and steal him away, and say vnto the people, He is risen from the dead: so the last error shall be worse then the first. Pilate said vnto them, ye have a watch, go your way, make it as sure as you can. so they went, and made the sepulchre sure, sealing the Stone, and setting a Watch.

EASTER DAY.

¶ *At Morning Prayer in stead of the Psalm: O come let vs, &c.* these Anthems shall be sung, or said.

[1 Cor. 5. 7.

Christ our Passover is sacrificed for vs. Therefore let vs keep the Feast, not with the old Leaven, nor with the Leaven of malice, and wickedness, but with the vnleavened bread of sincerity, and truth.

[Rom. 6. 9.

Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died vnto sin once: but in that he liveth, he liveth vnto God. Likewise reckon ye also your selves to be dead indeed vnto sin, but alive vnto God, through Iesus Christ our Lord.

[1. Cor. 15. 20.

Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dy, even so in Christ shall all be made alive.

[7]**Glory be to the Father, and to the Son; and to the holy Ghost.**

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.*

SOURCES

Finita antiphona cum suo versu a toto choro incipiat excellentior persona in statione conuersus ad altare versum.

Surrexit dominus de sepulcro.

Ry̅m. Qui pro nobis pependit in ligno.

Oremus.

DEus qui pro nobis filium tuum crucis patibulum subire voluisti vt inimici a nobis expelleres potestatem: concede nobis famulis tuis vt in resurrectionis eius gaudijs semper viuamus. Per eundem xp̄m dominum nostrum. Amen. (*Greg.* 53)

(*Processionale* f. 102)

℣ Officium.

[Ps. cxxxviii (cxxxix) 18b, 5b, 6a : 1, 2]

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The Priest.

℣ Shewe forth to all nacions the glory of God.

The Aunswere.

℟ And among all people his wonderful workes.

Let us praye.

O God, who for our redēpcion diddest geue thine onely begotten sonne to the death of the crosse: & by hys gloryous resurreccion hast delyuered vs from the power of our enemye: Graunte vs so to dye dayly from sinne, that we maye euermore liue with him in the ioye of his resurreccion: through the same Christ our Lorde. Amen.

℣ Proper psalmes and lessons.

At mattins.

Psal. ii. Psal. lvii. Psal. Cxi. — The first lesson. Exod. xii. Vnto the ende. The seconde lesson. Roma. vi. Vnto the ende.

At the firste Communion.

[Conserua me domine. Psal. xVi.

PReserue me, O God: for in thee haue I put my trust.

O my soule, thou haste saied vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

All my delyght is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their dryncke offeringes of bloude wyll not I offer: neither make mencion of their names within my lyppes.

The Lord himselfe is the porcion of myne inheritaunce, and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I will thanke the Lorde for geuing me warning: my reynes also chasten me in the night season.

I haue sette God alwayes before me: for he is on my right hand, therfore I shall not fall.

Wherefore my hearte was glad, and my glory reioysed: my fleshe also shall rest in hope.

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Oratio.

Deus qui hodierna die per vnigenitum tuum eternitatis nobis aditum deuicta morte reserasti: vota nostra que preueniendo aspiras, etiam adiuuando prosequere. Per eundem. (*Gel.* i 46)

℣ [In vigilia pasche. Ad colossenses. [ca. iii. A

Fratres. Si consurrexistis cum xp̄o, que sursum sunt querite: vbi christus est in dextera dei sedens. Que sursum sunt sapite: non que super terram. Mortui enim estis: et vita vestra est abscondita cum christo in deo. Cum enim xp̄s apparuerit vita vestra: tunc & vos apparebitis cum ipso in gloria.]

℣ [Sabbato post pascha. Secundum iohannem. [xx. A

In illo tempore. Vna sabbati maria magdalene venit mane cum adhuc tenebre essent ad monumentum: & vidit lapidem sublatum a monumento. Cucurrit ergo et venit ad simonem petrum: et ad alium discipulum quem

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For why? thou shalt not leaue my soule in helle: neither shalt thou suffre thy holy one to see corrupcion.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy right hand there is pleasure for euermore.

Glory be to the father and to the sonne, and to.&c.

As it was in the beginnyng, is nowe, and euer.&c.

The Collect.

Almightie God, which through thy onely begotten sonne Iesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastyng life: we humbly beseeche thee, that as by thy speciall grace, preuentyng vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bring thesame to good effect, thorough Iesus Christ our Lord: who liueth and reigneth.&c.

The Epistle.

[Coloss. iii.

If ye be risen againe with Christe, seke those thynges which are aboue, where Christ sitteth on the right hande of God. Set your affeccion on heauenly thinges and not on yearthly thynges. For ye are deade, and your lyfe is hyd with Christ in God. When soeuer Christ (whiche is our lyfe) shall shewe hymself, then shall ye also appeare with hym in glory. Mortifye therefore your earthly membres,

fornicacion, vnclennesse, vnnaturall lust, euill concupiscence, and couetousnes, which is wurshippyng of Idolles: for whiche thynges sake, the wrathe of God vseth to come on the disobedient chyldren, among whom ye walked sometyme when ye lyued in them.

The Gospell.

[John. xx.

The first day of the Sabbothes came Mari magdalene early (when it was yet darcke) vnto the Sepulchre, and sawe the stone taken away frō the graue. Then she ranne and came to Symon Peter, and to the other disciple whom Iesus loued and

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℄ The Collect.

ALmightie god, whiche through thy onely begottē sōne Iesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastyng lyfe: we humbly beseche thee, that as by thy speciall grace, preuentynge vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bring thesame to good effect, throughe Iesus Chryste our Lorde: who lyueth and reygneth. &c.

℄ The Epistle.

[Coloss. iii.

IF ye be risen agayne with Chryste, seeke those thynges whiche are aboue, where Chryste sytteth on the right hande of god. Set your affeccion on heauenlye thynges, and not on earthly thinges. For ye are dead, and your lyfe is hyd with Christe in God. Whensoeuer Christ (which is our life) shal shew hymselfe, then shal ye also appeare with him in glory. Mortifie therfore your yearthlye membres, fornicaciō, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnes, which is a wurshippīg of Idols: for which thynges sake, the wrath of God vseth to come on the children of vnbelief, among whō ye walked sometyme when ye lyued in them.

℄ The Gospel.

[Iohn. xx.

THe first day of the Sabbothes came Marye Magdalene earlye (when it was yet darke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other dyscyple whom Iesus loued, and

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The Collect.

Almighty God, who[8] through thine onely begotten son Iesus Christ hast overcome death, and opened vnto vs the gate of everlasting life: we humbly beseech thee, that as by thy speciall grace[1] *preventing vs, thou dost put into our minds good desires: So by thy continuall help we may bring the same to good effect, through Iesus Christ our Lord, who liveth, and reigneth **with thee, and the holy Ghost, ever one God, world without end. Amen.**

The Epistle.

[Col. 3. [41].

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are vpon the earth: fornication, vncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel.

[St: John 20. [41].

The first day of the Week cometh Mary Magdalen early, when it was yet dark, vnto the sepulchre, and seeth the stone taken away from the Sepulchre,. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Iesus loved, and

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amabat iesus, et dixit eis. Tulerunt dominum meum de monumento: et nescimus vbi posuerunt eum. Exijt ergo petrus, et ille alius discipulus: et venerunt ad monumentum. Currebant autem duo simul: & ille alius discipulus precucurrit citius petro, & venit primus ad monumentum. Et cum se inclinasset: vidit linteamina posita, non tamen introiuit. Venit ergo simon petrus sequens eum: & introiuit in monumentum. Et vidit linteamina posita: et sudarium quod fuerat super caput eius, non cum linteaminibus positum, sed separatim inuolutum in vnum locum. Tunc ergo introiuit et ille discipulus qui venerat primus ad monumentum: & vidit et credidit. Nondum enim sciebant scripturam: quia oportebat eum a mortuis resurgere.]

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saith vnto them: they haue taken awaye the lord out of the graue, and we cannot tell where they haue laied him. Peter therfore went forth and that other disciple and came vnto the Sepulchre. They ranne both together, and the other disciple dyd out runne Peter, and came fyrste to the Sepulchre. And when he had stowped doun, he saw the lynnen clothes liyng, yet wente he not in. Then came Symon Peter folowyng hym, and wente into the Sepulchre and sawe the lynnen clothes lye, and the napkyn that was about his head, not liyng with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also the other disciple whiche came firste to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture that he shoulde rise agayne from death. Then the disciples went away again vnto their owne home.

At the second Communion.

[Domine quid multiplicati psal iii.

LOrde, howe are they encreased that trouble me? many are they that rise against me.

Many one there be that saye of my soule: there is no helpe for hym in his God.

But thou, O Lord, art my defender: thou art my worship, & the lifter vp of my heade.

I did call vpon the Lorde with my voice: and he heard me out of his holy hill.

I laied me doune and slept: & rose vp again, for the Lord sustained me.

I will not be afraied for tenne thousandes of the people: that haue set themselfes against me round about.

Vp Lorde and helpe me, O my God: for thou smytest al myne enemies vpon the cheke bone, thou haste broken the teeth of the vngodly.

Saluacion belongeth vnto the Lorde: and thy blessyng is vpon thy people.

Glory be to the father, and the sonne: and to the holye ghost.

As it was in the beginnyng, is nowe, and euer shall be: world without end. Amen.

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sayeth vnto them: they haue taken away the lord out of the graue, and we cannot tell where they haue layed hym. Peter therfore went furth, and that other disciple, and came vnto the Sepulchre. They ranne both together, and that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the Sepulchre, and saw the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple whiche came fyrst to the Sepulchre, and he sawe and belieued. For as yet they knewe not the scripture that he should ryse again from death. Then the disciples went away againe to theyr owne home.

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saith vnto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the Sepulchre. So they ran both together, and the other disciple did out run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the Linnen clothes lyeing, yet went he not in. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the Liñen clothes lie. And the napkin that was about his head, not lyeing with the liñen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again vnto their own home.

Sources

[S. Jo. iii 16: Rom. iv 25]

[1 Cor. v 7, 8.]

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The Collect.

ALmightie father, whiche hast geuen thy onely sonne to dye for our synnes and to ryse agayne for oure iustificacion: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue the in purenesse of liuyng and trueth, through Iesus Christ our Lord.

℣ Lectio epistole beati pauli apostoli ad Corinthios

[i. v. B

FRatres. Expurgate vetus fermentum: vt sitis noua conspersio sicut estis azymi. Etenim pascha nostrum: immolatus est xp̄s. Itaque epulemur. Non in fermento veteri: neque in fermento malitie et nequitie. Sed in azymis sinceritatis, et veritatis.

The Epistle.

[i Cor. V

KNow ye not that a litle leauen sowreth the whole lompe of dowe? Pourge therefore the olde leauen, that ye maye be newe dowe, as ye are swete bread. For Christ our passeouer is offered vp for vs. Therfore let vs kepe holye daye, not with olde leauen, neither with the leauen of maliciousnes and wickednes: but with the swete breade of purenes and trueth.

Euangelium. Secundum Marcum.

[xvi. A

IN illo tempore. Maria magdalene et maria iacobi et salome emerunt aromata: vt venientes vngerent iesum. Et valde mane vna sabbatorum veniunt ad monumentum: orto iam sole. Et dicebant adinuicem. Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes viderunt reuolutum lapidem: erat quippe magnus valde. Et introeuntes in monumentum: viderunt iuuenem sedentem in dextris: coopertum stola candida, & obstupuerunt. Qui dixit illis. Nolite expauescere. Iesum queritis nazarenum crucifixum: surrexit non est hic. Ecce locus vbi posuerunt eum. Sed ite dicite discipulis eius et petro: quia precedet vos in galileam. Ibi eum videbitis: sicut dixit vobis.

The Gospell.

[Mar. xVi

WHen the Sabboth was past, Mary Magdalene, and Mary Iacobye, and Salome, bought swete odoures, that they myghte come, and anoynt hym. And early in the mornyng, the first day of the Sabboth, thei came vnto the Sepulchre when the sunne was risen. And they sayed among themselues: who shall rolle vs away the stone frō the dore of the Sepulchre? And when they looked, they sawe howe that the stone was rolled away, for it was a very great one. And they went into the Sepulchre, and sawe a younge man sittyng on the right side, clothed in a longe white garmente, and they were afrayed. And he sayed vnto them: be not afrayed, ye seke Iesus of Nazareth whiche was crucifyed. He is rysen he is not here: Beholde the place where they had put hym. But goe your waye and tell his disciples, and Peter, that he goeth before you into Galile, there shall you see hym, as he sayed vnto you. And they went out quickly and fledde from the Sepulchre for they trembled, and were amased, neyther sayed they any thyng to any manne, for they were afrayed.

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¶ Feria .ij. post pascha.

Officium.

[Exod. xiii 5, 9: Ps. cxvii (cxviii) 1]

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At Euensong.

¶ Proper Psalmes and lessons.

Psalm. cxiii. Psalm. cxiiii. Psalm. cxviii. } The .ii. Lesson. Act. ii. vnto the ende.

¶ MONEDAYE IN EASTER WEKE.

At Mattyns.

¶ The seconde lesson. Mat. xxviii. vnto the ende.

At the Communion.

[Nonne deo subiecta. Psalm. lxii.

MY soule truely waiteth still vpon god: for of hym commeth my saluacion.

He verely is my strength & my saluacion: he is my defēce, so that I shal not gretly fal.

Howe long will ye imagine mischyefe against euery man? ye shalbe slaine al the sort of you, yea, as a totteryng wal shall ye be, and like a broken hedge.

Their deuice is onely howe to put him out whom God will exalte: their delyte is in lyes, they geue good woordes with their mouth, but cursse with their hearte.

Neuerthelesse, my soule, wayte thou still vpon God: for my hope is in him.

He truely is my strength and my saluacion: he is my defence, so that I shall not fall.

In god is my helth and my glory: the rocke of my might, and in God is my trust.

O put your trust in hym alway, ye people: powre oute your heartes before him, for God is our hope.

As for the children of men, thei are but vain, the children of men are deceiptfull: vpon the weyghtes, they are altogether lighter than vanitie it selfe.

O trust not in wrong & robbery, geue not your selfes vnto vanitie: if riches encrease, set not your heart vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardest euery man accordyng to his worke.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe.&c.

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Mondaie in Easter weke.

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Munday in Easter Week

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[DEUS qui solennitate paschali mundo remedia contulisti: populum tuum quesumus domine celesti dono prosequere: vt & perfectam libertatem consequi mereantur, et ad vitam proficiat sempiternam. Per. (*Greg.* 68)]

Lectio actuum apostolorum

[x. F

IN diebus illis. Stans petrus in medio plebis, dixit. Viri fratres,

vos scitis quod factum est verbum per vniuersam iudeam. Incipiens enim a galilea post baptismum quod predicauit iohannes iesum a nazareth: quomodo vnxit eum deus spiritu sancto et virtute, qui pertransiuit benefaciendo & sanando omnes oppressos a diabolo, quoniam deus erat cum illo. Et nos testes sumus omnium que fecit in regione iudeorum et hierusalem: quem occiderunt suspendentes in ligno. Hunc deus suscitauit tertia die, & dedit eum manifestum fieri non omni populo: sed testibus preordinatis a deo nobis qui manducauimus et bibimus cum illo postquam resurrexit a mortuis. Et precepit nobis predicare populo & testificari: quia ipse est qui constitutus est a deo iudex viuorum et mortuorum. Huic omnes prophete testimonium perhibent: remissionem peccatorum accipere per nomen eius omnes qui credunt in eum.

Euangelium. Secundum Lucam.

[xxiiii. B

IN illo tempore. Exeuntes duo ex discipulis iesu ibant ipsa die in cas-

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The Collect.

ALmightie God, whiche through thy onely begotten sōne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humbly beseche thee, that as by thy specyall grace, preuentyng vs, thou dost put in our mindes good desyres, so by thy continuall helpe, we may bryng thesame to good effect, through Iesus Christ our lorde: who lyueth and reigneth. &c.

The Epistle.

[Actes. x.

PEter opened his mouthe, and sayd: of a trueth I perceyue that there is no respecte of persons with God: but in all people, he that feareth hym and woorketh righteousnes, is accepted with hym. Ye knowe the preaching that God sente vnto the children of Israell, preaching peace by Iesu Christe, whiche is Lorde ouer all thinges: which preaching was published throughout all Iewry (and began in Galilee, after the baptisme whiche Iohn preached) howe God annoynted Iesus of Nazareth with the holy ghoste, and with power. Which went about doing good, and healynge all that were oppressed of the deuill, for god was with him. And we are witnesses of all thinges whiche he did in the lande of the Iewes, and at Ierusalem: whome they slewe and hanged on tree. Hym God reised vp the third day & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for thesame intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preach vnto the people, and to testifie, that it is he whiche was ordained of God to be the iudge of the quicke and deade. To him geue all the prophetes witnes, that through his name, whosoeuer beleueth in him, shall receyue remission of synnes.

The Gospell.

[Luc. xxiiii.

BEholde, two of the disciples wente that same daye to a towne called

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℔ The Collect.

ALmightie God, which through thy onely begotten sonne Iesus Christe, hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy speciall grace, preuentyng vs, thou dooest put in our mindes good desyres: so by thy continual helpe, we may bryng thesame to good effect, through Iesus Christ our lorde: who liueth and reigneth. &c.

℔ The Epistle.

[Actes. x.

PEter opened his mouth, and said: of a trueth I perceyue that there is no respecte of persones with God: but in all people, he that feareth hym and woorketh righteousnes, is accepted with hym. Ye knowe the preaching that god sent vnto the children of Israel, preaching peace by Iesus Christ, which is lord ouer al thinges: which preaching was published throughout al Iewry (and began in Galile, after the Baptisme whiche Iohn preached) how god annointed Iesus of Nazareth with the holy gost, & with power. Which Iesus went about doing good, and healing al that wer oppressed of the deuil, for god was with him. And we are witnesses of al thīges which he did in the land of the Iewes, and at Ierusalem, whom they slewe and hanged on tree. Hym God reysed vp the third day and shewed him openly, not to al the people, but to vs witnesses (chosen before of god for the same intent) which did eate and drynke wyth him after he rose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he whiche was ordayned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through hys name, whosoeuer beleueth in hym, shal receiue remission of synnes.

℔ The Gospell.

[Lu. xxiiii

BEholde, two of the disciples went that same daye to a towne called

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The Collect.

Almighty God, who[8] through thy only begotten son Iesus Christ, hast overcome death, and opened vnto vs the gate of everlasting life: We humbly beseech thee, that as by thy speciall grace[1] *preventing vs; thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Iesus Christ our Lord, who liveth and reigneth **with thee and the holy Ghost, ever one God world without end. Amen.**

[9]**For** the Epistle.

[Acts: 10. [4]34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent vnto the children of Israel, preaching peace by Iesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Iudea, and began from Galilee, after the Baptism which Iohn preached: How God anointed Iesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Iews, and in Ierusalem, whom they slew, and hanged on a tree: Him God raised vp the third day, and shewed him openly. Not to all the people, but vnto witnesses chosen before of God, even to vs, who did eat and drink with him after he arose from the dead. And he commanded vs to preach vnto the people, and to testify that it is he who was ordeined of God, to be the Iudge of quick, and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of Sins.

The Gospel.

[**St**: Luke. 24. [4]13.

Behold two of his disciples went that same day to a Village called

SOURCES

tellum quod erat in spatio stadiorum sexaginta ab hierusalem : nomine emaus. Et ipsi loquebantur adinuicem : de his omnibus que acciderant. Et factum est dum fabularentur, & secum quererent : & ipse iesus appropinquans ibat cum illis. Oculi autem illorum tenebantur : ne eum agnoscerent. Et ait ad illos. Qui sunt hi sermones quos confertis adinuicem ambulantes : & estis tristes ? Et respondens vnus cui nomen cleophas dixit ei. Tu solus peregrinus es in hierusalem : et non cognouisti que facta sunt in illa his diebus ? Quibus ille dixit. Que ? Et dixerunt. De iesu nazareno, qui fuit vir propheta : potens in opere et sermone coram deo et omni populo. Et quomodo tradiderunt eum summi sacerdotes et principes nostri in damnationem mortis: et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus israel. Et nunc super hec omnia, tertia dies est hodie quod hec facta sunt. Sed et mulieres quedam ex nostris terruerunt nos, que ante lucem fuerunt ad monumentum : et non inuento corpore eius venerunt dicentes se etiam visionem angelorum vidisse, qui dicunt eum viuere. Et abierunt quidam ex nostris ad monumentum : et ita inuenerunt sicut mulieres dixerunt ipsum vero non inuenerunt. Et ipse dixit ad eos. O stulti et tardi corde ad credendum : in omnibus que locuti sunt prophete. Nonne hec oportuit pati xp̄m : et ita intrare in gloriam suam ? Et incipiens a moyse et omnibus prophetis : interpretabatur illis in omnibus scripturis, que de ipso erant. Et appropinquauerunt castello quo ibant : et ipse se finxit longius ire. Et coegerunt illum : dicentes. Mane nobiscum quoniam aduesperascit : & inclinata est iam dies. Et intrauit cum eis. Et factum est dum recumberet cum illis : accepit panem & benedixit ac fregit, et

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Emaus, whiche was from Ierusalem about .lx. furlonges : and they talked together of all the thinges that had happened. And it chaũced that while they cõmoned together and reasoned : Iesus himself drue nere and went with thẽ. But their eyes were holdẽ that they should not knowe hym. And he sayd vnto them ; what maner of communicacions are these that ye haue one to another as ye walke, and are sad ? And the one of them (whose name was Cleophas) aunswered, and sayd vnto hym : art thou onely a straunger in Ierusalem, and haste not knowen the thinges whiche haue chaunced there in these dayes? he sayd vnto them : what thynges ? And they sayd vnto him : of Iesus of Nazareth, whiche was a Prophete, mightie in dede and word before God and all the people : and how the hie priestes, and our rulers, deliuered him to be condemned to death, and haue crucified hym. But we trusted that it had been he whiche shoulde haue redemed Israell. And as touching all these thynges, to daye is euen the third daye that they were doen. Yea, and certayne women also of our companye made vs astonied, whiche came earely vnto the Sepulchre and founde not his body, and came, saying that they had sene a vision of Angels, whiche sayed that he was a lyue. And certayne of them whyche were wyth vs, wente to the Sepulchre, and found it euen so as the women had sayed : but him they sawe not. And he sayd vnto them : O fooles and slowe of hearte to beleue all that the prophetes haue spokẽ. Ought not Christ to haue suffred these thinges, and to entre into hys glorye ? And he began at Moses and al the prophetes, and interpreted vnto them in all Scriptures which were written of hym . And they drue nye vnto the toune, whiche they went vnto. And he made as thoughe he woulde haue gone further. And they constrayned hym, sayinge : abyde with vs, for it draweth towardes nyght, and the day is farre passed. And he wente in to tary with them. And it came to passe as he sate at meate with them, he toke

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Emaus, which was from Ierusalem aboute .lx. forlonges: and they talked together of al the thinges that had happened. And it chaunced while they commoned together and reasoned: Iesus himselfe drew nere, and went with them. But theyr eyes wer holden that thei should not knowe hym. And he sayd vnto them: what maner of communicacions are these that ye haue one to an other as ye walke, and are sad? And the one of thē (whose name was Cleophas) answered, and saied vnto him: art thou only a straunger in Ierusalem, and haste not knowen the thynges whiche haue chaunced there in these daies? he said vnto them: what thinges? And they sayd vnto him: of Iesus of Nazareth, which was a Prophete, mightie in dede and word before God and all the people: and how the hye priestes, and oure rulers, deliuered hym to be condemned to deathe, and haue crucifyed him. But we trusted that it had been he, whiche shoulde haue redemed Israel. And as touching all these thinges, to daye is euen the thyrd daye that they wer done. Yea, and certayn weomen also of oure companye made vs astonied, whiche came early vnto the Sepulchre and founde not hys bodye, and came, saying that they had seen a vision of Aungels, whiche sayde that he was alyue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomen had sayde: but him they sawe not. And he sayd vnto them: O fooles and slowe of hearte to belieue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thynges, and to enter into hys glorye? And he began at Moses and all the Prophetes, and interpreted vnto them in all Scriptures which wer written of him. And they drew nye vnto the towne, which they went vnto. And he made as thoughe he woulde haue gone further. And they constrained him, saying: abide with vs, for it draweth towardes nyghte, and the daye is farre passed. And he went in to tary with them. And it came to passe as he sate at meate with them, he toke

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Emmaus, which was from Ierusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned; Iesus himselfe drew neer, and went with them. But their Eyes were holden, that they should not know him. And he said vnto them, What manner of communications are these that you have one to another, as ye walk, and are sad? And the one of them whose name was Cleopas, answering said vnto him, Art thou onely a stranger in Ierusalem, and hast not known the things which are come to pass there, in these dayes? And he said vnto them, What things? and they said vnto him, concerning Iesus of Nazareth, who was a Prophet mighty in deed and word, before God and all the people: And how the chief Priests, and our rulers delivered him, to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and besides all this, to day is the third day, since these things were don. Yea and certein Women also of our Company made vs astonished, who were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive. And certeine of them who were with vs, went to the sepulchre, and found it even so, as the women had said, but him they saw not. Then he said vnto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets he expounded vnto them in all the scriptures, the things concerning himselfe. And they drew nigh vnto the Village, whither they went; and he made as though he would have gon further. But they constrayned him, saying, Abide with vs, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sate at meat with them, he took

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porrigebat illis. Et statim aperti sunt oculi eorum, & cognouerunt eum: et ipse euanuit ex oculis eorum. Et dixerunt adinuicem. Nonne cor nostrum ardens erat in nobis de iesu, dum loqueretur in via: et aperiret nobis scripturas? Et surgentes eadem hora regressi sunt in hierusalem: & inuenerunt congregatos vndecim, et eos qui cum illis erant: dicentes quod surrexit dominus vere, et apparuit simoni. Et ipsi narrabant que gesta erant in via: et quomodo cognouerunt eum: in fractione panis.

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breade and blessed it, and brake, and gaue vnto them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayd betwene themselues: did not our heartes burne within vs, whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp thesame houre and returned to Ierusalē, and found the eleuen gathered together, and them that were with them, saying: the Lorde is rysen in dede, and hath appered to Simon. And they tolde what thinges were done in the way, and howe they knew hym in breaking of breade.

At Euensong.

℣ The seconde lesson. Act. iii. Vnto the ende.

℣ Feria .iij. post pascha.

℣ TEWESDAYE IN EASTER WEKE

At Mattyns.

The. ii. Lesson. Luke. xxiiii. Vnto. and beholde. ii. of them.

Officium.

[Ecclus. xvi 3, 4: Ps. cxvii (cxviii) 1]

℣ At the Communion.

[Laudate pueri. Psal. Cxiii.

PRayse the Lord (ye seruauntes :) O praise the name of the Lorde.

Blessed is the name of the Lorde : from this tyme furth for euer more.

The Lordes name is praysed : frō the rysyng vp of the sonne vnto the goyng downe of the same.

The lorde is hie aboue all heathen : and hys glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hathe hys dwelling so hie : and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.

He taketh vp the simple out of the dust : and lifteth the poore out of the mier.

That he maye set hym with the princes : euen with the princes of his people.

He maketh the baren woman to kepe house : and to be a ioyfull mother of children.

Glory be to the father and to the sonne.&c.

As it was in the beginning, is nowe, and euer.&c.

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bread and blessed it, and brake, and gaue to them. And theyr iyes wer opened, and they knewe hym, and he vanished out of theyr sight. And they sayd betwene themselues: dyd not oure heartes burne within vs whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp thesame houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were wyth them, saying: the lorde is rysen in dede, and hath appered to Simon. And they tolde what thynges wer done in the way, and howe they knewe hym in breakyng of bread.

TUESDAIE IN EASTER WEKE.

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bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within vs, while he talked with vs by the way, and while he opened to vs the scriptures. And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were don in the way, and how he was known of them, in breaking of bread.

TUESDAY IN EASTER WEEK.

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Oratio

[DEus qui ecclesiam tuam nouo semper fetu multiplicas: concede famulis tuis vt sacramentum viuendo teneant, quod fide perceperunt. Per. (*Gel.* i. 78)]

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The Collect.

ALmyghty father, which haste geuen thy onely sonne to dye for our sinnes, & to rise agayne for our iustificacion: Graūt vs so to put away the leuen of malice & wickednes, that we maye alwaye serue thee in purenes of liuing & trueth, through Iesus Christ our Lorde.

Lectio actuum apostolorum.

[iij.D

IN diebus illis. Surgens paulus: et manu silentium indicens: ait. Viri fratres filij generis abraham: & qui in vobis timent deum: vobis verbum salutis huius missum est. Qui enim habitant hierusalem & principes eius: ignorantes iesum et voces prophetarum que per omne sabbatum leguntur, iudicantes impleuerunt. Et nullam causam mortis inuenientes in eo: petierunt a pilato vt interficerent eum. Cumque consummassent omnia que de eo scripta erant: deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitauit eum a mortuis tertia die, qui visus est per dies multos his qui simul ascenderant cum eo de galilea in hierusalem: qui vsque nunc sunt testes eius ad plebem. Et nos vobis annuntiamus eam que ad patres nostros remissio facta est: quoniam hanc deus adimpleuit filijs vestris. Resuscitans iesum xp̄m: dominum nostrum.

The Epistle.

[Act. xiii.

YE men and brethren, Children of the generacion of Abraham, & whosoeuer among you feareth God: to you is this worde of saluacion sent. For the inhabiters of Ierusalē, and their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth day, they haue fulfilled thē ī cōdēning him. And when they found no cause of death in him, yet desired they Pilate to kyll hym. And when they had fulfilled all that were written of him, they tooke hym downe from the tree, and put him in a Sepulchre. But God raysed hym agayne from death the thirde daye, and he was sene manye dayes of them whiche went with hym from Galile to Ierusalem: which are his witnesses vnto the people. And we declare vnto you, how that the promes (which was made vnto the fathers) GOD hath fulfilled vnto their children (euen vnto vs) in that he raysed vp Iesus agayne: Euen as it is written in the seconde Psalme: Thou art my sonne thys daye haue I begotten thee. As concernyng that he raysed him vp from death, nowe no more to returne to corrupcion, he saied on this wise: The holy promises made to Dauid, wil I geue faythfullye to you. Wherefore he sayeth also in an other place: Thou shalt not suffre thyne holy to see corrupcion. For Dauid (after that he had in hys tyme fulfilled the wyll of GOD) fell on slepe, and was layed vnto his fathers and sawe corrupciō. But he whom God raysed agayne, sawe no corrupcion. Bee it knowne vnto you therefore (ye

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℄ The Collect.

ALmightie father, whiche haste geuen thy only sonne to die for our sinnes, and to rise agayne for our iustificacion: Graunt vs so to put away the leauen of malice and wickednes, that we may alwaye serue thee in purenes of liuing and trueth: throughe Iesus Christe our Lorde.

℄ The Epistle.

[Acte. xiii

YE men and brethren, Children of the generacion of Abraham, and whosoeuer among you feareth God: to you is this worde of saluacion sente. For the inhabiters of Ierusalem, & their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they founde no cause of death in hym, yet desyred they Pilate to kil hym. And when they had fulfilled al that wer written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God raysed hym agayne from death the thirde daye, and he was seen many dayes of them whiche wente with him from Galile to Ierusalem: which are witnesses vnto the people. And we declare vnto you , howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto theyr chyldren, (euen vnto vs) in that he raysed vp Iesus againe: Euen as it is writtē in the second Psalme: thou art my sonne, this day haue I begotten thee. As concernyng that he raised him vp from death, now no more to returne to corrupcion, he sayed on this wyse. The holy promises made to Dauid, will I geue faithfully to you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corrupcion. For Dauid (after that he had in his time fulfilled the wyll of god) fel on slepe, and was layd vnto his fathers, and saw corrupcion. But he whom god raysed agayn, saw no corrupcion. Be it knowen vnto you therfore (ye

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The Collect.

[8]Almighty God, who through thy only begotten son Iesus Christ hast overcome death, and opened vnto vs the gate of everlasting life: We humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Iesus Christ our Lord, who liveth, and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.*

[9]**For** the Epistle.

[Acts: 13. [4]**26.**

Men, and brethren, children of the Stock of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent. For they that dwell at Ierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they tooke him down from the tree, and laid him in a sepulchre. But God raised him from the dead : And he was seen many dayes of them which came vp with him from Galilee to Ierusalem, who are his witnesses vnto the people. And we declare vnto you glad tidings, how that the promise which was made vnto the Fathers, God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus again, as it is also written in the second Psalm, Thou art my Son this day have I begotten thee. And as concerning that he raysed him vp from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercyes of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation, by the will of God, fell on sleep, and was laid vnto his Fathers, and saw corruption. But he whom God raised again saw no corruption. Be it known vnto you therefore,

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¶ Sequentia sancti euangelii. Secundum lucam. [xxiiii. F

IN illo tempore. Stetit iesus in medio discipulorum suorum: & dixit eis. Pax vobis. Ego sum: nolite timere. Conturbati vero et conterriti: existimabant se spiritum videre. Et dixit eis. Quid turbati estis: et cogitationes ascendunt in corda vestra? Videte manus meas et pedes meos: quia ego ipse sum. Palpate, et videte: quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset: ostendit eis manus et pedes. Adhuc autem illis non credentibus et mirantibus pre gaudio: dixit. Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis assi: et fauum mellis. Et cum manducasset coram eis: sumens reliquias, dedit eis. Et dixit ad eos. Hec sunt verba que locutus sum ad vos cum adhuc essem vobiscum: quoniam necesse est impleri omnia que scripta sunt in lege moysi, & prophetis, et psalmis de me. Tunc aperuit illis sensum: vt intelligerent scripturas. Et dixit eis. Quoniam sic scriptum est: et sic oportebat pati xp̄m, et resurgere a mortuis die tertia. Et predicari in nomine eius penitentiam et remissionem peccatorum: in omnes gentes.

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men and brethren) that throughe thys man, is preached vnto you the forgeuenes of synnes, and that by hym all that beleue, are iustified from all thynges, from which ye could not be iustified by the lawe of Moses. Beware therfore, lest that fall on you, whiche is spoken of in the Prophetes: behold ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, which ye shal not beleue, though a man declare it you.

The Gospel.

[Luc. xxiiii.

IEsus stode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I feare not. But they were abashed and afrayd & supposed that they had sene a spirite. And he saied vnto thē: why are ye troubled, & why do thoughtes arise in your heartes? Behold my handes & my feete, that it is euen I my selfe. Handle me and see, for a spirite hath not fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes, and his feete. And whyle they yet beleued not for ioy, and wondered, he sayed vnto them: Haue ye here anye meate? And they offered hym a peace of a broyled fishe, and of an Hony combe. And he tooke it and dyd eate before them. And he sayed vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfilled, whiche were written of me in the Lawe of Moses, & in the prophetes, and in the Psalmes . Then opened he their wittes, that they myght vnderstande the scriptures, and sayed vnto them: Thus it is wrytten, and thus it behoued Christe to suffer, and to rise agayne from death the thirde daye, and that repentaunce and remission of sinnes, shoulde bee preached in his name among all nacions, and muste begin at Ierusalem. And ye are witnesses of these thynges.

At Euensong.

¶ The seconde lesson. i. Cor. xv. vnto the ende.

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mē and brethren) that through this mā, is preached vnto you forgeuenesse of sinnes, & that by hym all that beeleue, are iustified from al thinges, from which ye could not be iustified by the lawe of Moses. Beware therefore, lest that fal on you, which is spoken of in the prophetes: beholde: ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

℣ The Gospel.

[Lu. xxiiii

IEsus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, feare not. But thei were abashed and afrayed, and supposed that they had seene a spirite. And he said vnto them: why are ye troubled, and why doe thoughtes arise in your heartes? Behold my handes and my feete, that it is euen I my self. Handle me and see: for a spirit hath no flesh and bones, as ye see me haue. And whē he had thus spoken: he shewed them hys handes, and his feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meate? And they offered him a piece of a broyled fyshe, and of an Hony combe. And he toke it, & did eate before them. And he sayd vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That al muste nedes be fulfilled, which wer writtē of me in the law of Moses, and in the prophetes, & in the Psalmes . Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them. Thus it is writtē, and thus it behoued Christ to suffer, and to rise again from death the third day, and that repentaunce & remyssyon of sinnes, should be preached in his name among al nacions, and must begin at Ierusalem. And ye are witnesses of these thynges.

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men, and brethren, that through this man is preached vnto you yᵉ forgiveness of sins. And by him all that beleeve are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that come vpon you, which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish : for I worke a work in your dayes, a work which you shall in no wise believe, though a man declare it vnto you.

The Gospel.

[Sᵗ: Luke. 24. ⁴36.

Iesus himselfe stood in the midst of them, and saith vnto them, Peace be vnto you . But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said vnto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his Feet. And while they yet beleeved not for ioy, and wondered, he said vnto them, Have ye here any meat? And they gave him a peece of a broyled fish, and of an hony comb. And he took it, and did eat before them. And he said vnto them, These are the words which I spake vnto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their vnderstanding, that they might vnderstand the Scriptures. And said vnto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance, and remission of sins should be preached in his name among all Nations, beginning at Ierusalem. And ye are witnesses of these things.

SOURCES

℄ Dominica in octauis pasche.
Ad missam. Officium.
[Ps. cxxxviii(cxxxix) 18b, 5b, 6a: 1, 2]

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THE FIRST SONDAYE AFTER EASTER.

[Beatus Vir. Psal. cxii.

BLessed is the manne that feareth the Lorde : he hathe greate delyghte in hys commaundementes.

His seede shalbe myghtie vpon yearthe : the generacion of the faythefull shall be blessed.

Riches and plenteousnes shalbe in his house : and hys righteousnes endureth for euer.

Vnto the godly there ariseth vp lyght in the darckenes : he is mercyfull, louing and righteous.

A good man is mercifull and lendeth : and wyll guyde his wordes with discrecion.

For he shall neuer be moued : and the righteous shall be had in euerlasting remembraunce.

He wyll not bee afrayed for any euil tydinges : for hys hearte standeth fast, and beleueth in the Lorde.

His hearte is stablished and wyll not shrynke : vntill he see his desire vpon his enemies.

He hath sparsed abroade and geuē to the poore : and his righteousnes remaineth for euer, his horne shalbee exalted with honor.

The vngodly shall see it, and it shall greue him : he shall gnashe with hys teeth and consume awaye, the desire of the vngodly shall peryshe.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Almighty Father. &c. As at the seconde Communion on Easterday.

In missa dominicali per hebdomadem.
Lectio epistole beati iohannis apostoli.

[j.v.a

CHarissimi. Omne quod natum est ex deo : vincit mundum. Et hec est victoria que vincit mundum : fides nostra. Quis est qui vincit mundum : nisi qui credit quoniam iesus est filius

The Epistle.

[i. Ihon. V.

ALl that is borne of GOD, ouercummeth the worlde. And this is the victory that ouercummeth the worlde, euen our faith. Who is it that ouercommeth the worlde, but he whiche

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THE FIRST SUNDAIE AFTER EASTER.

¶ The Collect.

Almightie God. &c. As at the Communion on Easter day.

¶ The Epistle.

[i. Iohn. v.

AL that is borne of God, ouercummeth the world: And this is the victorye that ouercummeth the world, euen our fayth. Who is it that ouercummeth the world, but he that

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THE FIRST SUNDAY AFTER EASTER.

The Collect.

[8]Almighty Father, who hast given thine only son to dy for our sins, and to rise again for our iustification: grant vs so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living, and truth, through the merits of the same thy son Iesus Christ our Lord,* **Amen.**

The Epistle.

[i: 8t: John. 5. 44.

Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that

SOURCES

dei? Hic est qui venit per aquam et sanguinem: iesus christus. Non in aqua solum: sed in aqua et sanguine. Et spiritus est qui testificatur: quoniam christus est veritas. Quoniam tres sunt qui testimonium dant in celo: pater, verbum, et spiritus sanctus: et hi tres vnum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, et sanguis: et hi tres vnum sunt. Si testimonium hominum accipimus: testimonium dei maius est. Quoniam hoc est testimonium dei quod maius est: quia testificatus est de filio suo. Qui credit in filium dei: habet testimonium dei in se.

Secundum Iohannem. [xx. E

IN illo tempore. Cum esset sero die illo vna sabbatorum, & fores essent clause vbi erant discipuli congregati propter metum iudeorum: venit iesus, & stetit in medio, et dixit eis. Pax vobis. Et cum hoc dixisset: ostendit eis manus & latus. Gauisi sunt ergo discipuli: viso domino. Dixit ergo eis iterum. Pax vobis. Sicut misit me pater: et ego mitto vos. Hec cum dixisset, insufflauit: & dixit eis. Accipite spiritum sanctum. Quorum remiseritis peccata: remittuntur eis. Et quorum retinueritis: retenta sunt. (+ vers. 24-31).

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beleueth that Iesus is the sonne of God? This Iesus Christe is he that came by water and bloude, not by water onely but by water and bloude. And it is the spirite that beareth witnesse, because the spirite is truethe. For there are three whiche beare recorde in heauen, the father, the woorde and the holy ghoste, and these three are one. And there are three whiche beare recorde in yearth, the spirite, and water, and bloude, and these three are one. If wee receyue the witnesse of menne, the witnesse of God is greater. For this is the witnesse of God that is greater, whiche he testifieth of his sonne. He that beleueth on the sonne of God, hath the witnes in hymselfe. He that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gaue of hys sonne. And thys is the record, how that God hath geuen vnto vs eternall life, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospell.

[Ihon. xx.

THesame daye at nyghte, whiche was the first daye of the Sabbothes, whē the dores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus and stode in the myddes, and sayd vnto them: Peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when thei sawe the Lorde. Then sayde Iesus to them againe. Peace be vnto you. As my father sent me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and sayde vnto them: receyue ye the holy gost. Whosoeuers synnes ye remytte they are remytted vnto them. And whosoeuers synnes ye retaine, they are retayned.

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beleueth that Iesus is the sonne of God? This Iesus Christe is he that came by water and bloud, not by water only, but by water and bloud. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the woorde and the holy gost, and these three are one. And there are three which beare recorde in yearth: the spirite, and water, & bloud, and these three are one. If we receiue the witnesse of mē, the witnesse of god is greater. For this is the witnesse of God that is greater, which he testyfied of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

℄ The Gospel.

[Iohn. xx.

THe same daye at nyghte, whiche was the first day of the Sabbothes, whē the dores were shut (where the disciples wer assembled together, for feare of the Iewes) came Iesus and stode in the myddes, and sayed vnto them: Peace be vnto you. And when he had so sayed, he shewed vnto them his handes and hys syde. Then were the disciples glad, when they sawe the Lorde. Then sayed Iesus to them agayne: Peace bee vnto you. As my father sente me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayd vnto them: receiue ye the holy gost. Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned.

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beleiveth that Iesus is the son of God. This is he that came by water and blood, even Iesus Christ. not by water onely, but by water and blood: and it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God , which he hath testified of his Son. He that beleiveth on the son of God hath the witness in himselfe: he that believeth not God hath made him a liar, because he beleeveth not the record that God gave of his Son. And this is the record, that God hath given to vs eternall life: and this life is in his son. He that hath the Son, hath life, and he that hath not the son , hath not life.

The Gospel.

[St. Iohn. 20. 19.

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled , for fear of the Iews, came Iesus and stood in the midst and saith vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands, and his side, Then were the disciples glad when they saw the Lord. Then said Iesus to them again, Peace be vnto you: as my Father hath sent me, even so send I you . And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whosesoever sins ye remitt, they are remitted vnto them, and whosesoever sins ye retaine, they are retained.

Sources

℣ Missa dominicalis hebdomade. ij. post pascha.
Officium.
[Ps. xxxii (xxxiii) 5b, 6a : 1]

Oratio.

[Deus qui in filij tui humilitate iacentem mundum erexisti, fidelibus tuis perpetuam concede letitiam : vt quos perpetue mortis eripuisti casibus : gaudijs facias sempiternis perfrui. Per eundem. (*Gel.* i 57)]

Lectio epistole beati petri apostoli.
[i. Pet. ij.

Charissimi.

Xp̄s passus est pro nobis : vobis relinquens exemplum, vt sequamini vestigia eius. Qui peccatum non fecit : nec inuentus est dolus in ore eius. Qui cum malediceretur non maledicebat : cum pateretur non comminabatur. Tradebat autem iudicanti se iniuste. Qui peccata nostra ipse pertulit in corpore suo super lignum ; vt peccatis mortui iustitie viuamus, cuius

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℣ The second Sondaye after Easter.
[Deus in adiutorium. psal. lxx.

Haste thee, O God, to deliuer me : Make haste to helpe me, O Lorde.

Let them bee ashamed and confounded, that seke after my soule : lette them be turned backeward and put to confusion, that wishe me euill.

Let them (for their reward) be soone brought to shame : that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee : and let al suche as delight in thy saluacion, say alway, the Lorde be praysed.

As for me I am poore and in misery : haste thee vnto me (O God.)

Thou art my helpe and my redemer : O Lorde make no long tarying :

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Almightie God, whiche haste geuen thy holy sonne to be vnto vs, bothe a sacrifice for synne, and also an exāple of Godly lyfe : Geue vs the grace that we may alwayes moste thankfully receiue that his inestimable benefite, and also dayly indeuour our selfes, to folowe the blessed steppes of his moste holy lyfe.

The Epistle.
[i. Peter. ii.

This is thanke worthy, yf a manne for conscience toward God, indure griefe, and suffre wrong vndeserued. For what prayse is it yf when ye bee buffeted for your fautes, ye take it pacyently? But and if when ye doe well, ye suffre wrong and take it pacyently, then is there thāke with God. For hereunto verely were ye called : For Christe also suffered for vs, leauyng vs an ensample, that ye shoulde folowe hys steppes, whyche dyd no synne, neyther was there guyle found in his mouth : which, when he was reuiled, reuiled not agayne : when he suffered, he threatned not : but committed the vengeaunce to him that iudgeth righteously, which hys owne selfe beare our sinnes in hys body on the tree, that we being deliuered from sinne, should lyue vnto ryghteousnes.

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THE SECONDE SUNDAIE AFTER EASTER.

℣ The Collect.

ALmightie god, which hast geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwaies most thankfully receiue that his inestimable benefite: and also dayly indeuour oure selues to folowe the blessed steppes of hys most holy lyfe.

℣ The Epistle.

[i. Peter. ii.

THis is thanke woorthye, yf a man for conscience toward god, indure griefe, & suffre wronge vndeserued. For what prayse is it, yf when ye bee buffeted for your faultes, ye take it paciently? But and yf whē ye doe wel, ye suffre wrong & take it paciently, thē is there thanke with God. For hereunto verely were ye called: For Christ also suffered for vs, leauyng vs an ensaumple, that ye should folow his steppes, which did no sinne, neither was there guile foūd in his mouth: which, whē he was reuiled, reuiled not agayne: when he suffered, he threatned not: but commytted the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our sinnes in hys body on the tree, that we being deliuered from sinne, shoulde liue vnto ryghteousnes.

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THE SECOND SUNDAY AFTER EASTER.

The Collect.

Almighty God, who[8] hast given thine **only**[3] son to be vnto vs both a sacrifice for sin, and also an [1b]**ensample** of godly life: give vs grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, [6]**through the same Iesus Christ our Lord. Amen.**

The Epistle.

[j. St: Pet. 2. [4]19.

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even herevnto were ye called: because Christ also suffered for vs, leaving vs an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himselfe to him that iudgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live vnto righteousnes;

SOURCES

liuore sanati sumus. Eratis enim sicut oues errantes : sed conuersi estis nunc ad pastorem et episcopum, animarum vestrarum.

Secundum Iohannem. [x. B

IN illo tempore. Dixit iesus discipulis suis. Ego sum pastor bonus. Bonus pastor animam suam dat pro ouibus suis. Mercenarius autem et qui non est pastor, cuius non sunt oues proprie : videt lupum venientem, et dimittit oues et fugit, et lupus rapit et dispergit oues. Mercenarius autem fugit, quia mercenarius est : & non pertinet ad eum de ouibus. Ego sum pastor bonus : et cognosco oues meas : et cognoscunt me mee. Sicut nouit me pater & ego agnosco patrem : & animam meam pono pro ouibus meis. Et alias oues habeo que non sunt ex hoc ouili : et illas oportet me adducere, & vocem meam audient. Et fiet vnum ouile : et vnus pastor.

℄ Missa dominicalis hebd. iij.

[Ps. lxv (lxvi) 1, 2 : 3]

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By whose stripes ye were healed. For ye were as shepe goyng a stray. But are nowe turned vnto the shepheard, and bishop of your soules.

The Gospell.

[Iohn. x.

CHriste sayed to his disciples : I am the good shepheard, a good shepheard geueth his lyfe for the shepe. An hired seruaunte, & he which is not the shepheard (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flieth, and the wolfe catcheth, and skattreth the shepe. The hired seruaunt flyeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepheard, and knowe my shepe, and am knowen of myne. As my Father knoweth me, euen so knowe I also my Father. And I geue my lyfe for the shepe : and other shepe I haue, whiche are not of this folde. Them also must I bryng, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

℄ THE .iii. SONDAY.

[Confitemur psal. lxxv

VNto thee (O God) doe we geue thankes : yea, vnto thee doe we geue thankes.

Thy name also is so nye : and that doe thy wonderous workes declare.

When I receiue the congregacion : I shal iudge accordyng vnto right.

The earth is weake, and all the inhabitours therof : I beare vp the pillers of it.

I sayed vnto the fooles, deale not so madly : and to the vngodly, set not vp your horne.

Sette not vp your horne on hye : and speake not with a stiffe necke.

For promocion commeth neither from the East, nor from the West : nor yet from the Southe.

And why? GOD is the iudge : he putteth downe one and setteth vp an other.

For in the hande of the Lorde there is a cup, and the wine is red : it is full mixte, and he poureth out of the same.

As for the dregges therof : all the vngodly of the yearth shall drinke them, and sucke them out.

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By whose stripes ye wer healed. For ye wer as shepe goyng astraye: but are nowe, turned vnto the shepeheard, and bishop of your soules.

℄ The Gospell.

[Iohn. x.

CHriste sayed to his disciples: I am the good shephearde, a good shepheard geueth his life for the shepe. An hired seruaunt, and he which is not the shepheard (neither the shepe are his own) seeth the wolfe commyng, and leaueth the shepe and flieth, and the wolf catcheth and skattereth the shepe. The hired seruaunt flyeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepeheard, and know my shepe, and am knowē of mine. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde. Them also muste I brynge, and they shal heare my voyce, and there shall bee one folde, and one shepeheard.

THE THIRDE SUNDAIE.

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by whose stripes ye were healed. For ye were as sheep going astray but are now returned vnto the Shepherd, and Bishop of your Soules.

The Gospel.

[St: Iohn. 10. 411.

Iesus said , I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth: and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE THIRD SUNDAY 3AFTER EASTER.

Sources

Oratio.

Deus, qui errantibus vt in viam possint redire iustitie, veritatis tue lumen ostendis: da cunctis qui xp̄iana professione censentur: et illa respuere que huic inimica sunt nomini et ea que sunt apta sectari. Per dominum.

(*Leon.* 301)

Lectio epistole beati petri apostoli.

[i. Pet ii. c

Charissimi. Obsecro vos tanquam aduenas & peregrinos abstinere vos a carnalibus desiderijs: que militant aduersus animam. Conuersationem vestram inter gentes habentes bonam: vt in eo quod detractant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent deum in die visitationis. Subiecti igitur estote omni humane creature: propter deum. Siue regi, quasi precellenti: siue ducibus tanquam ab eo missis ad vindictam malefactorum: laudem vero bonorum. Quia sic est voluntas dei: vt benefacientes obmutescere faciatis imprudentium hominum ignorantiam. Quasi liberi, et non quasi velamen habentes malitie libertatem. Sed sicut serui dei omnes honorate: fraternitatem diligite. Deum timete: regem honorificate. Serui subditi estote in omni timore dominis: non tantum bonis et modestis, sed etiam dyscolis. Hec est enim gratia. In xp̄o iesu: domino nostro.

℣ Secundum iohannem.

[xvi. d

In illo tempore Dixit iesus discipulis suis. Modicum et iam non videbitis me: et iterum modicum et videbitis me, quia vado ad patrem. Dixerunt ergo discipuli eius adinuicem.

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But I will talke of the God of Iacob: and prayse hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the waye of righteousnes: Graunte vnto all them that be admitted into the felowship of Christes religion, that they may exchewe those thinges that be contrarye to their profession, and folowe all suche thynges as bee agreable to the same: through our Lorde Iesus Christe.

The Epistle.

[i. Peter. ii.

DErely beloued, I beseche you as straungiers and pilgriemes, abstaine frō fleshly lustes, which fight agaynst the soule: and see that ye haue honest conuersacion amonge the Gentiles, that where as they backbite you as euill doers, they maye see youre good workes,
and prayse God in the day of visitacion. Submyt your selfes therfore, vnto al maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chiefe head: eyther vnto rulers, as vnto them that are sent of him, for the punishment of euil doers, but for the laude of them that do well. For so is the wil of God, that wyth well doyng, ye may stop the mouthes of foolishe and ignoraunte men: as free, and not as hauyng the libertye for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all menne, loue brotherly felowshyp, feare God, honor the Kyng.

The Gospell.

[Iohn. xvi.

IEsus sayed to his disciples: After a while ye shal not see me, and agayne, after a whyle ye shal see me: for I go to the father. Then sayed some of his disciples betwene

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¶ The Collect.

ALmightie GOD, whiche sheweste to all men that bee in erroure, the lyghte of thy trueth, to the intente that thei may returne into the waye of ryghteousnesse: Graunte vnto all them that be admitted into the felowshyp of Chrystes relygion, that they maye exchew those thynges that be contrary to theyr profession, and folowe all suche thynges as bee agreable to the same: throughe our Lorde Iesus Chryste.

¶ The Epistle.

[i. Pete. ii.

DErely beloued, I beseche you as straungers and pilgriemes, abstaine frō fleshly lustes, which fight against the soule: and see that ye haue honest conuersaciō among the Gentiles, that wheras they backbite you as euil doers, they may see your good workes,
and prayse god in the daye of visytacion. Submit your selfes therfore, euery
man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: either vnto rulers, as vnto them that are sent of hym, for the punishmente of euill doers, but for the laude of them that dooe well. For so is the wyll of god, that with well doing, ye may stop the mouthes of folish and ignoraunt men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of god. Honoure all men, loue brotherly felowship, feare God, honor the kyng.

¶ The Gospell.

[Ioh. xvi.

IEsus sayed to hys disciples: After a while ye shall not see me, and againe after a while ye shal se me: for I goe to the father. Then sayed some of his disciples betwene

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The Collect.

Almighty God, who[8] shewest to **them** that be in errour, the light of thy truth, to the Intent that they may return into the way of righteousness; grant vnto all them that **are** admitted into the fellowship of Christs religion, that they may eschew those things that **are** contrary to their profession, and follow all such things as **are** agreable to the same through our Lord Iesus Christ. [6]**Amen.**

The Epistle.

[j. **St**: Pet. 2. [4]**11.**

Dearly beloved, I beseche you as strangers, and Pilgrims, abstain from fleshly lusts, which warr against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God, in the day of visitation. Submit your selves
to every ordinance of man for the Lords sake, Whether it be
to the King, as supreme, or vnto governors, as vnto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not
vsing your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

[**St**: Iohn. 16. [4]**16.**

Jesus said to his Disciples. A little while and ye shall not see mee: and again, a little while, and ye shall see me, because J goe to the Father. Then said some of his disciples among

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Quid est hoc quod dicit nobis, modicum et non videbitis me: et iterum modicum et videbitis me, quia vado ad patrem? Dicebant ergo. Quid est hoc quod dicit modicum? Nescimus quid loquitur. Cognouit autem iesus quia volebant eum interrogare; & dixit eis. De hoc queritis inter vos, quia dixi modicum et non videbitis me: & iterum modicum et videbitis me. Amen amen dico vobis quia plorabitis et flebitis vos: mundus autem gaudebit. Vos autem contristabimini: sed tristitia vestra vertetur in gaudium. Mulier cum parit tristitiam habet: quia venit hora eius. Cum autem peperit puerum: iam non meminit pressure propter gaudium, quia natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis. Iterum autem videbo vos: et gaudebit cor vestrum. Et gaudium vestrum nemo tollet a vobis.

Missa dominicalis. hebdo .iiij. post pascha.

Officium.

[Ps. xcvii (xcviii) 1a, 2b : 1b]

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themselues: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne, after a whyle ye shall see me, and that I go to the father? They sayed therfore: what is this that he sayeth, after a whyle? We cānot tell what he sayth. Iesus perceyued that they would aske hym, and sayed vnto them: ye inquire of this betwene your selfes, because I sayed, after a whyle ye shall not see me, and agayne after a whyle ye shall see me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But assone as she is delyuered of the chylde, she remembreth no more the anguishe, for ioye that a manne is borne into the worlde. And ye nowe therfore haue sorowe: but I wyll see you agayne, and youre heartes shall reioyse, and youre ioye shall no manne take from you.

℣ THE .iiii. SONDAYE.

[Deus stetit in Sinagoga. psal. lxxxiii

GOD standeth in the congregacion of princes: He is iudge emong Gods.

Howe long wyll ye geue wrong iudgement: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that suche as bee in nede and necessitie haue right.

Delyuer the outcaste and poore: Saue them from the hande of the vngodly.

They wyll not be learned nor vnderstande, but walke on styll in darkenesse: all the foundacyons of the yearth be out of course.

I haue sayed, ye are Gods: and ye all are chyldren of the moste highest.

But ye shall dye lyke men: and fal lyke one of the princes.

Arise, O God, and iudge thou the earth: For thou shalt take all the Heathen to thyne inheritaunce.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

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themselues: what is this that he sayeth vnto vs? after a whyle ye shall not see me, and agayne after a whyle ye shall see me, and that I goe to the father? They sayed therfore, what is thys that he sayeth, after a whyle? We cannot tell what he sayeth. Iesus perceiued that they woulde aske hym, and saied vnto them: ye inquire of this betwene youre selfes, because I sayed, after a whyle ye shal not see me, and agayne after a while ye shal see me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the world shall reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyl see you agayne, and youre heartes shall reioyce, and your ioye shall no man take from you.

THE FOURTH SUNDAIE.

1661

themselves, what is this that he saith vnto vs, A little while and ye shall not see mee: And again, a little while, and ye shall see me: and because I go to the Father. They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to aske him, and said vnto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me. and again A little while, and ye shall see me? verily, verily I say vnto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into ioy. A woman when she is in travail, hath sorrow because her hour is come: but as soone as she is delivered of the childe, she remembreth no more the anguish, for ioy that a man is born into the world. And ye now therefore have sorrow: but I will see you againe, and your heart shall rejoyce, and your Joy no man taketh from you.

THE FOURTH SUNDAY [3]AFTER EASTER.

SOURCES

Oratio.

DEus qui fidelium mentes vnius efficis voluntatis: da populis tuis id amare quod precipis, id desiderare quod promittis vt inter mundanas varietates, ibi nostra fixa sint corda vbi vera sunt gaudia. Per dominum. (*Gel.* i 59)

Lectio epistole beati iacobi apostoli [i. c

CHarissimi. Omne datum optimum, et omne donum perfectum desursum est: descendens a patre luminum. Apud quem non est transmutatio: nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis: vt simus initium aliquod creature eius. Scitis fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram. Ira enim viri: iustitiam dei non operatur. Propter quod abijcientes omnem immunditiam, & abundantiam malitie: in mansuetudine suscipite insitum verbum. Quod potest saluare, animas vestras.

Secundum Iohannem. [xvi. B

IN illo tempore. Dixit iesus discipulis suis. Vado ad eum qui misit me: et nemo ex vobis interrogat me, quo vadis. Sed quia hec locutus sum vobis: tristitia impleuit cor vestrum. Sed ego veritatem dico vobis: expedit vobis vt ego vadam. Si enim non abiero: paraclitus non veniet ad vos. Si autem abiero: mittam eum ad vos. Et cum venerit ille: arguet mundum de peccato, & de iustitia, et de iudicio. De peccato quidem: quia non crediderunt in me. De iustitia vero: quia ad patrem vado, et iam non videbitis me. De iudicio autem: quia princeps huius mundi iam iudicatus est. Adhuc multa habeo vobis dicere: sed non potestis portare modo. Cum autem

1549

The Collect.

ALmyghtie God, whiche doest make the myndes of all faythfull menne to be of one wyll: Graunte vnto thy people, that they maye loue the thynge, which thou commaundest, and desyre that whyche thou doest promes, that emong the sundery and manyfolde chaunges of the worlde, oure heartes maye surely there be fixed, where as true ioyes are to be founde: Through Christe our Lorde.

The Epistle. [Iames. i.

EUery good gifte, and euery perfect gyfte, is from aboue, & commeth downe from the father of lightes, with whom is no variablenes, neyther is he chaūged vnto darkenes. Of hys owne wyll begate he vs, with the worde of trueth, that we shoulde be the firste fruites of his creatures. Wherfore (dere brethren) lette euery man be swyft to heare, slowe to speake, slowe to wrathe. For the wrathe of man worketh not that whiche is ryghteous before God. Wherfore laye aparte all fylthynes, and superfluitie of maliciousnes, & receiue with mekenes the worde that is graffed in you, whyche is able to saue your soules.

The Gospell. [John. Xvi.

IEsus sayed vnto hys disciples: nowe I goe my waye to him that sent me, and none of you asketh me whyther I goe. But because I haue sayed suche thynges vnto you, youre heartes are full of sorowe. Neuertheles, I tel you the trueth: it is expedient for you, that I go away. For if I go not away, that comforter wyll not come vnto you. But if I depart, I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of ryghteousnes, and of iudgement. Of synne, because they beleue not on me: Of ryghteousnes, because I go to my father, and ye shall see me nomore: Of Iudgement, because the Prince of thys worlde is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye

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℔ The Collecte.

ALmyghtie God, which doest make the mindes of all faythfull menne to be of one will: Graunte vnto thy people, that they maye loue the thynge, whiche thou commaũdest, and desyre that which thou doest promesse: that emong the sondry and manyfold chaũges of the world, our heartes may surely there be fixed, whereas true ioyes are to be founde: Throughe Christ our Lorde.

℔ The Epistle.

[Iames. i.

EUerye good gyfte, and euerye perfecte gift, is from aboue, and commeth down from the father of lyghtes, with whom is no variableness, neither shadowe of chaunge. Of hys owne wyll begate he vs with the woorde of trueth, that we shoulde bee the fyrste fruytes of hys creatures. Wherfore (dere brethren) let euery manne be swifte to heare, slowe to speake, slowe to wrathe. For the wrath of man worketh not that whiche is righteous beefore god. Wherfore lay apart al fylthines, and superfluitie of maliciousnes, and receiue with mekenes the worde y^t^ is graffed in you, whiche is able to saue your souls.

℔ The Gospell.

[Ioh. xvi.

IEsus sayde vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whither I goe. But because I haue said such thinges vnto you, your heartes are full of sorowe. Neuerthelesse, I tell you the trueth: it is expedient for you that I goe awaye. For if I goe not awaye, that comforter will not come vnto you. But if I departe, I wil sende him vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of sinne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no more: Of Iudgemēt, because the prince of this worlde is iudged alreadye. I haue yet manye thynges to saye vnto you, but ye cannot beare them awaye

1661

The Collect.

O Almighty God, who[8] **alone canst order the vnruly Wills, and affections** of **sinfull** men: grant vnto thy people, that they may love the thing which thou cõmandest, and desire that which thou dost promise, that **so** among the sundry, and manyfold changes of the world, our hearts may surely there be fixed where true ioyes are to be found, through [8]**Iesus** Christ our Lord. [0]**Amen.**

The Epistle.

[**St**: Iam. 1. [4]17:

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he vs with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore my beloved bretheren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God; Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness, the ingrafted word, which is able to save your souls.

The Gospel.

[**St**: Iohn. 16. [4]5.

Jesus said vnto his Disciples. Now J goe my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things vnto you, sorrow hath filled your heart. Nevertheless J tell you the truth, it is expedient for you that I goe away: for if J go not away the Comforter will not come vnto you: but if J depart J will send him vnto you. And when he is come he will reprove the world of sin, and of righteousness, and of Iudgement. of sin; because they believe not on me. of righteousness; because J goe to my Father, and ye see me no more. of Judgement; because the prince of this world is iudged . J have yet many things to say vnto you, but ye cannot bear them

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venerit ille spiritus veritatis: docebit vos omnem veritatem. Non enim loquetur a semetipso, sed quecumque audiet loquetur: & que ventura sunt annuntiabit vobis. Ille me clarificabit: quia de meo accipiet: et annuntiabit vobis. Omnia quecumque habet pater: mea sunt. Propterea dixi quia de meo accipiet, et annunciabit vobis.

¶ Missa dominicalis. hebd. quinte post pascha.

Officium.

[Isa. xlviii 20: Ps. lxv (lxvi) 1, 2]

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nowe, howbeit when he is come, (whiche is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shal heare, that shall he speake, and he wyll shewe you thynges to come. He shall gloryfye me, for he shall receyue of myne, and shall shewe vnto you. All thinges that the father hath, are mine: therfore sayed I vnto you, that he shall take of mine, and shewe vnto you.

℣ THE .v. SONDAY.

[Quã dilecta tabernacula. Psal. lxxxiiii.

O HOWE amyable are thy dwellynges: Thou Lorde of Hostes?

My soule hath a desyre and longyng to entre into the courtes of the Lorde: My hearte and my flesh reioyce in the lyuing God.

Yea, the Sparowe hath foũd her an house, and the Swalow a nest where she may lay her younge: Euen thy altares, O Lorde of Hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be alwaye praysing thee.

Blessed is that manne whose strengthe is in thee: In whose heart are thy wayes.

Whiche goynge through the vale of mysery, vse it for a well: and the pooles are filled with water.

They wyll goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lorde God of Hostes, heare my prayer: Harken O God of Iacob.

Beholde, O God, our defender: and loke vpon the face of thyne anoynted.

For one day in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlines.

For the Lorde God is a light and defence: the Lorde will geue grace and worshyp, and no good thyng shall he withholde from them that liue a godly life.

O Lorde God of Hostes: blessed is the manne that putteth his trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

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nowe, howebeit when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of himself, but whatsoeuer he shal heare, that shall he speake: and he will shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayde I vnto you, that he shall take of myne, and shewe vnto you.

THE FIFTH SUNDAIE.

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now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himselfe: but whatsoever he shall hear that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it vnto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it vnto you.

THE FIFTH SUNDAY [3]AFTER EASTER.

SOURCES

Oratio.

DEus a quo cuncta bona procedunt, largire supplicibus tuis vt cogitemus te inspirante que recta sunt: et te gubernante eadem faciamus. Per. (*Gel.* i 60)

Lectio epistole beati iacobi apostoli. [i. D

CHarissimi. Estote factores verbi, et non auditores tantum: fallentes vosmetipsos. Quia si quis est auditor verbi & non factor: hic comparabitur viro consideranti vultum natiuitatis sue in speculo. Considerauit enim se, et abijt: et statim oblitus est qualis fuerit. Qui autem perspexerit in lege perfecte libertatis, et permanserit in ea non auditor obliuiosus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum: huius vana est religio. Religio munda & immaculata apud deum et patrem, hec est: visitare pupillos et viduas in tribulatione eorum. Et immaculatum se custodire: ab hoc seculo.

Secundum iohannem. [xvi. E

IN illo tempore. Dixit iesus discipulis suis. Amen amen dico vobis: si quid petieritis patrem in nomine meo dabit vobis. Vsque modo non petistis quicquid in nomine meo. Petite, et accipietis: vt gaudium vestrum sit plenum. Hec in prouerbiis locutus sum vobis. Venit hora, cum iam non in prouerbijs loquar vobis: sed palam de patre meo annunciabo vobis. Illo die in nomine meo petetis. Et non dico vobis: quia ego rogabo patrem de vobis. Ipse enim pater amat vos: quia vos me amastis, et credidistis quia ego a deo exiui. Exiui a patre: & veni in mundum. Iterum relinquo mundum: et vado ad patrem. Dicunt ei discipuli eius. Ecce nunc palam loqueris:

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The Collect.

LOrde, from whom al good thinges do come: graunt vs thy humble seruauntes, that by thy holy inspiracion, we may thinke those thinges that be good, and by thy mercifull guydyng may performe the same: thorowe our Lorde Iesus Christe.

The Epistle. [James. i.

SE that ye bee doers of the worde, and not hearers onely, deceyuyng your owne selfes. For yf any mā heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodely face in a glasse. For assone as he hath looked on himselfe, he goeth his waye, and forgetteth immediatly what his fashion was. But whoso looketh in the perfecte lawe of lybertie, and continueth therin (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in his dede. If any man emong you seme to be deuout, and refraineth not his tonge, but deceiueth his owne hearte, this mannes deuocion is in vayne. Pure deuocion, and vndefiled before God the father, is this: to viset the fatherles and widowes, in their aduersitie, and to kepe hymselfe vnspotted of the worlde.

The Gospell. [Iohn. xvi.

VErely, verely, I saye vnto you: whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothynge in my name. Aske and ye shall receyue, that youre ioy may be full. These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no more speake vnto you by prouerbes: but I shall shewe you playnlye from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world. Agayne, I leaue the worlde, and go to the father.

Hys disciples sayed vnto hym: Loe, nowe talkest thou playnly, and speakest no Prouerbe. Nowe are we sure that

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℔ The Collect.

Lorde, from whom al good thynges dooe come: graunte vs thy humble seruauntes, that by thy holy inspiracio we may thinke those thynges that bee good, and by thy merciful guiding may perfourme the same: thorowe our Lorde Iesus Christ.

℔ The Epistle.

[Iames. i.

SEe that ye be doers of the word, and not hearers only, deceiuing your own selfes. For yf any mā heare the worde, and declareth not thesame by his workes, he is lyke vnto a man beholdyng his bodelye face in a glasse. For assone as he hath looked on hymselfe, he goeth hys waye, and forgetteth immediatelye what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doer of the woorke) thesame shalbe happy in his dede. If any man emong you seme to be deuoute, and refraineth not his tonge, but deceiueth his own heart, this mans deuocion is in vayne. Pure deuocion, and vndefiled before god the father, is this: to viset the fatherles and widowes, in theyr aduersitie, and to kepe himselfe vnspotted of the worlde.

℔ The Gospel.

[Ioh. xvi.

VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothīg in my name. Aske & ye shal receiue, that your ioy may be ful. These thinges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I say not vnto you that I wil speake vnto the father for you: For the father himself loueth you, because ye haue loued me, and haue beleued that I came out from god. I went out from the father, and came into the world. Agayne, I leaue the worlde, and goe to the father.-

-His disciples sayed vnto hym: Loe, nowe thou talkest plainly, and speakest no prouerbe. Now are we sure that

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The Collect.

O Lord, from whom all good things do come: grant to vs thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ. [1b]**Amen.**

The Epistle.

[St: James 1. 422.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer; he is like vnto a man beholding his natural face in a glass. For he beholdeth himselfe, and goeth his way, and straightway forgetteth what manēr of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed. Jf any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and vndefiled before God, and the Father, is this; to visit the fatherless, and widows in their affliction, and to keep himselfe vnspotted from the world.

The Gospell.

[St: John: 16: 423

Verily, verily I say vnto you, whatsoever ye shall aske the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive that your ioy may be full. These things have I spoken vnto you in proverbs: the time cometh when J shall no more speak vnto you in proverbs, but J shall shew you plainly of the Father. At that day ye shall aske in my name: and I say not vnto you, that I will pray the Father for you: For the Father himselfe loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.-

-His disciples said vnto him, Lo, now speakest thou plainly, and speakest no Proverb. Now are we sure that

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et prouerbium nullum dicis. Nunc scimus quia scis omnia: & non opus est tibi vt quis te interroget. In hoc credimus: quia a deo existi.

1549

thou knowest all thynges, and nedest not that anye manne should aske thee any questiō: therfore beleue we, that thou camest from God. Iesus aunswered them: nowe ye doe beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe scattered euery manne to hys owne, and shal leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shall ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

℄ In die ascensionis domini.

℄ THE ASCENCION DAYE.

℄ Proper Psalmes and Lessons.

At Mattyns.

Psalm. viii.
Psalm. xv.
Psalm. xxi.
} The second Lesson. Iohn. xiiii. vnto the ende.

Officium.

℄ At the Communion.

[Omnes gentes plaudite. psal. xlvii.

[Acts i 11 : 10]

O clap your handes together (all ye people :) O syng unto God with the voyce of melody.

For the Lorde is hye and to be feared : He is the great king vpon all the earth.

He shall subdue the people vnder vs : And the nacions vnder our fete.

He shall chose out an heritage for vs : euen the worshyp of Iacob whom he loued.

God is gone vp with a mery noyse : And the Lorde with the sounde of the trompe.

O synge prayses, syng prayses vnto oure God : O syng prayses, syng prayses vnto our kyng.

For God is the king of all the earth : syng ye prayses wyth vnderstanding.

God reigneth ouer the heathen : God sitteth vpon hys holy seate.

The princes of the people are ioyned to the people of the God of Abraham : for God (whyche is verye hye exalted) doeth defende the earth, as it were with a shylde.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

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thou knowest all thynges, and nedest not that any man should aske thee any questyō : therfore beleue we, that thou camest from God. Iesus answered them : now ye doe beleue. Behold, the houre draweth nye, and is already come, that ye shall be scattered euery man to hys own, and shal leaue me alone. And yet am I not alone : for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion : but bee of good chere, I haue ouercome the worlde.

THE ASCENCION DAIE.

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thou knowest all things, and needest not that any man should aske thee : by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the houre cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things I have spoken vnto you, that in me ye might have peace, in the world ye shall have tribulation : but be of good cheer, I have overcome the world,

THE ASCENSION DAY.

SOURCES

Oratio.

Concede quesumus omnipotens deus: vt qui hodierna die vnigenitum tuum redemptorem nostrum ad celos ascendisse credimus ipsi quoque mente in celestibus habitemus. Per eundem [dominum nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitate spiritus sancti deus per omnia secula seculorum.] (*Greg.* 85)

Lectio actuum apostolorum.

[i. A

PRimum quidem sermonen feci de omnibus o theophile, que cepit iesus facere et docere: vsque in diem qua precipiens apostolis per spiritum sanctum, quos elegit assumptus est. Quibus & prebuit seipsum viuum post passionem suam in multis argumentis: per dies quadraginta apparens eis et loquens de regno dei. Et conuescens precepit eis ab hierosolymis ne discederent: sed expectarent promissionem patris: quam audistis inquit per os meum. Quia iohannes quidem baptizauit aqua: vos autem baptizabimini spiritu sancto: non post multos hos dies. Igitur qui conuenerant: interrogabant eum dicentes. Domine, si in tempore hoc restitues regnum israel? Dixit autem eis. Non est vestrum nosse tempora vel momenta que pater posuit in sua potestate: sed accipietis virtutem superuenientis spiritus sancti in vos. Et eritis michi testes in hierusalem, & in omni iudea et samaria, et vsque ad vltimum terre. Et cum hec dixisset videntibus illis eleuatus est: & nubes suscepit eum ab oculis eorum. Cumque intuerentur in celum euntem illum: ecce duo viri astiterunt iuxta illos in vestibus albis, qui & dixerunt. Viri galilei: quid statis aspicientes in celum? Hic iesus

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The Collect.

GRaunt we beseche thee almightie God, that like as we doe beleue thy onely begotten sonne our Lorde to haue ascended into the heauens: so we maye also in hearte and minde thither ascende, and with him continually dwell.

The Epistle.

[Actes. i.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to doe and teache vntyll the day in which he was taken vp, after that he through the holy goste, had geuen commaundemētes vnto the Apostles, whome he had chosen, to whome also he shewed himselfe aliue after his passion (and that by many tokens) appearyng unto thē .xl. dayes and speakyng of the kyngdome of God, and gathered them together, and commaunded them that they should not departe from Ierusalem: but to wayte for the promes of the father, wherof (sayeth he) ye haue heard of me. For Iohn truelye baptised wyth water: but ye shalbe baptised with the holy gost, after these fewe dayes. When they therefore were come together, they asked of him, saying: lord, wilt thou at this time restore agayne the kingdom to Israel? And he sayde vnto thē: it is not for you to knowe the times or the seasons, which the father hath put in hys owne power. But ye shall receyue power after that the holy gost is come vpon you. And ye shall bee wytnesses vnto me, not onely in Ierusalem, but also in al Iewry, and in Samaria, & euen vnto the worldes ende. And when he had spoken these thynges, while they beheld, he was taken vp on hye, and a cloude receyued him vp out of their syght. And while they loked stedfastly vp toward heauen as he wente, beholde, two men stoode by them in white apparell, whiche also sayed: ye men of Galile, whye stand ye gasing vp into heauen? This same Iesus whiche is

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℄ The Collect.

GRaunt we beseche thee almightie god, that lyke as we doe beleue thy only begottē sonne our Lord to haue ascended into the heauens: so we may also in heart and mynde thither ascende, and wyth hym continually dwel.

℄ The Epistle.

[Actes. i.

IN the former treatyse (deare Theophilus) we haue spoken of all that Iesus began to doe and teache, vntyll the daye in which he was takē vp, after that he throughe the holye ghost, had geuen commaundemētes vnto the Apostles, whom he hadde chosen, to whom he also shewed hymselfe alyue after hys passion, (and that by many tokens) appearing vnto them fortye dayes, and speakynge of the kyngdome of God, and gathered them together, and commaunded them that they should not depart from Ierusalē: but to wayte for the promes of the father, whereof (sayth he) ye haue heard of me. For Iohn truely baptysed with water: but ye shalbe baptysed with the holy ghost, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wylt thou at thys tyme restore agayne the kyngdome of Israel? And he sayde vnto them: it is not for you to know the tymes or the seasons, whych the father hath put in hys owne power. But ye shall receyue power after the holy ghost is come vpon you. And ye shal be wytnesses vnto me, not onely in Ierusalem, but also in all Iewry, in all Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, whyle they behelde, he was taken vp on hye, and a cloude receyued him vp oute of theyr syghte. And whyle they looked stedfastlye vp towarde heauen as he went, beholde, two men stoode by thē in whyte apparel, which also sayde: ye men of Galile, why stande ye gasinge vp into heauen? Thys same Iesus whych is

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The Collect.

Grant, we beseech thee Almighty God, that like as we do believe thy only begotten Son our Lord **Iesus Christ** to have ascended into the heavens: so we may also in heart and minde thither ascend. and with him continually dwell, [5]**who liveth and reigneth with thee, and the holy Ghost, one God, world without end.* Amen.**

[9]**For** the Epistle.

[Acts. **1. 41.**

The former treatise have I made, O Theophilus, of all that Jesus began both to do, and teach; vntill the day in which he was taken vp, after that he through the holy Ghost had given commandements vnto the Apostles whom he had chosen. To whom also he shewed himselfe alive after his passion by many infallible proofs, being seen of them fourty dayes, and speaking of the things pertaining to the kingdome of God: And being assembled together with them, commanded them that they should not depart from Ierusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. When they therefore were come together they asked of him saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said vnto them, Jt is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come vpon you; And ye shall be witnesses vnto me, both in Ierusalem, and in all Judea, and in Samaria, and vnto the vttermost part of the earth. And when he had spoken these things, while they beheld, he was taken vp, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went vp, behold, two men stood by them in white Apparell, which also said, Ye men of Galilee, why stand ye gazing vp into heaven? this same Iesus which is

SOURCES

qui assumptus est a vobis in celum : sic veniet quemadmodum vidistis eum euntem in celum.

Secundum marcum.

[xvi. c

IN illo tempore Recumbentibus vndecim discipulis apparuit illis iesus, et exprobrauit incredulitatem illorum et duritiam cordis quia his qui viderant eum resurrexisse, non crediderant. Et dixit eis. Euntes in mundum vniuersum : predicate euangelium omni creature. Qui crediderit & baptizatus fuerit : saluus erit. Qui vero non crediderit : condemnabitur. Signa autem eos qui crediderint : hec sequentur. In nomine meo demonia eijcient, linguis loquentur nouis, serpentes tollent. Et si mortiferum quid biberint : non eis nocebit. Super egros manus imponent : & bene habebunt. Et dominus quidem iesus postquam locutus est eis, assumptus est in celum : et sedet a dextris dei. Illi autem profecti predicauerunt vbique domino cooperante : et sermonem confirmante, sequentibus signis.

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taken vp from you into heauen, shall so come, euen as ye haue seen him goe into heauen.

The Gospell.

[Mar. xvi.

IEsus appered vnto the eleuen as they sate at meate : & cast in their teth there vnbelefe, & hardnes of heart, because they beleued not them which had sene that he was risen agayn from the dead : & he sayd vnto them : go ye into all the worlde, & preache the gospel to all creatures : he that beleueth & is baptised, shall be saued, But he that beleueth not, shalbe damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuils, they shall speake with newe tonges, they shall dryue awaye serpentes. And if they drynke any deadly thynge it shall not hurte them. They shal lay their handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto thē : he was receiued into heauen, and is on the right hande of God. And they wente furth, and preached euery where : The Lord working with them, and confirming the worde with miracles folowing.

Proper Psalmes and lessons at Euensong.

Psalm. xxiiii.
Psalm. lxviii.
Psalm. cviii.
} The seconde lesson. Ephe. iiii. vnto the ende.

℣ Dominica infra octauam ascensionis.

Officium.

[Ps. xxvi (xxvii) 7a, 8, 9 : 1a]

THE SONDAYE AFTER THE ASCENCION.

[Dominus regnauit. psal. xciii.

THe Lord is kinge, and hath put on gloryous apparell : the Lord hath put on his apparel, and girded him selfe with strength.

He hath made the rounde worlde so sure : that it cannot be moued.

Euer sence the worlde beganne, hath thy seate been prepared : thou art from euerlastyng.

The fluddes are risen, O Lorde, the fluddes haue lyfte vp theyr noyse : the fluddes lyft vp theyr waues.

The waues of the sea are myghtye, and rage horribly : but yet the Lorde that dwelleth on hygh is mightier.

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taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen.

℄ The Gospell.

IEsus appeared vnto the eleuen as thei sate at meat: & cast in their teeth theyr vnbelefe, & hardnes of hearte, because they beleued not thē whiche had sene that he was rysen agayne from the dead: & he sayd vnto them: goe ye into al the world, and preache the gospel to al creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuyls, they shal speake wyth newe tonges, they shal dryue awaye serpentes. And yf they drinke any deadly thinge, it shall not hurte them. They shal lay their hādes on the sicke, and they shal recouer. So then whē the Lord had spoken vnto them: he was receiued into heauen, and is on the right hand of God. And they wēt forth, & preached euery where: The Lord workyng wyth them, & confirminge the worde wyth miracles folowyng.

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taken vp from you into heaven, shall so come in like mañer as ye have seen him go into heaven.

The Gospel.

[St: Mar. 16. 414.

Jesus appeared vnto the eleaven, as they sate at meat, and vpbraided them with their vnbeliefe and heardness of heart, because they believed not them which had seen him after he was risen . And he said vnto them, Go ye into all the world, and preach the Gospell to every Creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. And these signes shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues, They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, They shall lay hands on the sick, and they shall recover. So then after the Lord had spoken vnto them, he was received vp into heaven, and sate on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signes following.

THE SUNDAIE AFTER THE ASCENCION *DAYE* [3] *SUNDAY AFTER[4] *ASCENSION *DAY.*

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Thy testimonies, O Lorde, are very sure : holynesse becommeth thine house for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

℣ In die ascens. Ad ves. antiphona [of *Magnif.*].

O rex glorie domine virtutum qui triumphator hodie super omnes celos ascendisti, ne derelinquas nos orphanos: sed mitte promissum patris in nos spiritum veritatis alleluia.

The Collect.

O God, the kyng of glory, whiche haste exalted thine only sonne Iesus Christe, wyth greate triumphe vnto thy kingdom in heauen : we beseche thee leaue vs not comfortles, but sende to vs thine holy gost to comforte vs, and exalte vs vnto the same place, whyther our sauioure Christe is gone before : who lyueth and reigneth. &c.

℣ Lectio epistole beati petri apostoli. [i. Pet iiii. B

CHarissimi.

Estote prudentes: & vigilate in orationibus. Ante omnia autem mutuam in vobismetipsis charitatem continuam habentes: quia charitas operuit multitudinem peccatorum. Hospitales inuicem: sine murmuratione. Vnusquisque sicut accepit gratiam, in alterutrum illam administrantes: sicut boni dispensatores multiformis gratie dei. Si quis loquitur: quasi sermones dei. Si quis ministrat, tanquam ex virtute quam administrat deus: vt in omnibus honorificetur deus. Per iesum xp̄m, dominum nostrum.

The Epistle.

[i. Peter. iiii.

THe ende of all thynges is at hande: be ye therfore sobre, and watche vnto praier. But aboue all thynges haue feruent loue among your selues: for loue shall couer the multitude of synnes. Be ye herberous one to another without grudgeinge. As euery man hath receyued the gyft, euen so minister the same one to another, as good ministers of the manyfold grace of God. If any man speake, let hym talke as the wordes of God. If any manne minister, let hym do it as of the habilitie whyche God ministreth vnto hym: that God in all thynges may be gloryfied through Iesus Christ: to whome be prayse and dominion for euer and euer. Amen

Secundum iohannem. [xv. D

IN illo tempore Dixit iesus discipulis suis. Cum venerit paraclitus quem ego mittam vobis a patre, spiritum veritatis qui a patre procedit: ille testimonium perhibebit de me. Et vos testimonium perhibebitis: quia ab initio mecum estis. Hec locutus sum vobis: vt non scandalizemini. Absque synagogis facient vos. Sed venit hora: vt omnis qui interficit vos: arbitretur obsequium se prestare deo. Et hec

The Gospell. [Iohn. XV.

WHen the comforter is come whom I wyll sende vnto you from the father (euen the spirite of trueth, whiche procedeth of the father) he shall testifye of me. And ye shall beare witnes also, because ye haue been wyth me from the beginning. [John xvi.

These thynges haue I sayd vnto you, because ye shoulde not bee offended. They shall excommunicate you: yea the time shal come, that whosoeuer killeth you, wyll thynke that he doeth God seruice. And suche thynges wyl they do vnto you, be-

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¶ The Collect.

O God, the kyng of glory, whiche haste exalted thyne onely sonne Iesus Christe, wyth great triumphe vnto thy kyngdom in heauen: we beseche thee leaue vs not comforteles, but sende to vs thyne holy ghost to cōforte vs, and exalte vs vnto the same place, whyther oure Sauiour Christe is gone before: who lyueth and reygneth.&c.

¶ The Epistle.

[i. Pet. iiii

THe ende of al thinges is at hād: be ye therfore sobre, and watch vnto prayer. But aboue all thynges haue feruente loue among your selues: for loue shal couer the multitude of synnes. Bee ye herberous one to another wythout grudgeinge. As euerye man hath receaued the gyfte, euen so mynyster the same one to another, as good ministers of the manyfolde graces of God. Yf any man speake, let him talke as the wordes of God. Yf any man minister, let hym do it as of the habilitie which God ministreth to him: that God in al thynges may be gloryfyed through Iesus Christ: to whom be prayse and dominion for euer and euer. Amen.

¶ The Gospell.

[Iohn. xv.

WHen the comforter is come whom I wyll sende vnto you from the father (euen the spyryte of trueth, whiche procedeth of the Father) he shall testifie of me. And ye shal beare witnes also, because ye haue bene with me from the begynnynge.-

-These thinges haue I sayde vnto you, because ye should not bee offended. They shall excommunicate you: yea, the time shal come, that whosoeuer killeth you, wil thinke that he doeth God seruyce. And suche thynges wyll they doe vnto you, be-

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The Collect.

O God, the King of Glory, who[8] hast exalted thine only Son Iesus Christ with great triumph vnto thy Kingdom in Heaven: We beseech thee leave vs not comfortless; but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our saviour Christ is gone before, who liveth and reigneth, [6]**with thee, and the [8]holy Ghost, one God world without end. Amen.**

The Epistle.

[j. St. Pet. 4. [47].

The end of all things is at hand: be ye therefore sober, and watch vnto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Vse hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. If any man speake, let him speak as the Oracles of God: If any man minister, let him do it, as of the ability which God giveth

, that God in all things may be glorified through Jesus Christ; to whom be praise, and dominion for ever, and ever. Amen.

The Gospel.

[St: Iohn: 15. [426.]* **and part of chap. 16.**

When the Comforter is come, whom I will send vnto you from the Father, even the spirit of truth, which proceedeth from the ffather, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.-

-These things have I spoken vnto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do vnto you be-

SOURCES

facient vobis: quia non nouerunt patrem neque me. Sed hec locutus sum vobis: vt cum venerit hora eorum, reminiscamini quia hec dixi vobis.

¶ In die sancto pentecostes.

Officium.

[Wisd. i 7 : Ps. lxvii(lxviii) 1]

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cause they haue not knowen the father, neither yet me. But these thynges baue I told you, that whan the tyme is come, ye maye remembre then that I tolde you . These thynges sayde I not vnto you at the beginning, because I was present with you.

¶ WHITSONDAY.

¶ Proper psalmes and lessons at Mattyns.

Psalm. xlviii. } The seconde lesson Act. x.
Psalm. lxvii. } Then Peter opened his mouth:
Psalm. cxlv. } vnto the ende.

¶ At the Communion.

[Exultate insti in domino. psal. xxxiii.

REioyce in the Lorde, O ye ryghteous: for it becommeth well the iust to be thankefull.

Prayse the Lorde, wyth harpe: syng psalmes vnto hym wyth the lute and instrument of tenne stringes.

Syng vnto the Lorde a newe song: sing prayses lustely (vnto him) with a good courage.

For the worde of the Lorde is true: and all hys workes are faythfull.

He loueth ryghteousnes and iudgement: the earth is full of the goodnes of the Lorde.

By the worde of the Lord were the heauens made: and all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon a heap: and layeth vp the depe as it were in a treasure house.

Let all the earth feare the Lorde: stande in awe of hym all ye that dwell in the worlde.

For he speake and it was done: he commaunded and it stoode faste.

The Lorde bryngeth the counsayll of the heathen to nought: and maketh the deuises of the people to be of none effect (and casteth out the counsayles of princes.)

The counsayll of the Lord shal endure for euer: and the thoughtes of his heart from generacion to generacion.

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to bee theyr inheritaunce.

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cause they haue not knowen the father, neyther yet me. But these thinges I have tolde you, that whan the tyme is come, ye maye remembre then that I tolde you .

WHITSUNDAIE.

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cause they have not knowne the Father, nor me; But these things have I told you that when the time shall come, ye may remember that I told you of them.

WHITSUNDAY.

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The Lorde loked downe from heauen, and beheld all the children of menne : from the habitacion of hys dwellyng, he considereth all them that dwell in the earth.

He fashioneth all the heartes of them : and vnderstandeth all theyr workes.

There is no kynge that can be saued by the multitude of an hoste : neyther is any mightye man delyuered by muche strength.

A horse is counted but a vayne thyng to saue a man : neither shall he deliuer any man by his greate strength.

Beholde, the iye of the Lorde is vpon them that feare him : and vpon them that put theyr trust in his mercy.

To deliuer theyr soules from death : and to feade them in the tyme of derth.

Our soule hath pacyently taryed for the Lorde : for he is our helpe and our shielde.

For our heart shall reioyce in him : because we haue hoped in his holy name.

Let thy merciful kyndnes, O Lord, be vpon vs : like as we haue put our trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

Oratio.

DEus qui hodierna die corda fidelium sancti spiritus illustratione docuisti : da nobis in eodem spiritu recta sapere, et de eius semper consolatione gaudere. Per [dominum nostrum iesum christum filium tuum qui tecum viuit et regnat] in vnitate [eiusdem spiritus sancti deus per omnia secula seculorum.] (*Greg.* 90)

The Collect.

GOd, whych as vpon thys day hast taught the heartes of thy faythful people, by the sending to thē the lyght of thy holy spirite : Graunt vs by the same spirite to haue a right iudgement in al thinges, & euermore to reioyce in his holy comforte, through the merites of Christe Iesus our sauiour: who lyueth and reygneth with thee in the vnitie of the same spirite one God, worlde without end.

Lectio actuum apostolorum.

[ii. A.

IN diebus illis. Dum complerentur dies pentecostes : erant omnes discipuli pariter in eodem loco. Et factus est repente de celo sonus tanquam aduenientis spiritus vehementis : et repleuit totam domum vbi erant sedentes. Et apparuerunt illis dis-

The Epistle.

[Act. ii.

WHen the fyftye dayes were come to an ende, they were all wyth one accorde together in one place. And sodenly there came a sounde from heauen, as it had been the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto thē

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℣ The Collect.

GOd, which as vpon this daye hast taughte the heartes of thy faythfull people, by the sendinge to thē the light of thy holy spirite: Graunte vs by the same spirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comforte, through the merites of Christ Iesu oure Sauioure: who lyueth and reygneth with thee in the vnitie of the same spirite, one GOD worlde wythout ende.

℣ The Epistle.

[Actes. ii.

WHen the fyftye dayes were come to an ende, they were all wyth one accorde together in one place. And sodenlye there came a sounde from heauen, as it had been the comming of a mighty wynde, & it fylled all the house where they sate. And there appered vnto thē

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The Collect.

God, who[8] as [9]**at** this **time*** [8]**didst teach** the hearts of thy faithfull people by the sending to them the light of thy holy spirit: Grant us by the same Spirit to have a right Iudgement in all things, and evermore to reioyce in his holy comfort through the merits of Christ Iesus our Saviour, who liveth and reigneth with thee in the Vnity of the same spirit, one God world without end [1b]**Amen.**

[9]**For** the Epistle.

[Acts. 2. 41.

When the day of Pentecost was fully come, they were all with one accord, in one place. And suddainly there came a sound from heaven, as
of a rushing mighty winde, and it filled all the house where they were sitting. And there appeared vnto them

SOURCES

partite lingue tanquam ignis: seditque supra singulos eorum. Et repleti sunt omnes spiritu sancto, et ceperunt loqui varijs linguis: prout spiritus sanctus dabat eloqui illis. Erant autem in hierusalem habitantes iudei viri religiosi: ex omni natione que sub celo est. Facta autem hac voce conuenit multitudo, et mente confusa est: quoniam audiebat vnusquisque lingua sua illos loquentes. Stupebant autem omnes: et mirabantur adinuicem dicentes. Nonne ecce omnes isti qui loquuntur galilei sunt: & quomodo nos audiuimus vnusquisque linguam nostram in qua nati sumus? Parthi, & medi, et elamite, et qui habitant mesopotamiam, iudeam & cappadociam, pontum et asiam, phrygiam & pamphiliam, egyptum & partes libye que est circa cyrenem: & aduene romani. Iudei quoque et proselyti, cretes et arabes, audiuimus eos loquentes nostris linguis: magnalia dei.

Euangelium. Secundum iohannem.

[xiiij. c

IN illo tempore. Dixit iesus discipulis suis.

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clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all filled wyth the holy goste, and began to speake with other tonges, euen as the same spirite gaue them vtteraunce.

There were dwellyng at Ierusalem Iewes, deuoute men, out of euerye nacion of them that are vnder heauen. When this was noised about, the multitude came together and were astonyed, because that euery man heard thē speake with his owne language. They wondred all & merueyled, saying among them selfes: beholde, are not all these, which speake, of Galile? And howe heare we euery man his owne tong, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iewry, & of Capadocia, of Pontus and Asia, Phrigia and Pamphilia, of Egypte and of the parties of Libia, whiche is besyde Siren, and straungers of Rome, Iewes and Proselites, Grekes and Arrabians, we haue heard them speake in our owne tongues the greate workes of God.

The Gospell.

[Iohn. Xiiii.

IESUS sayde vnto his disciples: If ye loue me, kepe my commaundementes, and I wil pray the father, & he shall geue you another comforter, that he maye abyde wyth you for euer: euen the spirite of trueth, whome the worlde canne not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you coumfortles: but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue.

That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue hym, and will shewe myne owne selfe vnto hym.

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clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all fylled wyth the holye Ghoste, and beganne to speake with other tōges, euen as the same spirite gaue them vtteraunce.

There were dwellinge at Ierusalem Iewes, deuoute men, out of euery nacion of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euerye man heard thē speake with his owne language. They wōdred al and merueyled, saying among themselfes: beholde, are not all these, whiche speake, of Galile? And howe heare we euery man hys owne tongue, wherein we were borne? Parthians, and Medes, & Elamites, and the inhabiters of Mesopatamia, and of Iewrye, & of Capadocia, of Pontus and Asia, Phrigia & Pamphilia, of Egipt & of the parties of Libia, which is besyde Syren, & straūgers of Rome, Iewes & Proselites, Grekes and Arrabians, we haue hearde them speake in oure owne tongues the great workes of God.

℄ The Gospell.

[Ioh. xiiii

Iesus sayde vnto his disciples: Yf ye loue me kepe my commaundemētes, and I wil pray the father, & he shall geue you another comforter, that he may abyde with you for euer: euē the spirite of trueth, whō the worlde can not receyue, because the worlde seeth hym not, nether knoweth him. But ye know hym: for he dwelleth wyth you, and shall be in you. I wyll not leaue you comfortles, but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue.

That daye shal ye know that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth thē, the same is he that loueth me. And he that loueth me, shall be loued of my father: and I wyll loue hym, and wyll shewe myne owne selfe vnto hym. *Iudas sayeth vnto hym (not Iudas Iscarioth:) Lord, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the*

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cloven tongues, like as of fire, and it sate vpon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them vtterance. And there were dwelling at Ierusalem, Jewes, devout men, out of every nation vnder heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speake in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue; wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilya, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews, and Proselytes. Cretes, and Arabians, we do hear them speak in our tongues the wonderfull works of God.

The Gospel.

[St: John. 14. 415

Jesus said vnto his disciples. If ye love me, keep my Commandements. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my Cōmandements, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him. *Judas saith vnto him, (not Iscariot) Lord, how is it that thou wilt manifest thy selfe vnto vs, and not vnto the*

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Si quis diligit me : sermonem meum seruabit. Et pater meus diliget eum : et ad eum veniemus, et mansionem apud eum faciemus. Qui non diligit me : sermones meos non seruat. Et sermonem quem audistis non est meus : sed eius qui misit me patris. Hec locutus sum vobis : apud vos manens. Paraclitus autem spiritus sanctus quem mittet pater in nomine meo : ille vos docebit omnia et suggeret vobis omnia quecunque dixero vobis. Pacem relinquo vobis : pacem meam do vobis. Non quomodo mundus dat : ego do vobis. Non turbetur cor vestrum : neque formidet. Audistis quia ego dixi vobis : vado et venio ad vos. Si diligeretis me, gauderetis vtique quia vado ad patrem : quia pater maior me est. Et nunc dixi vobis priusquam fiat : vt cum factum fuerit credatis. Iam non multa loquar vobiscum. Venit enim princeps mundi huius : et in me non habet quicquam. Sed vt cognoscat mundus quia diligo patrem : et sicut mandatum dedit michi pater, sic facio.

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¶ Proper Psalmes and Lessons at Euensong.

Psalm. Ciiii. Psalm. Cxlv. } The .ii. Lesson. Actes. xix. It fortuned when Apollo wente to Corinthum. vnto After these thinges.

¶ Feria .ij. post pentecosten.

Officium.

[Ps. lxxx (lxxxi) 17 : 2]

¶ MONDAY IN WHITSON WEKE.

[Iubilate deo. psal. c.

O BE ioy full in the Lorde (all ye landes :) serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde he is God : it is he that hath made vs, and not we oure selfes, we are his people and the sheepe of his pasture.

O GOE your waye into his gates with thankesgeuyng, and into his courtes with prayse : be thankefull vnto hym, and speake good of his name.

For the Lorde is gracious, hys mercy is euerlastyng : and his trueth endureth from generacion to generacion.

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world? Iesus aunswered, and sayd vnto them: yf a man loue me, he wyl kepe my sayinges, and my father wyll loue him: and we wyl come vnto him, and dwell wyth hym. He that loueth me not, kepeth not my sayinges. And the word which ye heare, is not myne, but the fathers whych sente me. These thinges haue I spoken vnto you, beynge yet present wyth you. But the comforter which is the holy ghost whom my father wyll sende in my name, he shall teache you all thynges, and bryng all thynges to your remembrāce whatsoeuer I haue said vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not youre heartes be greued, neyther feare. Ye haue heard howe I sayde vnto you: I go , and come agayne vnto you. Yf ye loued me, ye woulde verely reioyce, because I sayde: I go vnto the father. For the father is greater then I. And now haue I shewed you before it come , that, whē it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

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world? Jesus answered, and said vnto him, Jf a man love me, he will keep my words: and my Father will love him, and we will come vnto him, and make our abode with him; He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine; but the Fathers which sent me. These things have J spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said vnto you. Peace I leave with you, my peace I give vnto you; not as the world giveth, give J vnto you: let not your heart be troubled, neither let it be afraid: Ye have heard how J said vnto you, J go away, and come again vnto you. Jf ye loved me, ye would reioyce, because I said, J go vnto the Father: for my Father is greater than J. And now J have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter J will not talke much with you: for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me Commandement, even so J do.

MONDAIE IN WHITSON WEKE.

MUNDAY IN WHITSUN-WEEK.

SOURCES

Oratio.

[DEus qui apostolis tuis sanctum dedisti spiritum: concede plebi tue pie petitionis effectum: vt quibus dedisti fidem, largiaris et pacem. Per do. in vnitate eiusdem. (*Greg.* 91)]

Lectio actuum apostolorum.

[x. F

IN diebus illis. Aperiens petrus os suum: dixit.

Viri fratres & patres, nobis precepit dominus populo predicare & testificari: quia ipse est qui constitutus est a deo iudex viuorum & mortuorum. Huic omnes prophete testimonium perhibent: remissionem peccatorum accipere per nomen eius, omnes qui credunt in eum. Adhuc loquente petro verba hec: cecidit spiritus

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Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

¶ God whiche. &c. (As vpon Whitsonday)

The Epistel.

[Act. x.

THen Peter opened his mouth and sayd: of a trueth I perceyue that there is no respecte of persones wyth God, but in all people, he that feareth hym, and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sente vnto the chyldren of Israell, preaching peace by Iesu Christe, whiche is Lorde ouer all thynges: whiche preaching was publyshed throughout all Iewry (and beganne in Galile after the baptisme whiche Iohn preached) howe God annointed Iesus of Nazareth with the holy goste, and with power. Whiche Iesus wente about, doyng good and healyng all that were oppressed of the deuill. For God was with hym. And we are witnesses of all thynges whiche he dyd in the lande of the Iewes and at Ierusalem, whome they slewe and hanged on tree: Hym God raysed vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same entente) which did eate and drinke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, whyche was ordayned of God to be the iudge of quicke and dead. To hym geue all the Prophetes wytnesse, that through his name whosoeuer beleueth in hym, shall receyue remission of synnes. Whyle Peter yet spake these wordes, the holy gost fell on all

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¶ The Collect.

¶ God which. &c. (As vpon Whytsondaye.)

¶ The Epistle.

[Actes. x.

THen Peter opened hys mouthe and sayd: of a trueth I perceiue that there is no respecte of persones with God, but in all people, he that feareth him, and woorketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israell, preachinge peace by Iesus Christ, which is Lord ouer al thinges: whiche preachinge was publyshed throughoute all Iewry (and began in Galile after the baptisme which Iohn preached) how God annointed Iesus of Nazareth with the holy ghost, and with power. Whych Iesus went about, doynge good, & healing all that were oppressed of the deuyll. For God was wyth him. And we are witnesses of all thynges whiche he dyd in the lande of the Iewes, and at Ierusalē, whom they slew and hanged on a tree: Hym God raysed vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeyned of God to be the iudge of quick and dead. To hym geue all the Prophetes wytnesse, that through his name whosoeuer beleueth in hym, shal receyue remission of synnes. Whyle Peter yet spake these woordes, the holy ghost fell on all

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The Collect.

God who[8] as [9]at this time* [8]didst teach the hearts of thy faithfull people, by the sending to them the light of thy holy spirit: Grant vs by the same Spirit to have a right Iudgement in all things, and evermore to rejoyce in his holy Comfort, through the merits of Christ Jesu, our Saviour, who liveth, and reigneth with thee, in the vnity of the same Spirit, one God, world without end. Amen.

[9]For the Epistle.

[Acts. 10. [43]4.

Then Peter opened his mouth, and said, Of a truth J perceive that God is no respecter of persons: But in every Nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent vnto the children of Jsrael, preaching peace by Jesus Christ (he is Lord of all) That word I say you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil: for God was with him. And we are witnesses of all things which he did both in the Land of the Iews, and in Jerusalem, whom they slew, and hanged on a tree. Him God raised vp the third day, and shewed him openly. Not to all the people, but vnto witnesses chosen before of God , even to vs who did eat and drink with him, after he rose from the dead. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of Sins. While Peter yet spake these words, the holy Ghost fell on all

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sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circumcisione fideles qui venerant cum petro: quia & in nationes gratia spiritus sancti effusa est. Audiebant enim illos loquentes linguis: et magnificantes deum. Tunc respondit petrus. Nunquid aquam quis prohibere potest: vt non baptizentur hi, qui spiritum sanctum acceperunt sicut & nos? Et iussit eos baptizari in nomine domini nostri iesu xp̄i.

Euangelium. ¶ Sequentia sancti euangelij. Secundum Iohannem.

[iii. B

In illo tempore. Dixit iesus cuidam principi phariseorum. Sic deus dilexit mundum vt filium suum vnigenitum daret: vt omnis qui credit in eum non pereat, sed habeat vitam eternam. Non enim misit deus filium suum in mundum vt iudicet mundum: sed vt saluetur mundus per ipsum: Qui credit in eum: non iudicatur. Qui autem non credit, iam iudicatus est: quia non credit in nomine vnigeniti filij dei. Hoc est autem iudicium: quia lux venit in mundum, & dilexerunt homines magis tenebras quam lucem. Erant enim eorum mala opera. Omnis enim qui male agit: odit lucem. Et non venit ad lucem: vt non arguantur opera eius. Qui autem facit veritatem venit ad lucem: vt manifestentur eius opera, quia in deo sunt facta.

¶ Feria. iij. post pentecosten.

Ad missam. Officium.

[4 Esd. ii 36b, 37b: Ps. LXXVII (LXXVIII) 1]

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them whyche heard the preachyng. And they of the circumcisiō which beleued, were astonyed, as many as came wyth Peter, because that on the gentyles also, was shedde out the gyfte of the holy gost. For they heard them speake wyth tongues & magnifye God. Then aunswered Peter: can any man forbid water, that these should not be baptised whiche haue receyued the holy gost as well as we? And he commaunded them to be baptysed in the name of the Lorde. Then prayed they him to tarye a fewe dayes.

The Gospell.

[Iohn. iii.

So God loued the worlde, that he gaue his only begotten sōne, that whosoeuer beleueth in him, should not perishe, but haue euerlasting lyfe. For God sent not hys sonne into the worlde, to condemne the worlde, but that the worlde through hym myght be saued. He that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnacion: that lyght is come into the worlde, and men loued darcknes more then lyght, because theyr dedes were euill. For euery one that euyll doeth, hateth the light, neyther cummeth to the light, leste his dedes should be reproued. But he that doeth trueth, cummeth to the light, that his dedes may be knowen, howe that they are wrought in God.

¶ TUESDAY

At the Communion.

[Misericordiam. psal. ci.

My song shall be of mercye and iudgement: vnto thee (O Lorde) will I sing.

O let me haue vnderstanding: in the way of Godlynes.

When wilt thou come vnto me? I wyll walke in my house with a perfect heart.

I will take no wicked thing in hande: I hate the sinnes of vnfaythfulnes, there shall no suche cleaue vnto me.

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them whiche heard the preaching. And they of the circūcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shedde out the gyft of the holy ghost. For they heard them speake with tongues and magnifie God. Then answered Peter: can any mā forbyd water that these shoulde not be baptysed whiche haue receyued the holye ghoste as wel as we? And he commaunded them to be baptysed in the name of the Lord. Then prayed they him to tarye a fewe dayes.

¶ The Gospell.

[Iohn. iii.

SO God loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleueth in hym, shoulde not peryshe, but haue euerlastynge lyfe. For GOD sente not hys sonne into the worlde, to condemne the worlde, but that the worlde through hym myght be saued. But he that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hathe not beleued in the name of the onely begotten sonne of God. And this is the condemnatiō: that lyght is come into the worlde, and men loued darckenes more then lyght, because theyr deedes were euyll. For euerye one that euyl doeth, hateth the lyght, neyther commeth to the lyght, leste his dedes should be reproued. But he that doeth the trueth, commeth to the lyghte, that hys dedes may be knowen, howe that they are wrought in God.

THE TUESDAIE *AFTER* *WHYTSUNDAYE.*

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them, who heard the word. And they of the Circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

The Gospel.

[St. Iohn. 3. 16.

God so loved the world, that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the Condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest; that they are wrought in God.

*TUESDAY IN *WHITSUN WEEK.*

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A frowarde heart shall departe from me : I wyll not knowe a wicked person.

Whoso prieuely sclaundreth his neyghbour : him wyl I destroy.

Whoso hath also a proude looke, and an hie stomake : I will not suffre hym.

Mine iyes looke vnto suche as be faythfull in the lande : that they may dwell with me.

Whoso leadeth a godly lyfe : he shalbe my seruaunt.

There shal no deceytfull person dwell in my house : he that telleth lyes shall not tarye in my syght.

I shal soone destroy al the vngodly that are in the land : that I may roote out al wicked doers from the citie of the Lorde.

Glory be to the father. &c.

As it was in the beginning. &c.

Oratio.

[Assit nobis domine quesumus virtus spiritus sancti, que & corda nostra clementer expurget & ab omnibus tueatur aduersis. Per dominum. in vnitate eiusdem. (*Leon.* 321)]

The Collect.

God whiche.&c. As vpon whitsonday.

Epistola. Lectio actuum apostolorum. [viij. c

IN diebus illis. Cum audissent apostoli qui erant hierosolymis, quia recepisset samaria verbum dei, miserunt ad eos petrum et iohannem. Qui cum venissent orauerunt pro ipsis, vt acciperent spiritum sanctum. Nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine domini iesu. Tunc imponebant manus super illos, et accipiebant spiritum sanctum.

The Epistle.

[Act. Viii.

WHen the Apostles whiche were at Ierusalem hearde saye, that Samaria had receyued the word of God, they sent vnto them Peter and Iohn. Whyche when they were come downe, prayed for thē, that they might receyue the holy gost. For as yet he was come on none of them : but they were baptised onely in the name of Christ Iesu. Thē laide they their handes on them, & they receiued the holy goste.

Secundum iohannem. [x. A

IN illo tempore. Dixit iesus discipulis suis. Amen amen dico vobis : qui non intrat per ostium in ouile ouium, sed ascendit aliunde : ille fur est et latro. Qui autem intrat per

The Gospel.

[Iohn. x.

VErely, verly, I saye vnto you : he that entreth not in by the doore into the shepefolde, but climeth vp some other waye, the same is a thefe, and a murtherer. But he that entreth in by the doore, is the shephearde of the

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¶ The Collect.

¶ God which.&c. (As vpon Whytsondaye.)

¶ The Epistle.

[Acte. viii

WHen the Apostles which were at Ierusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter & Iohn. Which when they were come downe, prayed for them, that they myghte receyue the holy Ghoste. For as yet he was come on none of them: but they were baptysed onely in the name of Christ Iesu. Then laide they theyr hādes on them, and they receyued the holy ghost.

¶ The Gospell.

[Iohn. x.

VErelye, verely I saye vnto you; he that entreth not in by the dore into the shepefolde, but climeth vp some other waye, the same is a thefe & a murtherer. But he that entereth in by the doore, is the shepehearde of the

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The Collect.

God, who[8] as [9]at this time* [8]didst teach the hearts of thy faithfull people by sending to them the light of thy holy spirit: Grant vs by the same spirit, to have a right iudgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our saviour, Who liveth, and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

[9]For the Epistle.

[Acts. 8. [4]14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent vnto them Peter and Iohn: Who when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was fallen vpon none of them: onely they were baptized in the name of the Lord Iesus. Then layd they their hands on them, and they received the holy Ghost.

The Gospel.

[St: Iohn. 10. [4]1.

Verily, verily, J say vnto you, He that entreth not by the door into the sheepfold, but climbeth vp some other way, the same is a thief, and a robber. But he that entreth in by the door, is the Shepherd of the

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ostium: pastor est ouium. Huic ostiarius aperit: et oues vocem eius audiunt. Et proprias oues vocat nominatim: et educit eas. Et cum proprias oues emiserit: ante eas vadit. Et oues illum sequuntur: quia sciunt vocem eius. Alienum autem non sequuntur, sed fugiunt ab eo: quia non nouerunt vocem alienorum. Hoc prouerbium dixit eis iesus. Illi autem non cognouerunt quid loqueretur eis. Dixit ergo eis iterum iesus. Amen amen dico vobis: quia ego sum ostium ouium. Omnes quotquot venerunt: fures sunt et latrones, sed non audierunt eos oues. Ego sum ostium. Per me si quis introierit saluabitur, et ingredietur, et egredietur: et pascua inueniet. Fur non venit nisi vt furetur et mactet & perdat. Ego veni vt vitam habeant: et abundantius habeant.

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shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent furth his owne shepe, he goeth before them, and the shepe folowe hym: for they knowe his voyce. A straunger will they not folowe, but will flye from hym: for they knowe not the voyce of straungers. Thys prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayed Iesus unto them agayne: verely, verely, I say vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shall be safe, & shall goe in and out, and fynde pasture. A thefe cummeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more aboundauntly.

1552

shepe: To hym the porter openeth, & the shepe heare hys voyce, & he calleth his owne shepe by name, and leadeth them oute. And when he hath sent forth his owne shepe, he goeth before them, & the shepe folow him: for they know his voyce. A straunger wyll they not folowe, but wyll flee from him: for they know not the voyce of straungers. This prouerbe spake Iesus vnto thē, but they vnderstode not what thinges they were which he spake vnto them. Thē sayd Iesus vnto them agayne: Verely, verely, I say vnto you: I am the dore of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe did not heare thē. I am the dore, by me yf any entre in, he shal be safe, & shal go in & out: and fynd pasture. A thefe cometh not but for to steale, kyll, and destroy. I am come that they might haue life, and that they myght haue it more aboundauntly.

1661

sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voyce of strangers. This parable spake Jesus vnto them: but they vnderstood not what things they were which he spake vnto them. Then said Jesus vnto them again; Verily, verily, I say vnto you, I am the door of the sheep. All that ever came before me, are thieves, and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundantly.

End of Volume I